Annual Reports on Indian Epigraphy

(1918 - 1921)

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PREFACE

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Reports for the years 1918 - 1921 is the fifth of the reprint series and will be followed in quick succession by others containing Reports for the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General, Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer in my Office, has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

K. V. Ramesh
Director (Epigraphy)
Archaeological Survey of India

Old University Office Bldgs.,
Mysore-570 005
25.4.86

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1172, 6th September 1918

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1917-18.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 17th July 1918.
No.—383.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1917-18. A duplicate copy with the necessary corrections and Appendix E containing the dates calculated by Mr. L. D. Swamikannu Pillai, which has not been received yet from him, will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

Part II of the report was exclusively drawn up by my Senior Assistant Mr. G. Venkoba Rao while he acted for me during my absence on leave for three months.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 31st July 1918.
No.—D. 415.

I have the honour to submit herewith the stitched proof of my *Annual Report* on Epigraphy with one set of photographs taken during the field season under review. I request that I may be supplied with twenty spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

Endorsement of the Superintendent, Archaeological Survey, Madras, No. 414, dated 3rd August 1918.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1918.

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PART I.

Office Routine.

As directed in G.O. No. R. 180, Home (Education), dated 13th August 1917, I was in charge of the current duties of the office of the Superintendent of Archæological Survey from 22nd August to 11th September 1917. Mr. K. V. Subrahmanya Ayyar returned from his long leave of one year and three months, on 4th December 1917. The two Epigraphical Students Mr. C. R. Krishnama Achari and Mr. G. V. Srinivasa Rao were also granted privilege leave—the one for two months and fourteen days from 4th December 1917 to 18th February 1918 and the other for one month and seven days from 3rd January 1918 to 9th February 1918. Mr. K. R. Srinivasa Ayyangar, who was appointed on probation for one year from 2nd February 1917, has been given an extension of probation for still another year.

Distribution of Work.

2. The three Epigraphical Students and one of the Senior Assistants are generally deputed for tour work from three to four months in the year by turns, the tours commencing from the first week of August and closing with the last week of February. Every one of these, after his return to headquarters, is engaged for about two months in arranging and pasting—a process which has to be scientifically attended to in putting together the several pieces, often hundreds, of an inscription, to enable one to handle it completely. They next transcribe the records and draw up a preliminary list of the collection made by them severally. The average collection of the four assistants together in a year comes to about 600 stone inscriptions. The transcripts are carefully checked and reviewed in the *Annual Report* drawn up between March and June, part of June and July being taken up in reading through and correcting the proofs of the report.

3. The publication work which consists mainly of the issue of the *South-Indian Inscriptions* and also sometimes of such special work as may be assigned to this office by the Government, is attended to by me assisted only by the other senior assistant at headquarters, since the rest of the staff is almost always occupied with the current work of collection and transcription. Often too, it is found necessary that my senior assistant at headquarters and I have also to go out on short tours to inspect personally some important monuments. Such absence from headquarters combined with the long leave availed of by the assistants clearly accounts for the delay in publication or the shortage in collection and it is easy to see that in a scientific department like mine a trained hand absenting himself on long leave could not be readily replaced and as such the outturn of work must in one form or other suffer.

Progress in Publication.

4. Since writing paragraph 3 of part I in my *Annual Report* for 1917, I sent to the press Volume III—Part III of *South-Indian Inscriptions* consisting of 479 manuscript pages including texts, translations and introductions of 116 Tamil inscriptions, on 21st December 1917. The whole of the manuscript was returned by the Superintendent, Government Press, for revision and was re-submitted on 19th February 1918 after careful reading, together with material for six *facsimile* plates. Volume III—Part IV, which is taken up on hand, has advanced to 100 pages of clean manuscript of the Tiruvālaṅgāḍu plates. About fifty pages still remain. A general index and introduction to Volume III will also go into this part and would, when completed, comprise about 350 pages of manuscript. The six *facsimile* plates that go with the Tiruvālaṅgāḍu inscriptions are also ready. Volume IV of *South-Indian Inscriptions* has also advanced to 125 pages of clean manuscripts and about 250 pages more, including an introduction and index, have to be added, to issue the volume.

5. Scholars appear to be somewhat concerned with the delay in the publication of *South-Indian Inscriptions* by this office. In a separate communication I have explained to Government that so long as I am held directly responsible for the regular issue annually of the report on the collection in its present form and the issue simultaneously of *South-Indian Inscriptions* on the lines laid down by Doctor Hultzsch, the first editor of the series, no higher rate of progress is possible but that with a revision of the staff, the re-distribution of collection and publication work and the conversion

of the series of *South-Indian Inscriptions* into a quarterly journal—for securing also the co-operation of outside scholars—could alone expedite the progress of publication of these inscriptions.

Tours of the Establishment.

6. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical Student with Mr. G. V. Rangarajayya, the then acting Telugu Epigraphical Student, went to inspect certain villages in the Kurnool district to which the Deputy Collector of Koilkuntla had drawn my attention. They started on 3rd July 1917 and after working together for some time they started for the Madakasīra taluk of the Anantapur district to finish the remaining firka in the villagewar survey of that taluk. Mr. Rangarajayya was asked to proceed to Teṇkāśi and Mr. Srinivasa Ayyangar finishing the villagewar survey of the Hindupur taluk returned to headquarters on 30th December 1917. Mr. Rangarajayya joined the Tamil Epigraphical Student Mr. G. V. Srinivasa Rao at Teṇkāśi, who left Madras on 5th September 1917, and both working together for about three months in that taluk finished the survey of two firkas and 3 villages of the third firka and returned to headquarters on 2nd December and 19th December 1917 respectively.

7. The Senior Assistant Mr. G. Venkoba Rao accompanied me on my special tour (*vide* next paragraph) and was deputed to finish the other places of the Tamil districts. He started on 11th January 1918 and copied inscriptions in about a dozen villages, five of which were not included in the printed programme but were brought to my notice by the Archæological Superintendent and required my immediate attention. He also examined between the 2nd and 11th of November 1917 with Mr. C. R. Krishnama Achari, the faintly visible Nāgarī, Grantha and Telugu inscriptions in the dark interior of the *vimāna* over the Yudhishṭhirēśvara shrine on the Mahēndragiri hill in the Ganjām district. These inscriptions written on a very rough surface almost as with the point of a pin are altogether impossible to copy on paper and the attempts of Mr. Venkoba Rao and Mr. C. R. Krishnama Achari to read them direct from the stone in strong Kitson lights have also been unsuccessful inasmuch as there was absolutely no space for the adjustment of the eye so necessary in reading inscriptions. The flash-light photographs of these taken by Mr. Longhurst did not help us any way better in deciphering the characters. The Raja Sahib of Mandasa very kindly secured for my assistants when these were there two sets of copper-plates, one of which is clearly of the Gaṅga king Anantavarman Vajrahasta who was crowned in 1038 A.D. The other plates are very faintly written. Both the sets will be noted below in Part II. Mr. Venkoba Rao further examined the date-portions of certain Tamil inscriptions in the Pudukkōṭṭai State which are in the possession of Diwan Bahadur T. Desika Achariyar, B.A., B.L., Trichinopoly, at the special request of Mr. L. D. Swamikannu Pillai.

Assistant Superintendent's Tour.

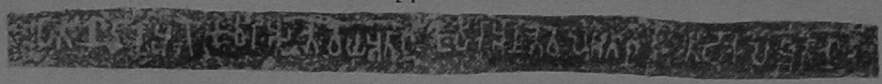
8. The Brāhmī cave inscriptions of Southern India which were brought to the notice of scholars about ten years ago and which were also submitted to some for critical study, still remain uninterpreted. I published a *facsimile* plate of a large number of them in my Reports for 1912 and 1915. Scholars engaged in the study of South-Indian history of the first centuries of the Christian era and earlier, have not paid to these ancient records the attention they deserve. In order to stimulate fresh inquiry in this connexion, I took advantage of the presence in my office of Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, Eastern Bengal, and a brilliant scholar of ethnology, who was specially deputed by the Director-General of Archæology to study epigraphy in my office. I induced him to take up these curious Brāhmī documents of Southern India for study and make an attempt, however slight it may be, to interpret them. We accordingly started together with the Senior Assistant Mr. G. Venkoba Rao on 4th September 1917 for the caves near Madura and Tinnevelly, incidentally visiting also the Pallava cave at Trichinopoly, the Nelliyappar temple at Tinnevelly and the rock-cut sculptures and inscriptions at Kaḷugumalai.

9. Some fresh Pallava writings on the upper cave at Trichinopoly were discovered, which further confirm the excavation of the cave by the Pallava king Mahēndra I in the 7th century A.D. The lower cave at the foot of the hill has two cellars on either side of a rock-cut hall as in the case of the upper cave but has on

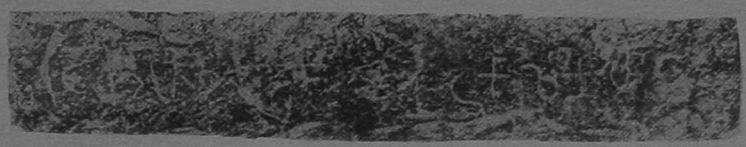
PLATE I.

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.

Mettuppatti.



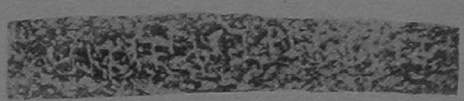
Varichchiyur.



Muttupatti (c).

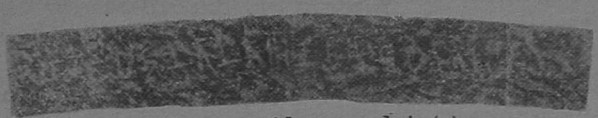
Alagarmalai (a).

Alagarmalai (b).

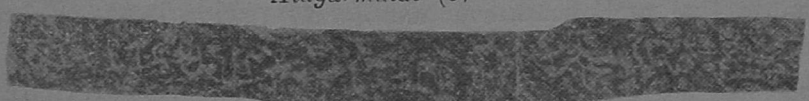


Alagarmalai (c).

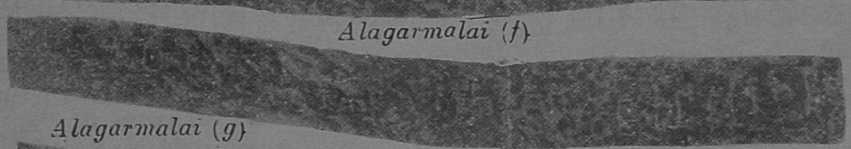
Alagarmalai (d).



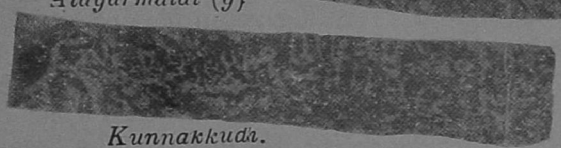
Alagarmalai (e).



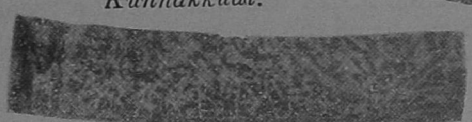
Alagarmalai (f).



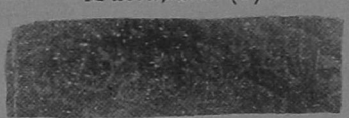
Alagarmalai (g).



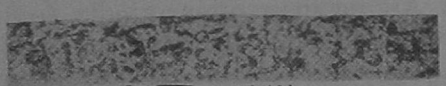
Kunnakkudi.



Muttupatti (b).

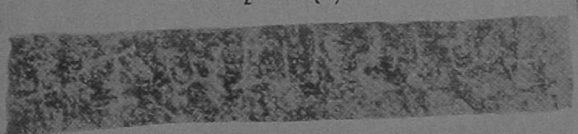


Arittapatti (a).



Arittapatti (b).

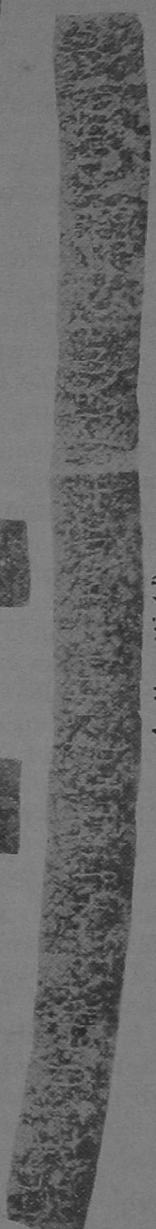
Arittapatti (c).



Muttupatti (a).

Phulta.

Arittapatti (d).



its back wall huge sculptures of Gaṇapati, Śiva, Durgā and the Sun-god in place of the Tamil inscription which we see in the upper cave. No Pallava-Grantha inscriptions are seen in the lower cave. The signatures of three private individuals in later Tamil of about the 13th century on one of the pillars, the sculptures noted above, and some details of architecture suggest a much later origin of this cave. One or two fresh inscriptions not copied in previous years were also discovered at Kaḷugumalai and all the labels in Vaṭṭeḻuttu characters beneath the magnificent rows of Jaina images on the rock were directly read from the stone in order to facilitate publication at some future date.

10. To go back to the Brāhmī inscriptions: careful readings directly from the stone and from the estampages were prepared on the spot of almost all such records as had been hitherto collected by the department and a few fresh ones were also discovered on the Siddharmalai cave at Mēṭṭuppaṭṭi. A *facsimile* plate of these fresh inscriptions and of others not already published, is appended hereto. Mr. Ramaprasad Chanda is shortly going to publish a monograph on these inscriptions which is expected to throw some fresh light on these hitherto obscure documents.

11. I returned to headquarters from this short southern trip on 25th September 1917, and started again on 5th October 1917 for Berhampur at the request of Mr. T. C. Rath, B.A., a very earnest scholar much interested in the Epigraphy of the Uriya country. Mr. Krishnama Achari also accompanied me and we together visited all the places of the Ganjām district noted in the printed programme together with some others mentioned by Mr. Rath; but, to our great disappointment we found that this tour yielded no interesting results except certain indications as to the spread of influence of the Telugu kings of the Gaṅga line of Mukhaliṅgam far into the interior of the Uriya country almost as far as Rambha on the outskirts of Orissa. Mr. Rath, however, secured for us five sets of valuable copper-plates, four of which belong to the Bhañja line of Uriya kings and one to Indravarman of the Gaṅga dynasty of the 9th century A.D.

On returning to Bezwada from Berhampur I again examined with Mr. Krishnama Achari the antiquities of the place and discovered close on the south side of the Kanaka-Durgā temple a rock with sculptures of about the 17th century with labels indicating the names of gods and goddesses cut below them. Most of the figures are forms of Durgā, the very popular deity of Bezwada at present. A *facsimile* plate of these figures also is published with a view to give an idea of what fantastic forms the goddess Durgā was capable of assuming according to the *Mantraśāstra*. Many rock-cut caves on this same side of the Indrakīla hill point to their Chālukyan origin by the writings in distinct Chālukyan characters which they bear here and there. At one such cave called Gōvinda-Bāvāji-*maṭha* was discovered a record of the early years of the 9th century A.D. which confirms the remarks made by me already about the antiquity of Bezwada in paragraph 77, page 149, of the Annual Report for 1916. I returned to headquarters on 30th October 1917.

12. Mr. Krishnama Achari before proceeding to Mahēndragiri with Mr. G. Venkoba Rao—vide paragraph 7 above—to examine the inscriptions there, visited Peḍana near Masulipatam and copied an Arabic inscription kindly read for me by Mr. Yazdani of His Highness the Nizam's Government in whose opinion the record is not of any epigraphical or historical importance. After returning from Mahēndragiri he copied some more inscriptions at West Vipparru, Ghaṇṭasāla and Masulipatam securing also a set of copper-plates of a local chief who was probably a Reḍḍi subordinate. His further tour for the villagewar survey of the Tenali taluk was suddenly stopped on account of his ill-health and he went on leave from camp on 4th December 1917.

The Year's Work.

13. The *Annual Report* for 1916–17 was submitted to Government on 20th July 1917 and the tours described above commenced on the 3rd July 1917 and extended over a period of nearly seven months, during which period 490 villages were visited and as many as 687 inscriptions were collected. One hundred and eighty-nine inscriptions copied in the last touring season from sixteen villages in the Tanjore, Trichinopoly and South Arcot districts and a village in the French Settlements, Pondicherry, but not included in the report for 1917 have also been examined. The total number of the inscriptions included in Appendices B and C thus comes to 876,

the highest number on record. Tentative transcripts of all these inscriptions have been prepared and index tickets have been drawn up for the listed collection of last year.

14. Appendix A contains a list of twenty-two copper-plate inscriptions examined during the year. In addition to the few already acknowledged I have to express my thanks to M.R.Ry. J. Ramayya Pantulu, M.R.Ry. M. Kalidasu and Professor V. Rangacharya for six sets of copper-plates secured by them for my examination.

15. A single copper-plate with two written sides in modern Tamil characters has been sent for examination by the Superintendent, Government Museum. It is a forgery similar in contents to the one described on page 11 of the *Annual Report* for 1910. The *Añju-pañchālattār*, i.e., the five sects of the artisan class, viz., blacksmiths, carpenters, workers in brass and copper, masons and gold and silversmiths, constructed a bronze car for the goddess Kāmākshi Ammaṉ of Conjeeveram and in the course of taking it round in procession the car was obstructed by some vicious magical influence by a member of the weaver class. A certain Vegalitōṭṭiyaṉ Marudaśiṅganāyakkaṉ of Kochchi-Malayāḷam came to the rescue and detecting the persons who had obstructed the running of the car offered them up in sacrifice to the evil spirits whom they had invoked. In return for this service he was granted in the presence of Appurāja Kaśirāja and others a fee of rupee 1 per head on the artisan community and an annual income in grain.

16. An interesting fact which is recorded in the copper-plate inscription (No. 2 of Appendix A) is that prior to the claim of the Srī-Vaishṇava Brahman the image of Hanumanta in the village was worshipped by a shepherd (*kuruba*) called Madale Horaka. The Brahman reconsecrated the image according to the *Pāncharātra* ritual and took possession of all the property belonging to the temple. Among the other copper-plates examined during the year under review are some (Nos. 19 and 21) which are evident forgeries, and appear to have come into existence under circumstances similar to those of the copper-plates from the Madaksira and Dharmavaram taluks mentioned in the *Annual Report* for 1917.

17. Two sets of copper-plates noticed already in the previous Annual Reports (viz., No. 11 of 1914–15 and No. 12 of 1916–17) have been acquired for the Madras Museum and deposited there.

18. Of the miscellaneous work done at the request of the outside public I have only to mention a short note on the work accomplished by this office in Epigraphy in this Presidency since its inception, and furnished to His Excellency the Governor of French Settlements, Pondicherry. Another note on the worship of *Sati* in Southern India was also sent to the Director-General of Archæology for the information of the Hon'ble Mr. Walsh (Member of the Board of Revenue in Behar and Orissa) for a paper to be written by him on that subject. A palm-leaf Sanskṛit manuscript in Telugu characters was read for Dr. Sukthankar, Assistant Archæological Superintendent, Western Circle, which deals mostly with *stōtras* like Lalitāsahasranāma, Navaratna-mālikā, Bagalāstavarāja, etc., and some curious *mantras* like Śarabhasāḷva-*mantra*, Pañchamukhi-Hanumatkavacha-*mantra*, Bagalāmukhī-Brahmāstra-*mantra* and Bagalā-mālā-*mantra*, etc. Mr. Narasimha Rao, a vakil of Tenali, sent me a few palm leaves impressed with stamps ("annas four" on the right side and "treasury [illegible]" on the left back of the palm leaf) which I transcribed and translated for him. The contents reveal a hopelessly forged tradition expressed in a most confused style regarding the acquisition of a gold image of Viṭṭhala by Rāghavēndrasvāmi, one of the pontiffs of the Dvaita school of Mādhvas.

Conservation.

19. As regards conservation I have to mention only the two temples noted below:—

(1) The temple of Puṇyanāthēśvara at Tiruvaḍavāyil in the Nannilam taluk of the Tanjore district contains many inscriptions and is epigraphically important. One of these records contains the eleven verses in Tamil of the *Dēvāram* hymns of the Saiva saint Tirujñānaśambandar cut on stone. Printed editions of the *Dēvāram* do not make mention of this temple nor do these verses find a place in them. This is the first

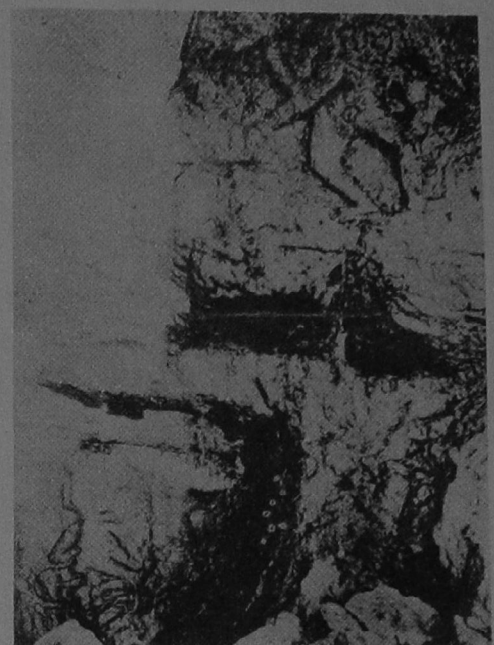
PLATE II.

CARVINGS IN RELIEF ON THE HILL-SIDE NEAR THE KANAKA-DURGA TEMPLE AT BEZWADA.

Chintamani-Durga.

arahi.

Matamgesvari and Prathama-Durga.



Some faint carvings.

Sumbhasuramardini-Durga and Chamundesvari.

Raudra-Mahakali.

instance in which the *Dēvāram* verses are found engraved on the walls of a temple. The temple whose existence was brought to my notice by Mr. Jagadisvara Ayyar, Manager, office of the Archæological Superintendent, is very much neglected and richly deserves the subvention of Government.

(2) The temple of Brahmēśvara at Brahmadēśam, one mile south-west of Maṇḍagappaṭṭu in the Villupuram taluk of the South Arcot district, is also epigraphically important. The central shrine is covered all round with Chōla records of the first quarter of the eleventh century A.D. Many other inscriptions were found buried below the earth and could not be copied for want of time and convenience. The temple deserves early conservation.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1917–18 :—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,000	0	0
Establishment	9,059	7	5
Temporary establishment	94	3	1
Assistant Superintendent's travelling	717	13	0
Establishment travelling	1,906	6	6
Contingencies	4,261	12	8
Total ..	22,039	10	8

Receipts.

Sale of garden produce	5	12	8

21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Anantapur district.*—Twenty-three * villages in the Madakasira taluk and forty-nine † villages in the Hindupur taluk.

II. *South Arcot.*—Paṇaiyavaram, Eṇṇāyiram, Kaṇḍamaṅgalam, Vṛiddhāchalam, Kugaiyūr, Tiruvaraṅgam and Brahmadēśam.

III. *Ganjam district.*—Athogodo, Pratāpūr, Pālūr, Phulta and Mahēndragiri.

IV. *Kistna district.*—Bezwada, Peḍana, Doṇḍapāḍu‡, West Vipparṟu, Ghaṇṭasāla, Ghaṇṭasālapālem‡, Dharmaghōshṭam‡, Ennammapāḍu‡, Pennērammapāḍu‡, Kōṭadibbalu‡, and Masulipatam.

V. *Kurnool district.*—Kolimiguṇḍla, Kōṭapāḍu, Perusōmula, Yerragudi, Hanumantaguṇḍam, B. Uppalūru, Kōvelakuṇṭla, Ākumalla, Ardavīḍu and Rēmaṭa.

VI. *Madura.*—Kalluppaṭṭi‡, Tirupparaṅguṉṟam and Mēṭṭupaṭṭi.

VII. *Ramnad district.*—Lakshmīpuram (Ramnad).

VIII. *Tanjore district.*—Perumulai, Korukkai, Ambal, Kōyil Tirumālam, Tirukkollambūdūr, Tirumakkōṭṭai, Kūhūr, Tukkāchchi, Tiruviḍavāyal, Mādarvēḷūr and Tiruvādi.

IX. *Tinnevelly district.*—Kaḷugumalai and Marugāltalai and sixteen § villages in Teṉkāśi and Kaḍaiyanallūr *firkas* and three villages in Ālaṅguḷam *firka* of the Teṉkāśi taluk.

X. *Trichinopoly district.*—Tirumāṇūr ||, Tirumukkūḍal, Sōmūr, Nayināmalai and Kaḍambarkōyil.

XI. *Vizagapatam district.*—Rāmatīrtham.

XII. Pondicherry, French Settlements—Tiruvāṇḍārkōyil.

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* Thirty-nine other villages were also examined but contained no inscriptions.
† Two hundred and sixty-six other villages were also examined but contained no inscriptions.
‡ Visited but contained no inscriptions.
§ Fifty-four other villages were also examined but contained no inscriptions.
|| Visited but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1918-19.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Álattur	South Arcot	Reported to contain old temples with inscriptions.
2	Ávúr	North Arcot	Contains many inscriptions.
3	Ayyampāḷayam	Do.	Reported to contain inscriptions.
4	Bāradamaṅgalam	Salem	A stone with inscription.
5	Chittoor	Chittoor	Rock inscription.
6	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the river Gōdāvari.
7	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
8	Dadāpuram	South Arcot	Reported to contain inscriptions.
9	Gaṇapavaram	Kistna	Inscriptions in the Suvarṇēśvarasvāmin temple.
10	Ilavampaṭṭi	Salem	Reported to contain inscriptions.
11	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
12	Kattuvappallaipaṭṭi	Salem	Stone in a field containing inscriptions.
13	Kiḷiyāṉūr	South Arcot	Reported to contain old temples with inscriptions.
14	Lōkanahaḷḷi	Coimbatore	To copy certain Kanarese inscriptions reported by L. A. Cammiade, Esq.
15	Maḍam	North Arcot	Temple containing inscriptions.
16	Maḍura	Madura	Temple with inscriptions.
17	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
18	Mailavaram	Guntur	Reported to contain inscriptions.
19	Maṟakāṇam	South Arcot	Reported to contain old temples with inscriptions.
20	Munnūr	Do.	Do. do
21	Nelakōṭa Āva near (Pōlavaram).	Godavari	"A Buddhist stupa" and inscriptions.
22	Niśśaṅkadurga	Chittoor	Reported to contain inscriptions.
23	Olagāpuram	South Arcot	Reported to contain old temples with inscriptions.
24	Ponnēri	Salem	Stone on the road side contains an inscription.
25	Puḷal	Chingleput	Reported to contain old inscriptions.
26	Śakkōḍi	Salem	Reported to contain inscriptions.
27	Salem	Do.	Old inscriptions on a boulder in a reservoir.
28	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
29	Śiṅgaperumālkōyil	Chingleput	Rock-cut cave with inscriptions.
30	Śuṇampaṭṭu Villivākkam ..	Do.	Reported to contain old temple with inscriptions.
31	Tāḍuvāyi	Guntur	Reported to contain inscriptions.
32	Tennēri	Chingleput	Reported to contain inscriptions in the irrigation tank.
33	Tirukaṇḍji	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
34	Tirumalpāḍi	North Arcot	Reported to contain inscriptions.
35	Tribhuvani	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
36	Trichinopoly	Trichinopoly	To copy the Pallava Grantha inscriptions newly discovered.
37	Veligoṇḍa	Nellore	Reported to contain inscriptions.
	B.—Places taken from Mr. Sewell's lists of antiquities or otherwise expected to contain inscriptions of historical value.		
1	Āvaḷur	South Arcot	)
2	Āyal	North Arcot	)
3	Bhadrāchalam	Godavari	} ....
4	Śembēḍu	South Arcot	)
5	Veḷḷūru	Do.	)
	C.—Detailed survey for inscriptions, talukwar.		
	Guntur district—Tenāli taluk.		
	Tinnevelly district—Tenkāśi taluk (Āḷaṅguḷam firka).		
	Tanjore district—Shiyāli taluk.		
	Bellary district—Harpanahaḷḷi taluk.		

APPENDIX.

A.—List of copper-plates examined during the year 1917–18.

No.	From whom received.	Dynasty.	King.	Date	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Superintendent, Government Museum, Madras.		....	Śālivāhana-Śaka 431, Sarvadhārin, Piraṭṭāśi 13.	Tamil ..	Returned to the owner.	..	The date is wrong. But Kali 4031 curiously enough corresponds to the cyclic year Sarvadhārin. This is evidently another forgery of the type of No. 1 of Appendix A to the Annual Report for 1909 and No. 6 of Appendix A to the Annual Report for 1910. See above part 1, paragraph 15.
2	The Reddy of Sivaram, through the Tahsildar of Madakasira, Anantapur district.	..	....	Śaka 1665, Rudhirōdgārin, Śrāvaṇa, *śu. di.* prathamā, Monday.	Kanarese ..	Do.	..	Refers to the foundation of a village called Chandraśēkharapura by Medakeri-Nāyaka son of Mahānāyaka Kāmagēti Kastūri Baramaṇṇa-Nāyaka, on which occasion the right of worship in the temple of Hanumanta at Chitrapuri was claimed by a certain Raṅgāchārya, the priest of the Pombolala-Gopālasvāmin temple, which the Nāyaka granted.
3	M.R.Ry. J. Ramayya Pantulu Garu, Retired Deputy Collector, Madras.	Western Chāḷukya.	Vinayāditya-Satyāśraya Narēndradēva.	Śaka 512, Sādhāraṇa, Māgha, *śu. di.* trayōdaśī, Monday.	Sanskrit (Nāgarī).	Will be acquired for the Museum.	..	Similar to No. 12 of Appendix A to the Annual Report for 1906. The inscription is evidently a forgery. The name of the village granted is not clear, three to four lines at this place being written on erasure. See below Part II, paragraph 7.
4	M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur.	Telugu-Chōḍa.	Śambhu-Chōḍadēva of the Kuśa family, residing at Nelluhāpura.	50th year ..	Do.	Returned to the owner.	..	Incomplete. Registers the gift of the village Kummaḍūru on the bank of the Tuṅgabhadrā by the king on the occasion of the installation of his two sons Agastīśvara-Chōḍa and Shaṇmukha-Chōḍa as yuvarājas. The village was divided into four shares two of which were given to the gods Agastyēśvara at Mandhara and Kumarasvāmin at Tāmrapura. The third was given to his own purōhit and the fourth to the worshippers, servants, etc., of the two temples.
5	Do.	Vijayanagara.	Sadāśiva-Mahārāya ..	Śaka 1478, Naḷa, Śrāvaṇa, *ba. di.* ashṭamī, jayanti, Thursday.	Do.	Do.	..	These are the missing third and fourth plates of No. 24 of Appendix A, to the Annual Report for 1917 with which the grant is complete. Registers the grant, with all the incomes, of the village Marripūṇḍi surnamed Raghunāthapuram situated in the Valanāḍu division of the Koṇḍaviḍu-sīma to the great scholar and astronomer Sarvā-Bhaṭṭa, who belonged to the Yāska-gōtra and Āpastamba-sūtra and was a Yajurvēdin. He was the son of Koṇḍu-Bhaṭṭa and grandson of Sarvā-Bhaṭṭa and was a resident of the village Penumpnali as also a devotee of the god Gōkaraṇadēva. The gift was made on the representation of the king's minister Rāmarāja.

A.—List of copper-plates examined during the year 1917–18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
6	M.R.Ry. Tarini Charan Rath, B.A., District Munsif, Aska, Ganjām district.	Bhañja ..	Nētṛibhañjadēva alias Kalyāṇakalaśa.	..	Sanskṛit (Nāgarī).	Returned to the owner.	..	Registers the tax-free gift of the village Arātaha in the Vāsudēvakhaṇḍa-vishaya by the king to some Brāhmaṇas some of whom were of the Vājasanēya-charaṇa and Kaṇva-śākhā while the others were of the Vatsa-gōtra. The king was the son of Raṇabhañja-dēva, the grandson of Śatrubhañjadēva and the great-grandson of Śīlābhañjadēva.
7	Do.	Do. ..	Mahārāja Vidyādharabhañja-dēva alias Avāyyakalaśa.	..	Do.	Do.	..	States that the king granted, tax-free, the village Mula-Māchhaḍa in the Māchhaḍa-khaṇḍa-vishaya to a Brahman named Bha[ṭṭa]-Purandara, son of Dēvadaśarman and grandson of Hariśaśarman of the Vājasanēya-charaṇa and the Rauhita-gōtra. The king was the son of Śīlābhañjadēva, grandson of Digbhañjadēva and the great-grandson of Raṇabhañjadēva.
8	Do.	Do. ..	Nētṛibhañjadēva alias Kalyāṇakalaśa.	..	Do.	Do.	..	Records the tax-free gift of the village Machchhaḍa in the Machhākhaṇḍa-vishaya by the king to Bha[ṭṭa] Ruḍaḍa, the son of Kēśava and the grandson of Charamvasvāmin of the Vājasanēya-charaṇa and of the Vatsa-gōtra. The king's ancestry is the same as in No. 6 above.
9	Do.	[Eastern Gaṅga].	Mahārāja Śrī-Indravarmadēva	..	Do.	Do.		Registers the grant of some land in the village Amēraśṅga of the Jalamvōra-vishaya by the king to Svāmiśarman, son of Bhaṭṭaputra, of the Vājaśana (*i.e.*, Vājasanēya)-charaṇa, Kanma (*i.e.*, Kaṇva)-śākhā and Jātukarṇa-gōtra. The king is said to have been the lord of Kaliṅga; and Śvētakādhishṭhāna is mentioned.
10	Do.	Bhañja ..	Yaśabhañjadēva, ruling over the [Khi]ñjalidēśa.	[3]rd year Kārttika, śu. di. ēkādaśī.	Do.	Do.	..	Records the grant of the village Komyāṇa in the Vōḍa-vishaya with all its income to the Dīkshita Jagadharaśarman, of the village Paḍhuvāḍapāḍhaka in the Koṇṭaravēṅga-vishaya. The donee belonged to the Bhāradvāja-gōtra and Mādhyandinīya-śākhā and was a student of the Yajur-vēda. He was well-versed in the Śrauta and Smārta rituals and was strong in astronomy (j[y]ōtiś-śāstra). The grant was made on the uchchayana-ēkadaśī day in the bright half of the Kārtika month when Vishṇu is believed to wake up from his four-months' sleep.

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original	Where and by whom to be published.	Remarks.
11	M.R.Ry. V. Rangachārya Avargal, M.A., Presidency College, Madras.	Eastern Chāḷukya.	Jayasiṁhavallabha-Mahārāja (*i.e.*, Jayasiṁha I).	Kārttika, Paurṇamāsyā, Vishuvadina.	Sanskṛit in Telugu.	Returned to the owner.		States that the king granted the village Kombaru lying one gavyūta to the south of the village Vlenṭūru in the Kanthār[u]vāṭi-vishaya, to a scholar in the Vēdas and the Śāstras named Sōmaśarman, who was the son of Svāmiśarman and grandson of Dēvaśarman. The last was a Taittirīya Brahmachārin of the Gārgya-gōtra and a master of the four Śāstras.
12	Sri Raja Sahib of Mandasa, Ganjam district.	Eastern Gaṅga.	Anantavarmadēva	Śaka (navasataka-saptarasa) 9[76] 15th year.	Sanskṛit in mixed characters (Nāgarī, Telugu and Grantha).	Do.	..	Registers the gift of the village Madhipatharakhaṇḍa [in] the Mahēndra-bhōga to a certain Ujanaka by Rāṇaka Śrī-Dharmakhēdi, son of Mahāmaṇḍalēśvara Rāṇaka Śrī-Bhamakhedi of the Kadamva (*i.e.*, Kadamba) family, the lord of five vishayas (pañchavishayādhipati). The order of gift is addressed to the officials and people of the Pañchapātra-vishaya.
13	Do.	Do.	Rājēndravarmadēva, son of Anantavarmadēva.	342nd year of the Gaṅga rule.	Sanskṛit in Telugu.	Do.	..	The plates are so very faintly engraved in characters of about the 9th century that it is almost impossible to read them. Register the grant of the village Tāmvaddi in [Śaila ..]-vishaya. The donee's name is not clear. The grant was issued from Kaliṅganagara.
14	The Andhra Sahitya Parishat-Patrika office, Madras	Eastern Chāḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja alias Chāḷukya-Bhīma (I).	Śaka 814 manuvasu, Mēsha, Chaitra, *śu. di.* dvitīya, Monday, Maitra, Mithuna.	Do	Do.	..	Records the gift of a land growing 1,000 areca-nut trees, another land sowable with 50 khaṇḍikas of paddy-seed and a house-site in the village Attili in the Attili-vishaya, to the songstress Challavā who was the daughter of Mallapa, the son of Thuṇḍaka who was no less than an apsaras in beauty.
15	Do.	Do.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	..	Do. ..	Do.	..	Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahman (name lost) of the Bhāradvāja-gōtra is addressed to the officials of the Vaṇanāṇḍu (*i.e.*, Veḷanāṇḍu)-vishaya.
16	The Deputy Tahsildar of Pentapadu, Tanuku taluk, Kistna district.	..	Uṇḍirāja of the Solar race and the Hārita gōtra.	Śaka 1304, Duṇḍubhi, Māgha, *śu. di.* daśamī, hursday.	Do. ..	Do.	..	Registers the grant by the king of the village Rāvulaparti, surnaming it Uṇḍirāpuram, to a number of Brahmans as an agrahāra. It also records the names of a dozen other villages similarly granted by him to Brahmans. The king's capital is mentioned to be Śūravaram.
17	M.R.Ry. Venkatareddi, son of Nallapareddi, Buchepalli, Hindupur taluk, Anantapur district.	Vijayanagara.	Vīrapratāpa Rāmarāja Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1556, Śrīmukha, Chaitra, *śu. di.* pañchamī.	Telugu ..	Do.	..	This is a sale-deed executed by three individuals of the village Pōṭulapuri to two other individuals waiving permanently the right of collecting certain taxes payable to them, for the consideration of 50 ghaṭi-varahalu received as the commutation amount.

A.—List of copper-plates examined during the year 1917–18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
18	M.R.Ry. Rama Rao, Contractor, Lepakshi (same taluk and district).	....	....	Śaka 1602 Durmati, Vaiśakha, *su. di* tritiya.	Telugu ..	Returned to the owner.	..	States that, while Liṅgōji-Paṇḍita was governing the Karnāṭaka kingdom from Penugoṇḍa-paṭṭaṇa as a subordinate of Akhanna-Paṇḍita, the younger brother of Mādanna-Paṇḍita who was the best of Brahmans and the chief officer of the king of Bhāgnagar, Nañjappa of the Kāmakāyana-Viśvāmitra-gōtra, Āśvalāyana-sūtra and Ṛik-śākha who was the sthaḷa-karṇam of Lēpākshi in the Roddhanāṭi-sthaḷa in Penugoṇḍa-rājya gave some land in that village to Kumārayya of the Bhāradvāja-gōtra, Āpastamba-sūtra and Yajuś-śākha, who was the ārādhya at Lēpākshi. It registers also the gift of rates on pack-bullocks, shops, looms and marriages to the same Kumārayya by the samayins of Ayyāvaḷi, etc., the Vaiśyas of the 102 gōtras, the representatives of maṭhas the Yajamānas of the Lēpākshi-sthaḷa, etc., assembled in the temple maṇḍapa of that place for daily offerings and lamps to the god Nañjuṇḍēśvara.
19	The Village Munsiff of Somaghatta, (Hindupur taluk, Anantapur district).	....	....	Śaka 1415, Bahudhānya (wrong), Kārttika, *su. di.* Paurṇimā, Wednesday.	Do. ..	Do. ..	..	States that a certain Pedda Ahōbalareḍḍi who was a divān under Mahāmaṇḍalēśvara Kṛishṇadēvarāya who was ruling at Penugoṇḍa built a temple to Ahōbala Madhugiri-Lakshmi Nṛisiṁhasvāmin at Sōmaghaṭṭa in accordance with the direction given to him by the deity at Ahōbalam in a dream. Registers the gift of the village Kiniṟāḷḷapalle in the Gōraṇṭla-samutu by the king for offerings and some gold for lamps to the god and of certain contributions by the karṇam of Sōmaghaṭṭa.
20	The Shrotriyamdar of Yajnasettipalli (Hindupur taluk, Anantapur district).	Vijayanagara.	....	..	Sanskrit in Nāgarī.	Do. ..	..	The record is incomplete, only the first 3 plates of the set remaining. It stops with the partial description of the qualities of king Śrīraṅga, the son of Pedda Veṅkaṭapati who was the second son of Śrīraṅga, the son of the great Rāmarāja who was the minister of Śadāśiva. See the genealogical table, Epigraphia Indica Vol. III, page 238. The king is stated to have been crowned by Tātayārya.

A.—List of copper-plates examined during the year 1917–18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks
21	The Tahsildar of Madakasira (same taluk and district).	....	Maharaja Bukkaraya	Śaka 1305, Prabhava, Phalguṇa.	Kanarese and Nagari	Returned to the owner.	..	The Śaka date falls into the reign of Virūpākṣha I predecessor of Bukka II. Registers in detail the incomes that the guarding officers (kavulu-doregalu) of Madakaśirya were to get from the several classes of people, residing in the village. Also specifies the incomes that the āyagāras (i.e., the village servants) of certain villages were to get since the tank at Harive was repaired.
22	The District Judge, Madura ..	....	Raya Vijaya-Raghunatha Toṇḍaimāṇār, ruling over the Madurai-nāḍu.	Saka 1587, Kali 4866, Parthiva, Tai, 4, Friday, *śu. di.* pañchami, Uttara (Uttara-Phalguni), Amṛitayōga, Bālava-karaṇa.	Tamil ..	Do. ..	..	Registers the grant of land at Karaippaṭṭi, hamlet of Paḻanivaḍam made by the king for certain services and charities to be conducted at the time of the festivals of the god Bāla-Subrahmaṇya on the Paḻani-hill on the bank of the Shaṇmukhanadi in the Vaigāvūr-nāḍu. The grant was executed in favour of Subrahmaṇya-Uḍaiyar, son of Pulittōḷu Mallikārjuna-Uḍaiyar, residing at the Paḻani-kshētra. A certain Dabir Veṅkaṭarāyar was given land and entrusted with the charity. The coin Rājagōpāli is mentioned.

B.—Stone inscriptions copied in 1917 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
189	On the north wall of the central shrine, in the Agastyēśvara temple at Tirumukkudal. (Karur taluk, Trichinopoly district).	....	....	25th year ..	Tamil	Records a sale of land as a tax-free dēvadāna by the residents of Uḷanagar, a village in Ādaṇūr-nāḍu a subdivision of Kē[ra*]ḷāntaka-vaḷanāḍu to the temple of Madurāntaka-Īśvaramuḍaiyār at Nāgaram Madurāntakapuram in the same nāḍu. The vendors agreed to pay the taxes on the land.
190	On the same wall	....	....	....	Do.	Beginning and end lost. Seems to register a sale of land. Mentions Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam and the channel Matru-vāykkāl.
191	Do.	..	....	25th year ..	Do.	Built in in the middle. Registers a sale of land by the merchants (nagarattōm) of Śāttaṇūr, a village in Taṭṭaikaḷanāḍu which was a subdivision of Kēraḷāntaka-vaḷanāḍu, to the temple of Madurāntaka-Īśvaramuḍaiyār at Madurāntakapuram in the same nāḍu.
192	Do.	....	....	....	Do. . ..	Beginning lost. Seems to record that the assembly of Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam agreed to pay the taxes on certain lands sold by them to the same temple from the interest on the money received by them.
193	On the west wall of the same shrine.	....	....	25th year ..	Do.	Incomplete. Records that, in accordance with the order of Naḍuvirukkum Paśalai Krishṇa Bhaṭṭar who settled the district (nāḍū kūṟu śeygira), the merchants (nagarattōm) of Madurāntakapuram in Taṭṭaigaḷa-nāḍu, which was a subdivision of Kēraḷa-nāḍu, apportioned the tax-free dēvadāna lands of the temple of Madurānta-Īśvaramuḍaiyār which were situated in Kshatriśikhāmaṇi-chaturvēdimaṅgalam, Śāttaṇūr, and Uḷanagar in Ādaṇūr-nāḍu, for offerings, lamps, śribali and other services in the shrines of Śrīkaraṇaviṭaṅka and Umāparamēśvarī.
194	On the same wall	Chōḷa ..	Parakēsarivarman [*alias*] Uḍaiyār śrī-Rājēndra-Chōḷadēva I.	15 + 22nd (kīḻ) year.	Do.	Incomplete. Records a sale of land to the temple of Madurāntaka-Īśvarattu-Mahādēva at Madurāntakapuram by the great assembly of Kshatriyaśikhāmaṇi-chaturvēdimaṅgalam, a brahmadēya in Taṭṭaigaḷa-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu. The fragment below it seems to register a gift of land to a private individual who was found on examination fit by the officer (adhikāriu) Irumaḍiśōḷa-Mūvēndavēḷar to have performed the consecration ceremony of the god Madurāntaka Īśvaramuḍaiyār properly.
195	Do.	....	....	27th year ..	Do.	End lost. Gift of gold for a lamp.
196	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	3rd ,, ..	Do ..	Built in at the end. Seems to register a grant of 25 vēli of land, by Rājarājadēva who was pleased to take his seat in [Rāja]śraya, made at the instance of Dāmō[darabhaṭṭa]ṉ of Kaḍalaṅguḍi who was the maḍhyasta (naḍuvirukkum), to the temple of Mahādēva at Tirumukkūḍal in Taṭṭaiy-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
197	On the north and west walls of the Añjalākshi Amman shrine in the same temple.	Koṅgu-Pāṇḍya.	Rājakesarivarman alias Tribhuvana-chakravartin Vīra-Pāṇḍyadēva.	15th year .. .	Tamil	Registers a gift of money by the Śivaṇpaḍaiyar (fishermen) community residing in the nāḍus on the two banks (of the river) for offerings and festivals to the temple of Āḷuḍaiya-Nāyaṇār at Tirumukkūḍal in Taṭṭaiyūr-nāḍu.
198	On the south wall of the central shrine in the Sōmēśvaramuḍaiyār temple at **Somur** (same taluk, and district).	Chōḷa ..	Rājarāja-Rājakēsarivarman (Rājarāja I).	21st ,, ...	Do.	Registers gift of land for offerings and other expenses on the ayana-Saṁkrāṇaṇa days to the temple of Mahādēva, by a native of Dēvaṇappaḷḷi in Taṭṭaigaḷa-nāḍu, a subdivision of Kēra[la*]ntaka-vaḷanāḍu.
199	On the same wall	Do. ..	Do.	17th ,, ...	Do.	Records the gift of a gold diadem to the temple of Tirunōmbalūr-Paramēśvara at Dēvaṇapaḷḷi in Taṭṭaigaḷa-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu. It was caused to be made out of the fines collected from the defaulting temple servants, by the survey officer (uḷagaḷavitta) Tiruvaḍigaḷ Śāttaṇ who inquired into the expenses of the temple.
200	On the east wall of the same shrine.	....	....	Kīlaka, Tai, 15 ..	Do.	Gift of land by a private individual to the temple of Tirunōṇbu-Āvuḍaiya-Nāyiṇār at Dēvaganappaḷḷi.
201	On the same wall	Chōḷa ..	Rājarājakēsarivarman alias Rājarāja-dēva I.	21st year	Do.	Registers a gift of land by purchase for offerings to the temple of Tirunōmbalūr-Mahādēva.
202	Do.	Do. ..	Do.	Do.	Do.	Gift of gold for a day-lamp to the temple of Tirunōmbalūr-Paramēśvara, by a lady of Dēvaṇapaḷḷi in Kēraḷāntaka-vaḷanāḍu.
203	Do.	..	....	Kīlaka, Tai, 15 ..	Do.	Registers the sale of a temple land, by the residents of Dēvaganapaḷḷi in Taṭṭaiya-nāḍu, a subdivision of Kēraḷāntaka-vaḷanāḍu who are stated to have renewed the temple and revived worship.
204	On the west wall of the maṇḍapa in front of the same shrine.	..	....	....	Do.	Records that a certain Nirttaḷaiyāyaṇ Tēnuṇikāmaṇ Eḷuvaṇ alias Dēvaganappaḷḷi-Araiyaṇ caused to be made the images of the dvārapālakas in the temple of Tirunōmbalūr-Āḷvār. The characters belong to the time of Rājarāja I.
205	On the south wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman	34th year	Do.	Gift of gold for a perpetual lamp to the temple of Tirunōmbalūr Mahādēva, by a native of Śirrūr in Mīy-Muḷa-nāḍu.
206	On the same wall	..	....	....	Do.	Gift of cows for two lamps to the same temple. These were added to those already belonging to the temple and the managers of the temple agreed to take care of them and burn the lamps.
207	Do.	..	....	....	Do.	Unfinished. Mentions the dēvadāna lands of the same temple.
208	Do.	Chōḷa ..	Parakēsarivarman	6th year	Do.	Gift of gold for a lamp to the same temple, by Pirāntakaṇ Purushōttamaṇ of Dānatoṅgatteriñja-kuikkoḷar.
209	On the south side of the rock near the Varadarājasvāmin temple on the hill at **Nayinamalai** (Namakkal taluk same district).	..	....	Prajōtpatti, Vaigāśi, 26.	Do.	Much damaged. Mentions Rāmachandra-Nāyakkar-Ayyaṇ. Seems to record the privileges of the Pañchaḷapattargaḷ.
210	On the north and west walls of the Svayambhunāthasvāmin temple at **Perumulai** (Mayavaram taluk, Tanjore district).	Vijaya-nagara.	Vīrapratāpa Vīra-Kṛishṇadē[varāya] ..	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇimā.	Do.	Built in at the beginning. Records the remission of taxes in favour of a number of temples and mentions the conquests of Kṛishṇarāya as in No. 511 of 1905.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On the south wall of the same temple.	..	....	....	Tamil	States that this temple (tirumalai) was built by Ediriliśōḷar alias Pallavarāyar, the headman of Ukkal.
212	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rajarajadēva ..	3rd year	Do.	Records gift of 1500 kāśu by the wife and the daughter of Tirunaṭṭapperumāḷ, the headman of Kūḍal in Toṇḍaimaṇḍalam for offerings to the image of Dakshiṇāmūrti set up by them in the temple of Muḷaitta-Nāyaṇār at Perumuḷai which was a brahmadēya in Viḷai-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu.
213	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva.	37th year and 129th day.	Do.	Gift of 500 kāśu by the wife of the chief mentioned in No. 212 above for a lamp to the temple of Muḷaittadēvar.
214	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	15th year and 175th day.	Do. .. .	Fragments. Register a gift of land free of taxes to the temple of Vikramachōḷīśvaramuḍaiyār at Perumuḷai which was a brahmadēya of Viḷai-nāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
215	On the west wall of the maṇḍapa in front of the central shrine in the Vīraṭṭēśvara temple at Korukkai (same taluk and district).	..	....	....	Do.	Beginning built in. Gives a list of lands probably belonging to the temple and mentions Rājanārāyaṇa-chaturvēdimaṅgalam in Virudarājabhayaṅkara-vaḷanāḍu.
216	On the south wall of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya	Saumya, Karttigai, 15.	Do.	Built in at the beginning. Seems to refer to a settlement between the Vaḷaṅgai 98 and the Iḍaṅgai 98 castes regarding the heavy and illegal rates of taxes payable by them.
217	On the same wall	Do.	Vīra-Bukkarāya, son of Vīra-Arirāya (*i.e.*, Harihara II).	Śaka 1327, Pārthiva, Mīna, śu. di. ashṭami, Friday, Mṛigaśīrsha.	Do.	Records the sale of (the village of) Kulōttuṅgaśōḷaṉ-Karuppūr to Tiruvambalamuḍaiyāṉ Toṇḍaimāṉār by Śellappiḷḷai alias Śembiyaṉ Kōṉār, the headman of Kiḻiñjalūr in Kurukkai-nāḍu, a subdivision of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu.
218	Do.	..	....	Pārthiva, Paṅguṇi 10.	Do.	Registers the gift of the village mentioned in No. 217 above, for worship and repairs to the temple of Tiruvīraṭṭaṉamuḍaiya-Nāyiṉār at Kurukkai by the same individual.
219	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	2[9]th year ..	Do.	Fragments. Record gift of paddy for meeting the expenses of maintaining the servants of Tiruppaḷḷiyarai, the construction of a cave (guhai) called Tirunāvukkaraśu-tirukkuhai, for feeding the destitute apūrvins who visited it and the Mahēśvaras who attended the festival of Tiruvaigāśi-tirunāḷ at Kurukkai alias Vikramaśōḷa-chaturvēdimaṅgalam in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu. Refers to the recitation of tiruttāṇḍagam in the temple.
220	Do.	Do. ..	[Tribhuvana]chakravartin Rājarājadēva (III).	12th ,, ...	Do.	Fragments. Register a gift of money for five lamps.
221	Do.	Do. ..	Tribhuvanachakra[va]rtin Ra[ja]rajadēva (III).	[1]8th year, Kaṇṇi, ba. di. dvādaśī, Thursday, Svāti.	Do.	Registers a gift of money for a lamp to the temple of Tiruvīraṭṭaṉam at Kurukkai, by a native of Kāvaṉūr in Pōrāvūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
222	Do.	Do. ..	Tribhuvanacha[kra]vartin Rājādhirājadēva, 'who took Madura and Ceylon.'	13th year	Do.	Damaged. Seems to record a gift of land to the temple of Tiruvīraṭṭaṉam-Uḍaiyār at Kurukkai in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the north wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva	19th year	Tamil	Records the names of a number of temple servants obtained by purchase and free gift by the same temple during the reign of this king and that of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva and Tribhuvanachakravartin Rājādhirājadēva. Mentions also Vāgūr alias Jayaśiṅga-kulakāla-chaturvēdimaṅgalam, Ārrūr alias Rājanārāyaṇa-chaturvēdimaṅgalam in Kuṟukkai-nāḍu a subdivision of Virudarājabhayaṅkara-vaḷanāḍu and Vilainagar alias Nittavinōda-chaturvēdimaṅgalam in Vilai-nāḍu, a subdivision of Jayaṅgoṇḍa [śōḷa]-vaḷanāḍu.
224	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva.	[6]th year, Mithuna śu. di. tritīya, Saturday, Punarvasu.	Do.	Registers a gift of land, free of taxes, for offerings and flowers, to the temple of Tiruvīraṭṭāṇamudaiyār at Kuṟukkai alias Vikramaśōḷa-chaturvēdimaṅgalam in Kuṟukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, by purchase from the village assembly of Kuṟukkai who owned it for a period of 50 years as it had neither claimants nor cultivators.
225	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the [Pā]ṇḍya, was pleased to perform the anointment of heroes and the anointment of victors'.	32nd year ..	Do.	Gift of money for two lamps to the same temple.
226	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	11th year, Makara, śu. di. saptami, Monday, Uttiraṭṭādi.	Do.	Records a gift of land for lamps to the same temple. These lands were variously situated and included those purchased during the 5th and 7th years of the king.
227	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon), Koṅgu, *alias* Virasōḷamaṇḍalam and the crowned head of the Pāṇḍya.'	26th year, Siṁha, ba. di. dvitīya, Monday, Uttiraṭṭādi.	Do.	Unfinished. Records the sale of a house to the temple. Provision was made for the baling of water from an adjoining well and for taking water by digging a channel.
228	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madura and Īḻam (Ceylon).'	13th year ..	Do.	Gift of money by a lady named Araiyan Umaiyāḻvi belonging to the Periya-Agapparivāram for offerings to the temple of Tiruchchāmaṇḍīśvaramudaiyār and to the images of Tiruppaḷḷiyaṟai-Nachchiyār and Āṭkoṇḍa-nāyakadēva set up by her in the temple at Paṇaiyūr which was a dēvadāna of Gaṅgaikoṇḍachōḷīśvaramudaiyār and was situated in Kuṟukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu. The supply of paddy for the said purpose by the lady was discontinued and the Śivabrāhmaṇas received the amount and revived the charity.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year ..	Tamil	Records that the servants of the temple of Uḍaiyār Tiruvirattānamudaiyār at Tirukkuṟukkai in Kuṟukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, ratified the grant by which they had paid into the temple treasury in the 19th year of Periyadēvar Rājarājadēva 60 kāśu and agreed to burn camphor to the image (?) of Abhimānabhūshaṇa from the interest accruing on it.
230	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Lost	Do.	Unfinished. Registers a gift of land by purchase, for lamps to the same temple, by a lady of Kaḍuvaṅguḍi who paid 2,000 kāśu for the purchase of the said land.
231	Do.	Do. ..	Do. ..	14th year, Mīna, śu. di. chaturdaśi, Wednesday, Makha.	Do.	Unfinished. Records that a certain Śivadavaṇa-Perumāḷ alias Kaliṅgarāyaṉ, made a gift of land in Kulōttuṅga-śōḷanallūr which was separated from Kuṟukkai alias Vikramaśōḷa-chaturvēdimaṅgalam, for the requirements of the service called Śivadavaṇaperumāḷ-śandi to be conducted in the interval of the early morning and midday services.
232	On the east, north and west walls of the Chaṇḍēśvara shrine in the same temple.	Do. ..	Parakēsarivarman *alias* Tri[bhuvana]-chak[ṟava]rtin Vikrama-[Chōḷadēva].	....	Do.	Damaged and incomplete. The introduction is the same as in the inscription No. 79 of South-Ind. Inscs., Vol. II, page 182 ff.
233	On the same walls	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura and Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, Makara, śu. di. ekādaśi, Saturday, (Rōhiṇi).	Do.	Records a gift of money by Neṉmalikiḻāṉ Tiruvēgambamudaiyāṉ Kandaiyabaraṇaṉ of Viḍaiyūr, a village in Paḻaiyaṉūr-nāḍu, a subdivision of Maṇavil-kōṭṭam which was a district in Jayaṅgoṇḍaśōḻa-maṇḍalam, for the purchase of land free of taxes for Tirujñānasambandar monastery (guhai) and for meeting the expenses of the monastery out of the interest accruing on it.
234	On the west wall of the same shrine	Do. ..	Tribhuvanachakra[vartin] Tribhuvanavīra[dē]va, 'who having taken Madura, [Īḻam] (Ceylon), Karuvūr and the crowned head of the [Pāṇḍya], was pleased to perform the anointment of heroes and the anointment of victors.'	Lost	Do.	Seems to register a gift of land for lamps to the temple of Tiruvīraṭṭāṇamuḍaiyār.
235	On the north wall of the Gaṇapati shrine in the same temple.	Vijaya-nagara.	Vīrapratāpa Vīra-Kṛishṇadēvarāya-Mahārāya.	Śaka 1409 (mistake for 1439), Īśvara, Pushya, [śu. di.] pau[rṇa]mi.	Do.	Incomplete. Mentions the conquests of the king and the Śiva and Vishṇu temples in the Chōḷa-maṇḍalam to which he granted remission of taxes.
236	On the west and south walls of the central shrine in the Brahmapurīśvara temple at **Ambal** (Nannilam taluk, same district).	..	....	....	Do.	Fragments. Mentions Mēlūr alias Arittava-Nerkuṉṟam in Amba-nāḍu, the tank Paḻiyaṅji-ēri and Kaḷappāḷarāyaṉ.
237	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Fragments. One of the pieces mentions the conquests of Kulōttuṅga III viz. Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
238	On the left entrance into the Sōmāskanda shrine in the same temple.	Chōḷa ..	Rājarājadēva	10th year	Tamil	Gift of money for two lamps by a merchant of Ambar, to the temple of Edirilichōḷīśvaramuḍaiyār at Vaigāvūr alias Ediriliśōḷa-Nerkunṟam in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
239	On slabs built into the east wall of the first prākāra of the same temple.	....	....	....	Do.	Fragments. Refer to gifts of land for worship made in the fifth and ninth years of Rājarājadēva.
240	On the south wall of the first prākāra of the Māgaḷēśvara temple at Koyil Tirumalam (same taluk and district).	....	....	..	Do.	Unfinished. Gives a list of lands sold by public auction (Rājarāja-peruvilai) and the purchasers thereof.
241	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	4th year	Do.	Records that certain lands in Irumuḍiśōḷanallūr which was a dēvadāna of the temple of Tirumāgaḷamuḍaiyār at Ambar in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu, were purchased for the requirements of the monastery (gaḥai) called Peliśāttaḷagiyān and that Prince (piḷḷai) Kaliṅgarāyar ordered that the taxes on the said lands be assigned to it.
242	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-[Chō]ḷadēva.	9th year, Rishabha 8, Saturday, Pushya.	Do.	Records that certain garden lands, previously given to (god) Śavuri of Kaṇṇapuram free of all taxes, were now sold to the temple of Tirumāgaḷamuḍaiyār for the festival of the god, by the assembly of Kēraḷamādēvi-chaturvēdimaṅgalam, as the said Śavuri was dispossessed of all holdings in the country and the garden lands referred to were being misappropriated.
243	Do.	Do. ..	Do. ..	15th year, Dhanus, ba. di. Wednesday, Hasta.	Do.	Registers a gift of land in Āṟṟūr alias Śiṟuvēḷūr in Paṉaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu for conducting the Tiruvādirai-festival in the same temple.
244	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	21st year and 80th day.	Do. ..	In accordance with the order of the king, issued on the 20th year and 348th day of his reign, that the lands held by persons who proved treacherous should be sold in public auction (Rājarāja-peruvilai) for prices to be fixed by certain revenue officers, and that the sale-deeds should be given to purchasers signed by the officers of the taxation department, the holdings of two individuals at Guṇagaṇāntaḷi-maṅgalam in Paṉaiyūr-nāḍu were forfeited. Mentions the temple of Guṇātāṅgīśvaramuḍaiyār.
245	Do.	Do. ..	Do. ..	5 + 1st year, Dhanus, ba. di. chaturdaśi, Wednesday, Anusha.	Do. ..	Records that the assembly of Muḍigoṇḍaśōḷa-chaturvēdimaṅgalam which was a brahmadēya in Paṉaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu, made provision for offerings to the goddess Āyyaṉmādēvi-Nāchchiyār in the temple of Tirumāgaḷamuḍaiyār for the welfare of the king Ulaguḍaiya-Perumaḷ and the prosperity of the village.
246	On the north wall of the same prākāra.	Do. ..	Do. ..	21st year and 80th day.	Do.	Refers to the order of the king as recorded in No. 244 above and registers the sale of land so forfeited.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
247	On the north wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Tulā, ba. di. saptamī, Wednesday, Pushya.	Tamil	Records a sale of land by the wife of Arayaṉ Ponnambalakūttaṉ alias Nīlagaṅgaraya, the headman of Viḷattūr in Avūr-kūṟṟam, a subdivision of Nittavinōda-vaḷanāḍu, to the temple of Tirumāgāḷamuḍaiyār. States that Vaḷavaṉ-Aṉṉiyūr and Irumuḍiśōḷanallūr in Ambūr-nāḍu were the dēvadānas of the same temple.
248	Do.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Rājarājaṉ Sundara-Pāṇḍya.	13th year, Kumbha, śu. di. tritīyā, Wednesday, Śadayam (Śatabhishaj).	Do.	Gives the boundaries of Irumuḍiśōḷanallūr and other hamlets included in Ambar and registers the sale of a number of lands situated therein. Mentions padiyilār, devaraḍiyār and the temples of Avimuttīśvaramuḍaiyār, Nandīśvaramuḍaiyār, Sōmanā[tha]dēvar and Avaṉinārāyaṇa-Viṇṇagar-Emberumāṉ.
249	Do	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year, [Vṛishika] (Vṛiśchika), ba. di. shashṭī, Friday, Pushya.	Do.	Registers sale of house-sites by the merchants of Vikramaśōḻapuram (a part of ?) Ambar in Ambār-nāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu, to Śakaṭaṉār Moṉṉaiyar Akaḷaṅkaṉāḍāḷvār who was the hereditary chief of the city (nagaram) of Ambar and who also figures in No. 248 above.
250	On the south wall of the maṇḍapa in front of the central shrine in the Bilvanāthēśvara temple at Tirukkollambudur (same taluk and district).	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	6 + 1st year, Mēsha, śu. di. chaturdaśī, Saturday, Śittirai.	Do.	Records that Aruvandai Araiyaṉ Śvētavanapperumāḷ alias Kāliṅgarāyaṉ of Ambar purchased certain lands from the temple at Tirukkoḷḷambūdūr in Śēṟṟūr-kūṟṟam, a subdivision of Arumoḻidēva-vaḷanāḍu and gave other lands in exchange.
251	On the same wall	Do. ..	[Tribhuvanachakravartin Rājarājadēva]	20th year	Do.	Damaged. Seems to register a gift of paddy for services in the temple of Tirukkoḷḷambūduruḍaiyār. Mentions the temple of Rājarājēśvaramuḍaiyār and Abimuttīśvaranallūr.
252	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	16th year and 186th day.	Do.	Damaged. Refers to a grant made in the 29th year of Kulōttuṅga-Chōḷadēva 'who abolished the tolls'.
253	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Lost	Do.	Damaged. Gift of land by the individual mentioned in No. 250, above.
254	On the east wall of the same maṇḍapa.	Do. ..	[Tribhuvana]chakravartin [Kulōttuṅga-Chōḷadēva], 'who having been pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya performed the anointment of [heroes] and the anointment of victors.'	3* year	Do.	Built in at both ends. Seems to provide for offerings to the images of Tirunīlakaṇḍattuppaṇāṉ and [Śiva]chūḍāmaṇiyār set up in the temple.
255	On the east, north and west walls of the Saundaryanāyaki-Ammaṉ shrine in the same temple.	..	....	....	Do.	Stones missing and out of order. Gift of lands in several villages, for offerings to the images of Kuḻagaṇḍa-Mādēva and his consort Niṟaḻittamēṉmulai-Nāchchiyār, Āṭṭampōṇiya-Aḻagar and his consort,' Āḷkkoṇḍanāyakadēva and his consort, and Avimuktīśvaram-Uḍaiyār and his consort. The first-mentioned goddess was set up by Perumūruḍaiyāṉ Śaṅgaṉ alias Amarakōṉār.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the north wall of the central shrine in the Jñānapurīśvara temple at **Tirumakkottai** (Mannargudi taluk, same district).	Chōḷa ..	[Tri]bhu[vana]chakravartin Rājarājadēva (III).	10th year, Simha, śu. di. trayōdaśi, Sunday, Śravaṇa.	Tamil	Records a gift of land free of taxes to the temple of Tirumaiy[ā]ṇam-Uḍaiyār at Tirumaiyāṇa Mummuḍiśōḷanallūr, the western hamlet of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam, a brahmadēya of Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-valanāḍu.
257	On the same wall	..	....	Subhānu, Kārttigai, 10, śu. di. ashṭami, Monday.	Do.	Incomplete. Records that Timmappar, son of Mallu-Rāvuttar built a shrine for Periyanāchchiyār, in the temple of Meykku-Nayiṉār at Tirumēṟkōṭṭai in Vaṇḍayunāḍu, set up an image of this goddess and made provision for repairs and services.
258	On the north and west walls of the same shrine.	..	....	Īśvara, Puraṭṭāḍi, 15.	Do. .. .	States that a certain Śēvagapperumāḷ-Piḷḷai appointed a person to look after a lamp.
259	On the same walls	..	....	Virōdhikṛit, Tai, 2	Do.	Registers an order to the mahājanas of Palaiyūr alias Bhūpatirāyapuram, that the old method of levying taxes in grain for the protection of the country must be revived, instead of the then prevailing custom of collecting both in grain and money. Mentions Maṇali in Tirumēlkōṭṭai-nāḍu a subdivision of Vaṇḍaḷi-nāḍu.
260	On the west and south walls of the same shrine.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Bhuvanēkavīraṉ Kulaśēkharadēva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam (Pushya).	Do.	Registers a gift of land to the shrine of Śokkaviṉāyaka-Piḷḷaiyār at Āvikōṭṭai by Meykuṇḍadēvaṉ Śokkaṉāyaṉ alias Vijaya-Gaṇḍagōpāḷaṉ of Araśavāgūr, a village in Vaṇḍāḷai-nāḍu which was a subdivision of Rājēndraśōḷa-valanāḍu.
261	On the same walls	Vijaya-nagara.	Achyutadēva-Mahārāya	Lunmukhi, Tai 20, Makara, śu. di. prathamā, Monday, Saṅkramaṇa.	Do.	Gift of land to the temple of Mēkku-Nāyaṉār at Tirumēṟkōṭṭai by Paḷḷikoṇḍa-Muḍaliyār, son of Narasaṇa-Muḍaliyār of Kōyaṉ-pōḍu for the merit of the king.
262	Do	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year	Do.	Gift of land to a maṭha on the southern side of the temple of Tirumaiyaṇam-Uḍaiyār by one of the muḍaliyārs of the Vaḍakkilmaḍam at Tiruvārūr. The order registering the grant was issued by Tribhuvanakkāḍuveṭṭi.
263	Do.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Bhuvanēkavīraṉ Kulaśēkharadēva.	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pushya.	Do.	Built in at the bottom. Seems to register a gift of land. Contents almost similar to that of No. 260 above. The record gives full power to the donee to alienate the land as he chooses. Mentions Vijaya-Gaṇḍagōpāla.
264	On the south wall of the same shrine.	..	....	Śaka 147[6], Ānanda, Tai 30.	Do.	Gift of land for offerings to the temple of Meykku-Nayiṉār by a certain Nayiṉār-Piḷḷai.
265	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year	Do.	Records an order of Karpagapperumāḷ alias Rā[ja]rā[ja]k-kāḍuveṭṭi remitting the taxes on certain lands granted to the muḍaliyār of the maṭha on the southern side of the temple of Tirumeyyaṇam-Uḍaiyār (vide No. 262 above).

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
266	On a pillar set up in the maṇḍapa of the same temple.	Chōḷa ..	Rājarāja-Rājakēsarivarman 'who destroyed the ships at Śalai.'	13th year	Tamil	The pillar is set upside down and the beginning of the inscription is built in. Records that the assembly of Paḷaiya-Śembiyaṉmahādēvi-chaturvēdimaṅgalam, which was a brahmadēya on the southern bank (of the Kāvēri), issued, in place of an old document which was lost, a new sale-deed to a certain Parakēsari-Viḷupparaiyaṉ, the headman of Puravar-Eḷilūr for certain lands which were irrigated by Kulamāṇikkappērēri in Korraṉallūr and which they had purchased from him. Refers to about the 4th year of the reign of king Rājakēsarivarman 'who was pleased to mount a wall (maḍilēri eḻuṇḍaruḷiṉa).'
267	On the same pillar	Do. ..	Kulōttuṅga-Chōḷadēva	3rd ,, ...	Do.	Gift of money for a lamp. Mentions Kulōttuṅgaśōḷa-chaturvēdimaṅgalam a brahmadēya in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
268	On the north, west and south walls of the central shrine in the Raṅganatha-Perumāḷ temple in the same village.	Pāṇḍya ..	[Māṟavarman Kula]śēkharadē[va] ..	..	Do.	Fragment.
269	On the same walls	..	....	Kalayukta, Āvaṇi, 5.	Do	Seems to record a gift of land, free of taxes, by the order of Śāḷuva Kaṇja-Nambiyār to the temple of Tiruvaraṅgap-perumāḷ at Tirumēṟkō[ṭṭai] in Vaṇḍaḷi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
270	Do.	..	....	Vyaya, Arpaśi, 9 ..	Do.	Damaged. Seems to record a gift of land by Vīra Naraśiṅgarāya-Nāyaka to the same temple for a lamp.
271	On the east wall of the maṇḍapa in front of the same shrine.	..	....	Manmatha, Māśi, 20.	Do.	Records that a certain Tirumalai-Śeṭṭiyār constructed a new car to the same temple and conducted festivals.
272	On the east and north walls of the same maṇḍapa.	Vijayana-gara.	Achyutarāya	Śaka [1]46[8], Durmukhi, Puraṭṭāśi, 6.	Do.	Damaged. Records a gift of land for offerings to the same temple for the merit of Achyutarāya by a native of Toṇḍai-maṇḍalam.
273	On the north wall of the central shrine in the Āmravanēśvara temple at Kuhur (Kumbhakonam taluk, same district).	Chōḷa ..	[Tribhuvanachak]ravartin Kulōttuṅga-Chōḷadēva.	3[4]th year' ..	Do.	Built in at the beginning. Records a gift of land to the temple of Tirumāmbaḷamuḍaiya-Mahādēva at Kūḍūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu, by a native of Vaṅganagar in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
274	On the same wall	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	38th ,, ..	Do. ..	Gift of land for expenses connected with the shrine of Tiruppaḷḷiyaṟai-Nambiraṭṭiyār in the same temple by the merchants of Virudarājabhayaṅkarapuram in Tirunaṟai-yūr-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu.
275	Do.	Do. ..	Ra[ja]rā[ja]kēsarivarman, 'who destroyed the ships [at Śalai].'	12th ,, ..	Do. ..	Built in at the beginning. Gift of land by the residents of Kūḍūr in Tirunaṟaiyur-nāḍu to (the image of) Piḷḷai Nambi-Āṟūṟaṉār who sang (i.e., composed) the Tiruppadi-yam hymns.
276	Do.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	26th ,, ..	Do. ..	Built in at the beginning. Gift of money for a lamp to the temple of Ādityēśvaramuḍaiyār at Kū[rū]r.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
277	On the same wall	Chōḷa ..	Rājarājakēsari[varman] (Rājaraja I) ..	9th year ..	Tamil ..	Records sale of land to the temple of Āditavīśvaramuḍaiya-Bhashṭārakar at Kūrūr by certain persons who were unable to raise the money for paying the fines imposed on them.
278	Do.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	22nd ,, ..	Do. ..	Enumerates the lands made tax-free and given to the temple in the 20th, 21st and 22nd years of the king's reign and mentions Vijayarājēndra-chaturvēdimaṅgalam a brahmadēya in Tirunaṟaiyūr-nāḍu which was a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
279	Do.	Do. ..	Rājaraja-Rājakēsarivarman (Rājarāja I)	14th ,, ..	Do. ..	Records a gift of land by purchase for a lamp to the temple of Āditta-Īśvaramuḍaiya-Mahādēva at Kūrūr by a merchant residing in (the street called) Tribhuvaṇamahādēvippērāṅgaḍi outside Taṇjāvūr in Taṇjāvūr-kūṟṟam. Mentions Vidēlviḍugu Tukkāchchi-chaturvēdimaṅgalam a brahmadēya in Tirunaṟaiyūr-nāḍu.
280	Do.	Do. ..	Parakēsarivarman alias Adhirājēndradēva	3rd ,, ..	Do. ..	Damaged. Registers a gift of land to a certain individual who had daily to recite the Tiruppadiyam twice before Māmbaḷamuḍaiya-Mahādēva for (the recovery of the health of ?) the king. Mentions Viḷakkoḷimaṅgalam.
281	On the north and west walls of the same shrine.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	7th ,, ..	Do. ..	Gift of land for lamps to the temple of Ādityēśvaramuḍaiya-Paramasvāmin at Kūrūr in Tirunaṟaiyūr nāḍu by Nambaṉ Diraṇa a resident of Tiyaṅgudi in Iṅ[ga-nā]ḍu. Mentions the measure called Māpaḷavaṉ, the village Vidēlviḍugu-Tukkāchchi-chaturvēdimaṅgalam a brahmadēya in the same nāḍu and refers to the 7th year of the reign of Parakēsarivarman.
282	On the same walls	Do. ..	Kulōttuṅga-Chōḷadēva	19th ,, ..	Do. ..	Built in at the beginning. Records a sale of land to the temple at Kūrūr by a native of Śāttaṅguḍi in Tirunaṟaiyūr-nāḍu a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu. Refers to the shrines of Piḷḷaiyār-Vaḍuganādar and to a revenue survey.
283	On the north, west and south walls of the same shrine.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	18th ,, ..	Do. ..	Built in at the beginning. Registers a gift of land by a private individual for worship in the shrine of the goddess, Tiruppaḷḷiyaṟai-Nambirāṭṭiyār.
284	On the same walls	Do. ..	Rājakēsarivarman[alias] Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ,, ..	Do. ..	Fragments. Much damaged.
285	On the west wall of the same shrine	Do. ..	Rājaraja-Rājakēsarivarman alias Rājarājadēva I.	22nd ,, ..	Do. ..	Gift of land to the temple of Āditta-Īśvaramuḍaiyār at Kūrūr in Tirunaṟaiyūr-nāḍu a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu. Refers to a revenue survey of land.
286	On the west and south walls of the same shrine.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	7th ,, ..	Do. ..	Relates to the gift of land for 3 lamps by the same individual mentioned in No. 281 above and refers to gifts of land made in the 7th, 8th and 9th years of king Parakēsarivarman.
287	On the same wall	Do. ..	Uttama-Chōḷa	2nd ,, ..	Do. ..	Gift of land by purchase for offerings and worship to the same temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
288	On the south wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	Damaged	Tamil	Incomplete. Seems to register a gift of land to Kulōttuṅgasōḷapperumpaḷḷi at Kūrūr alias Kulōttuṅgasōḷanallūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgasōḷa-vaḷanāḍu, and the dēvadāna of Tiruveḷḷerukkiśvaramu-ḍaiyār, and Tirumāmbaḷamuḍaiyār.
289	On the same wall	Do. ..	Rājarājakēsari [varman] (Rājarāja I) ..	6th year	Do.	Damaged. Provides for offerings to the temple of Āditta-Iśvaramuḍaiya-Paramasvāmin at Kūrūr in Tirunaṟaiyūr-nāḍu.
290	Do.	Do. ..	Do.	7th ,, ...	Do.	Gift of 90 sheep for a lamp to the same temple.
291	Do.	Do. ..	Do.	Do.	Do.	Gift of 90 sheep for a lamp to the same temple. The donor was Rājarāja-Pallavaraiyaṉ of Kuvaḷāḷam one of the Perundaram of the king.
292	Do.	Do. ..	Parakēsarivarman	9th year ..	Do.	Gift of 25 kāśu for a lamp to the temple of Āditta-viśvaramuḍaiya-Bhaṭṭārakar at Kūrūr in Tirunaṟaiyūr-nāḍu, by a certain Astraśiva.
293	Do.	Do. ..	Tribhuvanachakravartin Kulō[ttuṅga]-Chōḷadēva.	49th ,, ..	Do.	Gift of land for a flower-garden. Mentions Mudigoṇḍa-śōḷappērāru and Kurikāḷasōḷa-Iśvaramuḍaiya-Mahādēva.
294	Do.	Do. ..	Rājarājakēsarivarman *alias* Rājarājadēva (I).	27th ,, ..	Do.	Unfinished. Gift of money for lamps to the temple of Tirumāmbaḷamuḍaiyār at Kūrūr by three ladies one of whom was the wife of Vayiri Kuṭṭēraṉ *alias* Śōḷavijjādira [Pallavaraiyaṉ] one of the officers of the Perundaram of king Rājarājadēva.
295	Do.	Do. ..	[Rājarāja-Rājakēsarivarman] (Rājarāja I).	[9]th ,, ..	Do.	Refers to a gift of land in exchange for lands already given for festivals to the temple of Āditta-Iśvaramuḍaiya-Bhashṭāraka. Mentions the channel called Kalidiraṉ-vāykkāl.
296	Do.	Do. ..	Parakēsarivarman alias Rajēndra-Chōḷadēva.	[7]th ,, ..	Do. .. .	Much damaged. Registers a sale of land by the assembly of Tirupperunduṟai which was a brahmadēya in Tirunaṟaiyūr-nāḍu a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu to the temple of [Ādityēśvaram]-uḍaiya-Mahādēva at Kūrūr. Refers to a revenue survey.
297	Do.	Do. ..	Chakravartin Ku[lō]ttuṅga-Chōḷadēva ..	2[2]nd ,, ..	Do.	Gift of a land by purchase to the temple of Tirumāmbaḷa-muḍaiya-Mahadēva for feeding a certain number of persons during Sunday festivals.
298	Do.	..	....	....	Do.	States that this stone temple was built by Maḍamuḍaiyār-Varaguṇa-to[ṇḍar] whose figure is sculptured above the inscription.
299	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Śālai.'	[10]th year ..	Do.	Built in at the end. Gift of land and a house-site to the temple of Āditta-Iśvaramuḍaiya-Bhashṭāraka for conducting the festival called Śittirai-tiruviḻa in the shrine of Nambi-Āruraṉ.
300	Do.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	23rd ,, ..	Do.	Incomplete. States that certain land granted to the temple was made tax-free.
301	Do.	Do. ..	Rājakēsari[varman] alias Ku[lōttu]ṅga-Chōḷadēva.	[2]2nd ,, ..	Do.	Built in at the end and damaged.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
302	On the same wall	Chōḷa ..	Rājarāja-Rājakēsarivarman (Rājarāja I)..	15th year ..	Tamil	Built in at the end. Gift of land, by purchase, for a lamp to the temple of Āditta-Īśvaramuḍaiyadēva by the wife of Viraśikhāmaṇi-Pallavaraiyar. Mentions the brahmadēya village Viḍaiyalviḍugu Pukkachchi-chaturvēdimaṅgalam.
303	Do.	Do. ..	Uḍaiyār śrī-Rājēndra-Chōḷadēva I ..	20th ,, ..	Do.	Built in at the end. Registers a gift of land by purchase by Madurāntakaṇḍēvī, for feeding the persons who attended the nine-days' festival in the temple of Āditya-Īśvaramuḍaiya-Mahādēva.
304	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva I	Lost	Do.	Damaged. Registers a gift of land, by Vayirikuṭṭēraṉ alias Sōḷavijjādira-Pallavaraiyaṉ the headman of Kūrūr, for offerings to a shrine constructed by him in this village which is stated to be situated in Tirunaṟaiyūr-nāḍu a sub-division of Mummaḍiśōḷa-vaḷanāḍu.
305	Do.	Do. ..	[Pa]rakēsarivarman alias Rājēndra-Chōḷadēva I.	5th year ..	Do.	Built in at the end and damaged. Gift of money for a lamp.
306	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Vīrapratāpa-Kṛishṇadēva-Mahā[rāya] ..	Śaka 1426, [Bha]va, Tulā, śu. di. Utthānadvā[daśi].	Do.	Built in at the end. Mentions Mambaḷamuḍaiya-Nayiṉār.
307	On the north wall of the same maṇḍapa.	..	....	27th year, Makara, ba. di. Monday, Pushya.	Do.	Stones missing and out of order. Seems to register a gift of a house for a monastery (guhai).
308	On the same wall	Chōḷa ..	Tribhuvanachakravartin [Ku]lōttuṅga-Chōḷadēva.	10th year ..	Do.	Incomplete. Gift of land for a lamp to the temple of Tirumāmbaḷamuḍaiyār at Kūrūr by certain residents of Paḷaiyūr alias Śōḷakēraḷana[ḷ]ūr in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu.
309	Do.	Do. ..	Vikrama-Chōḷadēva	3rd ,, ..	Do.	Records that Madurāntakaṉ Śēndaṉ alias Virudarājabhayaṅkara-Vaṇaṉṯaṟaiyaṉ of Puñjaṟūr in Tirunaṟaiyūr-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu and Śaṭṭaṅguḍaiyāṉ Vāsudēvaṉ Ārūraṉ alias Parākramaśōḷamuvēndavēḷāṉ of Śaṭṭaṅguḍi in the same nāḍu sold lands in Arumoḻidēvanallūr to meet the expenses of the festival on the new-moon days and for feeding the devotees who attended the temple on the day of Śittirai-tiruviḻā festival respectively to a maṭha in the temple of Tirumāmbaḷamuḍaiyār at Kūrūr. Mentions Maṇābharaṇa-Īśvaramuḍaiya-Mahādēva at Vaḷakkaṭṭaṅguḍi.
310	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	38th ,, ..	Do.	Gift of land for a lamp to the same temple by certain residents of Pēraḷattūr in Tirunaṟaiyūr-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
311	On the north and west walls of the same maṇḍapa.	Do. ..	Vikrama-Chōḷadēva	[5]th ,, ..	Do.	Unfinished. Seems to provide for offerings to the same temple by the assembly of Vijayarājēndra-chaturvēdimaṅgalam a brahmadēya in Tirunaṟaiyūr-nāḍu who met together in the temple of Teṉ-Tirukkaḷaṟṟi-Mahādēv

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	17th year ..	Tamil	Gift of land for lamps to the same temple by a native of Śirṟalattūr in Tirunaṟaiyūr-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu.
313	On the south wall of the same maṇḍapa.	Do. ..	[Tribhuvana]chakravartin Rā[jarājadēva] III.	20th ,, ..	Do.	Fragmentary and stones out of order. Seems to record a gift of land for a flower garden. Refers to Periyadēvar Tribhuvanavīradēva and mentions Śiṟṟārkāḍu in Ārkkaṭṭu-kūṟṟam, a subdivision of Pāṇḍikulāśani-vaḷanāḍu.
314	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin [Ku]lōttuṅga-Chōḷadēva.	6th ,, ..	Do.	Records a gift of land by purchase by a lady for burning a lamp in the same temple.
315	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Siṁha, Wednesday, Pushya, śu. di. trayōdaśi.	Do.	Records a gift of land by purchase to provide for a processional image of the god set up in the temple.
316	Do.	..	[Rāja]rā[ja]..	9th year, Mithuna, śu. di. prathamā, Thursday, Punarvasu.	Do.	Unfinished. Gift of land by purchase for offerings to the temple of Tirumāmbāḷamudaiyār at Kūṟūr in Tirunaṟaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu. The land was sold by the assembly of Tukkāchchi *alias* Vijaiyarājēndra-chaturvēdimaṅgalam in the same nāḍu which is stated to be a subdivision of Uyyakkoṇḍar-vaḷanāḍu.
317	On the south, east and north walls of the central shrine in the Nētrōddhārakasvāmin temple at **Panaiyavaram** (Villupuram taluk, South Arcot district).	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva I.	....	Do.	Stones in disorder. Seems to record a gift of land and money for worship and offerings in the temple. The conquests of the king extend up to Kaḍāram.
318	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndradēva ..	6th year	Do.	Built in at both ends and incomplete. Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Gift of paddy for a lamp to the temple of Paravai-Īśvaramudaiya-Mahādēva by a native of Taṇḍalam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
319	On the same wall	Do. ..	Rājēndradēva	Do.	Do.	Built in at the beginning. Gift of paddy for a lamp to the temple of Paravai-Īśvaramudaiya-[Mahā]dēva in the city of Paravaipuram in Purai[yūr]-nāḍu a subdivision of Paṇaiyūr-nāḍu which was a district of Rājēndraśōḷa-vaḷanāḍu. Characters similar to that of No. 318 above.
320	Do.	..	....	8th year	Do.	Built in at the beginning. Provides for offerings and lamps to (the images of ?) Rājēndraśōḷadēvar and Paravai-Naṅgaiyār set up in the same temple.
321	On the south wall of the maṇḍapa in front of the same shrine.	..	....	....	Do.	Fragment. Provides for offerings, worship, reading of the Śivadharma, recitation of the Tiruppadiyam hymns, musical performances on the viṇai, etc., in the temple.
322	On the east wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Adhirājēndradēva.	3rd year	Do.	Gift of land by purchase to the same temple by a native of [Pu]ṅgaṇjēri in Miḻalai-kūṟṟam, a district of Rājarāja-Paṇḍināḍu.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall	..	....	..	Tamil	Fragmentary. Mentions the temples of Paravai-Īśvaramuḍaiyār and Rājēndraśōḷa-Viṇṇagar-Āḻvār. Makes provision, for maintaining a teacher in a free school, for watersheds in front of the above-mentioned two temples and the maṇḍapa called Rājēndraśōḷaṉ and for one who supervises the dēvadāna, śalābhōga and the temples.
324	On the south wall of the first prākāra of the same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	[5]th year	Do.	Much damaged. Mentions the temple of Kaṇṇamanda-Nāyaṉār in Puravār-Paṇaṅgāṭṭūr in Paṇaiyūr.
325	On the same wall	Do. ..	Vikrama-Pāṇḍyadēva	6th ,, ...	Grantha and Tamil.	Damaged. The inscription commences with the words samasta-bhuvanaikavīra, etc. Gift of lands for offerings and other requirements of the same temple.
326	On the east wall of the same prākāra.	..	....	[Pira]ba (Prabhava), Paṅguṇi, 3.	Tamil	Seems to record a gift of a garden for the merit of Muddu-Kṛishṇappa-Nāyaka.
327	On the same wall	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	..	Do.	The right side of this inscription is obstructed by the images of the Nāyaṉmār. Seems to record a gift of land. Mentions Puravūr Paṇaiṅgāṭṭūr and Senbai in Vāṇagappāḍi-nāḍu on the northern bank of Peṇṇai (Peṇṇār). Above it is a fragment of an inscription in early characters which provides for various requirements of the temple of Maḍurāntaka-Īśvaramuḍaiyār at Paravaipuram in Poṟaiyūr-nāḍu, a subdivision of Paṇaiyūr-nāḍu which was a district of Rājēndraśōḷa-vaḷanāḍu.
328	On the south wall of the Satyāmbikā shrine in the same temple.	Do.	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar (Haribara II).	Śaka 1312, Śukla, Kaṭaka, śu. di. Sunday, Mūla.	Do.	Records a *tax-free* gift of the village of Kuṉṟalūr in Kōḷiyapuranallūr-paṟṟu for worship, festivals and repairs to the temple of Uḍaiyār-Kaṇṇamanda-Nāyaṉār at Tiruppuṟavūr Paṇaiṅgāṭṭūr alias Paravaipuram in Poṟaiyūr-nāḍu, a subdivision of Paṇaiyūr-nāḍu which was a district of Rājarāja-vaḷanāḍu.
329	At the entrance into the second prākāra of the same temple, left side.	Do.	Veṅkaṭapatidēva-Mahārāja	Hēviḷambi, Arpaśi	Do.	Damaged. Mentions Muddukṛishṇappa- Nāyakka.
330	On the east, north, west and south walls of the central shrine in the Aḷagiya-Naraśiṅga-Perumāḷ temple at **Ennayiram** (same taluk and district).	Chōḷa ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	30th year, Mīna, śu. di. Friday, Tiruvādirai (Ārdrā).	Do.	Beginning lost. Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Records that the assembly of the free village (taṉiyūr) Rājarāja-chaturvēdimaṅgalam, a brahmadēya in Paṇaiyūr-nāḍu, a subdivision of Rājēndraśō[ḷa]-vaḷanāḍu met in the maṇḍapa called Mummaḍiśōḷaṉ with Araṅgaṉ Vīrrirundāṉ alias Nirupēndraśōḷa-Mūvēndavēḷār who was governing the village, and ordered the lands belonging to the temple of Tiruvāyppāḍidēvar to be taxed according to the lowest scale as in the case of the lands of the temples of Rājarāja-Viṇṇagar-dēvar and Kuṇḍavai-Viṇṇagar-dēvar.
331	On the north wall of the same shrine.	Vijayanagara.	Achyutadēva-Mahārāya, son of Vīrapratāpa Naraśiṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1461, Vikāri, Mi[thu]na, śu. di. pañchami, punarvasu, Wednesday.	Do.	Records the gift of Nallālam as a vāḍa-oṭṭukāṇipparru by Śīraṅgarājar, son of a certain Veṉṟumālai-iṭṭār, to a private individual. The free village of Eṉṉāyiram Rājarāja-chaturvēdimaṅgalam is said to be situated in Paṇaiyūr-nāḍu, a subdivision of Palakuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍa-Chōḷamaṇḍalam.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
332	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya, son of Achyutadēva-Mahārāya.	Śaka 1467, Viśvāvasu, Kumbha, śu. di. daśami, Friday, Hasta.	Tamil	Unfinished. Under the orders of Śūrappa-Nāyakkar-Ayyaṉ, provision seems to have been made for presenting betel-leaf offering in the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram in Paṉaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, a district of Palakuṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḷamaṇḍalam.
333	Do.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-[Rājēndra-Chōḷadēva] I.	..	Do.	The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Records that at the order of the king, a gift of 45 vēli of land in Aṉaṅgūr alias Rājarājanallūr was made to the temple of Rājarāja-Viṇṇagar by the assembly of the free village (taṉiyūr) Rājarāja-chaturvēdimaṅgalam for offerings, festivals, recitation of Tiruvāymoḻi and the maintenance of an educational institution in which the Vēdas, Vyākaraṇa, Mīmāṁsā, and Vēdānta were taught.
334	On the west and south walls of the same shrine.	..	....	Śaka 1465, Śōbhakṛit, Māgha 7.	Telugu ..	Records that Sūrappa-Nāyanigāru, the younger brother of Aḍapa-Baiyappa-Nāyanigāru reconsecrated the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram which was built by Rājēndra-Chōḷa and had become dilapidated.
335	On the same walls	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śri-Rājēndra-Chōḷadēva I.	25th year and 112th day, Kaṉṉi, ba. di. Thursday, Punarvasu.	Tamil	Records that on the order of the king, the assembly of Rājarāja-chaturvēdimaṅgalam which was a free village in Jayaṅgoṇḍa-Chōḷamaṇḍalam met together in the hall called Mummaḍiśōḻaṉ-maṇḍapa along with Nambi-Uḍuttūr-uḍaiyār who governed the village, and made a settlement (vyavasthai) regarding the incomes derived from lands belonging to a number of shrines and set apart for various services. Among the temples and deities mentioned are Rājarāja-Viṇṇagar-Āḻvār, Kundavai-Viṇṇagar-Āḻvār, Śundaraśōḻa-Viṇṇagar-Āḻvār, Dēvēndra, Sarasvati, Śrī-Bhashṭārakiyār, Mahāmōdiyār, Sūryadēva, Saptamātṛis, Mahāśāstā, Durgaiyār, Subrahmaṇya, Jyēshṭaiyār and the village gods.
336	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartiṉ Rājarājadēva.	11th year	Do.	Records that at the order of the king, the assembly of Rājarāja-chaturvēdimaṅgalam in Rājarāja-vaḷanāḍu, gave Naṉṉāḍērpakkam alias Vikkiramaśōḻanallūr which was a dēvadāna, of Tiruvirāmīśvaramuḍaiyār at Eydār, a hamlet of this village, to Uyyakkoṇḍāṉ Pañchanedivāṇaṉ of Vañchiyūr in Puliyūr-nāḍu, a subdivision of Arumoḻidēva-vaḷanāḍu and his descendants, as a janmakkaṇi. The village granted was renamed Rājarāja-Vañchiyūr and entered in the Revenue accounts. Mentions the Chief Secretary (tirumandiravōlai) Chōḻēndraśiṅga-Mūvēndavēḷāṉ.
337	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya	Śōbhakṛit, Tai, 2 ..	Do.	Registers the gift of the village Periya-Āśūr to the temple of Aḻagiyaśiṅga-Perumāḷ at Eṉṉāyiram, by Veṅkaṭādri-Nāyaka, for the merit of the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
338	On the same wall	Vijaya-nagara.	Sadāśiva-Mahārāya	Śaka 1467, Viśvāvasu, Kaṇṇi, su. di. daśamī, Friday, also Sunday.	Tamil	Records the grant of Mādapattiyam right and certain privileges to Śōḍi-Kōṇḍama-Nāyakkar by the treasurer and manager Śrīraṅgarājar-pillai of the temple of Alagiya-śiṅga-Perumāḷ situated in the centre of the 24 sacred shrines (tirumuṟṟam) of Eṇṇāyiram which was a free-village in Eṇṇāyiram-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, in the district of Palakoṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḷamaṇḍalam.
339	Do.	Chōḷa ..	Mahāmaṇḍalēśvara Rājarājēndra-Chōḷa-dēva.	Śaka [1*] 268, Jaya, Rishabha, su. di. daśamī, Friday, Hasta.	Do.	Gift of the villages of Niganūr, Muttakkūr, Viravanallūr and Śāttanūr which were the hamlets of Ponnūr in Śiṅgamporuḍa-vaḷanāḍu, a subdivision of Palakuṉṟa-kōṭṭam, to the same temple.
340	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār Kulōt-tuṅga-Chōḷadēva.	7th year	Do	The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Gift of 10 cows for a lamp to the temple of Rājarāja-Viṇṇagar-Āḻvār at Rājarāja-chaturvēdimaṅgalam by Ulagaḷandān Tiruvaraṅgadēvaṉ of Kuḷattūr.
341	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadeva I.	30th year and 27th day, Karkaṭaka, ba. di. daśamī, Thursday, Kṛittikā.	Do.	Gift of land by the assembly of Rājarāja-chaturvēdimaṅgalam for the festivals of Śittirai-śadaiyam called after Rājarāja and Māśi-Punarpūśam for Rāghavachakravartin in the temple of Rājarāja-Viṇṇagar-Āḻvār. The assembly is said to have met in the temple of Rājarāja-Īśvara-muḍaiyār.
342	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Do.	Stones out of order. Seems to register a gift of land for offerings.
343	On the north wall of the same maṇḍapa.	....	....	....	Do.	Built in at the beginning. Gift of land for offerings, festivals, recitation of the Tiruppadiyam and the three Vēdas as well as for feeding Brāhmaṇas in the Rājēndra-śōḷaṉ-śālai. Mentions ūrvāriya-perumakkaḷ.
344	On the south wall of the same maṇḍapa.	....	....	....	Do.	Contains only a part of the introduction commencing with the words ஸ்வஸ்திஸ்ரீ. On the same wall is another unfinished introduction commencing with the words ஸ்வஸ்தி ஸ்ரீ.
345	On a pillar in the same maṇḍapa ..	Chōḷa ..	Tribhuvanachakravartin Vīrarājēndra-dēva.	6th year	Do.	Records that the maṇḍapa was constructed by Aṇṇaiyappaṉ Paṇḍinādukoṇḍāṉ Kaṇḍaṉ Sūriyaṉ alias Rājarāja-Saṁbuvarāyaṉ.
346	On another pillar of the same maṇḍapa.	....	....	....	Do.	Much damaged. Mentions Vīra-Narasiṅgarāya-Nayakkar.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
347	On the south wall of the first prakāra of the same temple.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3[9]th year and 204th day, Kumbha, ba. di. dvitīya, Thursday, Uttiram.	Tamil	Incomplete. At the instance of the king the assembly of Rājarāja-chaturvēdimaṅgalam, a free village and brahmadēya in Paṇaiyūr-nāḍu, a subdivision of Gaṅgaikoṇḍaśōḷavaḷanāḍu, in company with prince Kulōttuṅgaśōḷa-Mūvēndavēḷār who was the headman of Śembiyaṉ-Puliyūr-Vērkāḍu in Puliyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam performed the consecration ceremony (deyva-prathishṭhai) of the God and opened water-works (jala-pratishṭhai), for the spiritual merit of the king and for destruction of the wicked and the prosperity of the good, and ordered (the gift of lands in ?) Āṉaṅgūr in Āṉaṅgūr-nāḍu.
348	On the same wall	Do. ..	Rājakēsarivarman alias [Tribhuvanachakravartin] Kulōttuṅga-Chōḷa[dēva].	[3]8th year and 50th day, Karkaṭaka, ba. di. shashṭi, Saturday.	Do	Damaged. The introduction commences with the words ꣡ꣀꣁꣂꣃ꣄ꣅ꣆꣇꣈. Records a settlement similar to that in No. 347 regarding the gift of a land by purchase made by a native of Śāttaṅguḍi in Kīḻappuliyūr-nāḍu (a subdivision of ?) Iruṅgōḷappāḍi, to the temple of Śrīvaigundattāḻvār at Araśūr in Tirumuṇaippāḍi-nāḍu. At the time of making the settlement the assembly met in the temple of Rājarāja-Viṇṇagar-Āḻvār at Rājarāja-chaturvēdimaṅgalam.
349	On the west wall of the same prakāra.	....	....	[3]8th year ..	Do.	Records an order of the assembly exempting certain lands in Pullūr alias Parakēsarinallūr from payment of taxes from the 39th year.
350	On the west and north walls of the same prakāra.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	42nd year and [50]th day, Simha, ba. di. ēkādaśi, Thursday, Pushya.	Do.	Damaged. The introduction commences with the words ꣡ꣀꣁꣂꣃ꣄ꣅ꣆꣇꣈. Gift of land for worship to the temple of Rājarāja-Viṇṇagar-Āḻvār.
351	On the north wall of the same prakāra.	Do. ..	Do. do.	44th year	Do.	Built in at the right side and damaged. The introduction commences with the words ꣡ꣀꣁꣂꣃ꣄ꣅ꣆꣇꣈. Gift of land for offerings and festivals by the assembly of Rājarāja-chaturvēdimaṅgalam and the settlement (nāḍu-kūṟu) officer Āḍittachūḷāmaṇi-Brahmamārāyar at the instance of the king. In certain respects the record is similar to No. 347 above.
352	On the south wall of the ruined temple at **Kandamangalam** (same taluk and district).	Rāshṭrakūṭa	Ka[ṇ°]ṇaradēva	20th ,, ...	Do.	Fragment.
353	On the same wall	Chōḷa .	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr'.	11th ,, ...	Do.	Seems to record a gift of lamp to the temple of Śēntaṅgi-Viṇṇagar-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a brahmadēya on the north bank (of the Pennār).
354	On six slabs built into the walls of the same temple.	Do. ..	Rājakēsarivarman alias Rājarājadēva I ..	2[6]th ,, ...	Grantha and Tamil.	Fragments. Seem to register a gift of land constituted as an agrahāra called after Tribhuvaṇamahādēvi, to the temples of Jayantaṅgi-Viṇṇagar-Paramasvamin and Śrīkayilāsam.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
355	On seven other slabs built into the same temple.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva I ..	26th year	Tamil ..	Fragments. Seem to register a sale of land to the temple of Tiruvāyppāḍi-Āḻvār by the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a free-village in Jayaṅgoṇḍa-Chōḷamaṇḍalam. Mention Vīranārāyaṇappērēri.
356	On two other slabs built into the same temple.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāṇḍaḷūr-śālai.'	10th year, Rishabha, Thursday, Viśākha.	Do. ..	Registers a gift of land to the temple of Śēṭaṅgi-Vinnagar-Paramasvāmin by the assembly which met in the Tirukkāvaṇam in front of the temple of Vīranārāyaṇa-Vinnagar at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam. Another fragment relates to a gift of land by Gaṇḍarādittaṇ Madurāntakaṇ.
357	On six other slabs built into the same temple.	Do. ..	Parakēsarivarman alias Uḍaiyār [Rājēndra-Chōḷa].	Lost	Do. ..	Fragments. The introduction commences with the word [illegible] and the grant portion after the name of the king cannot be traced.
358	On eight other slabs built into the same temple.	Do ..	Rājakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva II.	2nd year	Do. ..	Fragments. The introduction commences with the words [illegible]. Seem to register a gift of a lamp.
359	On the north wall of the central shrine in the Pañchanadēśvara temple at Tiruvandarkovil (Pondichery, French settlements).	Do. ..	Rājakēsarivarman	5th ,, ...	Do. ..	States that the silver vessels and gold belonging to the temple of Tiruvāṟai-Nakkaṇkōyil-Paramasvāmin having been utilised in former years by the sabhā, certain lands were given in exchange to the temple in the 28th year of the reign of king Kaṇṇaradēva. Refers also to a gift of land made in the 14th year of the reign of Madiraikoṇḍa Parakēsarivarman.
360	On the same wall	..	....	Siddharthi. Paṅguṇi, 6.	Do. ..	Records that Pilaiporuttāpillai, son of Appaṇṇa-Pillai built the shrine of Kumārasvāmin.
361	On the north and west walls of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva I ..	27th year	Do.	Gift of sheep for two lamps to the temple of Tiruvāṟai-uḍaiya-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅgalam, a brahmadēya in Jayaṅgoṇḍa-Chōḷamaṇḍalam. Marudūr alias Parakēsarinallūr was the eastern hamlet of this village.
362	On the west wall of the same shrine.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāṇḍaḷūr-śālai.'	12th year, Dhanus, Tuesday, Āśleśha.	Do. ..	Records that the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam having met in the maṇḍapa built by Mummuḍiśōḷa-Umbaḷaṇāṭṭuvēḷāṉ, remitted the taxes on the hamlet of Muṇḍiyaṉ Vaḷḷaippākkam which was purchased and given to the temple by Immuḍiśōḷa Mūvēndavēḷāṉ and fixed the fines to be paid by those who imposed or realised taxes on it.
363	On the same wall	Do ..	Parakēsarivarman alias Rājēndra-Chōḷadēva I.	10th year	Do. ..	Unfinished. Stops with the mention of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam a brahmadēya in Jayaṅgoṇḍa-Chōḷamaṇḍalam. The introduction is slightly different and states that he built a palace at Madura and anointed his son as Chōḷa-Paṇḍya. The conquests extend up to the destruction of Śālai.
364	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāṇḍaḷūr-śālai.'	12th ,, ...	Do. ..	Gift of land by purchase for offerings and lamps to the temple of Tiruvāṟaiyāḷum-Paramasvāmin, by Peruñjāman Nakkaṉ Kaṇichchaṉ alias Irumuḍiśōḷa Mūvēndavēḷāṉ of Śikkil.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the west and south walls of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	20th year	Tamil ..	Gift of 96 sheep for a lamp to the temple of Tiruvaiyāru-ḍaiya-Mahādēva at Tribhuvaṇamahādēvi-chaturvēdimaṅ-galam in Viḷupparai-nāḍu a subdivision of Rājēndra-vaḷanāḍu by Kili Naṅgai a Brāhmaṇa lady of Virasikha-mukhachchēri-Sattamaṅgalam.
366	On the south wall of same shrine ..	Do. ..	Parakēsarivarman	15th ,, ..	Do. ..	Gift of a house site to the temple of Tiruvarai-Nakkaṅkōyil-Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṅ-galam a brahmadēya on the north bank. Mentions the temple of Paramēśvara Bhaṭṭāraka at Tirunaḷāru.
367	On the same wall	..	....	..	Do. ..	Built in in the middle. Seems to register a gift of land for lamps and offerings to the same temple.
368	Do.	Saḷuva ..	Narasiṅgarāyadēva-Mahārāya	Śaka 1425, Rudhi-rōdgāri, Arpaśi, 15.	Do. ..	Records that Ambikāmakkiḷavaṉ Aramvaḷartta-Nāyaṉār agent of Narasā-Nāyaka bestowed certain privileges on the Kaikkōḷas of Tribhuvaṇamādēviparṟu, Naḍuvukarai-parṟu and Nenmaḷipparṟu.
369	Do.	Chōḷa ..	Parakēsarivarman	16th year ..	Do. ..	Unfinished. Mentions Nārāyaṇachchēri in Tribhuvaṇa-mahādēvi-chaturvēdimaṅgalam, a brahmadēya on the northern bank.
370	On the east and north walls of the maṇḍapa in front of the same shrine.	Vijayana-gara.	Vīra-Bukkarāya, son of Haribara .	Śaka 1328, Vyaya, Simha, śu. di. tri-tiya, Tuesday, Hasta.	Do. ..	Records gift of a village as a kaṇiyākshi to Āḻavandāṉ-Bhaṭṭar alias Uḷagudaiya-Perumāḷ of Perumberṟappuliyūr in Śōḻamaṅgalam, which was a brahmadēya in Kiḻar-kūrṟam a subdivision of Nittavinōda-vaḷanāḍu in Śōḻa-maṇḍalam, by the assembly of 4,000 men of Tribhu-vaṇamahādēvi-chaturvēdimaṅgalam a brahmadēya in Naḍuvil-maṇḍalam a subdivision of Vīrāvatāra-vaḷanāḍu in Rājādhirāja-vaḷanāḍu.
371	On the north wall of the same maṇḍapa.	Do. ..	Vīrapratāpa Kṛishṇadēva-Mahārāya	Śaka 1448, Chitra-bhānu, Tai, 30.	Do. ..	Registers the grant of a daṇḍigai umbaḷigai to Eṉguma raṇiṉṟār Maḷavarāyaṉ the agent of the karaṇikka Maha gaṇapati Ayyaṉ.
372	On the same wall	..	....	Vṛisha, expired Chitrabhānu, Vai-gāśi, 14.	Do. ..	Gift of land in Neriyanallūr belonging to the temple of Tiruvaiyāruḍaiya-Nayiṉār to a dancing girl named, Saḷuva-Timmarasa-Māṇikkam.
373	On the south wall of the same maṇḍapa.	..	....	Śaka * *53, Khara, Mēsha, śu. di. sha-shṭhī, Punarvasu, Saturday.	Do. ..	Built in in the middle. Registers the grant of a kaṇiyākshi right to a private individual by the assembly of Tribhu-vaṇamahādēvi.
374	On the south and east walls of the same maṇḍapa.	Saḷuva ..	Narasiṅgarāja	Vikṛiti, Phalguṇa, śu. di. prathamā.	Telugu ..	Incomplete. Mentions Tim[mi]-Nāyaka, the agent of Annamarasa the [Minister] of Saḷuva Narasiṅgarāja and the temple of Tiru[vā]ṟaṇḍār at Tirubhuvaṇamahādēvi in Hāvaḷi Arabiḍuchāvaḍi.
375	On the same walls	Vijayana-gara.	Vīra-Viruppaṇṇa-Uḍaiyar, son of Hari-hara 'who levied tribute on Ceylon.'	Bhāva, Paṅguṇi, 10.	Tamil ..	Built in at the right side. Records an order of the pradhāni Nañjaṇaṅgaḷ remitting in favour of the temple all kinds of taxes on its lands which were situated in several villages for conducting worship and repairs.
376	On the west wall of the room adjoin-ing the same maṇḍapa.	Chōḷa ..	Parakēsarivarman	40th year ..	Do. ..	Fragment. Gift of 90 sheep for a lamp. Mentions Tribhu-vanamādēvi-[chaturvēdi]maṅgalam a brahmadēya on the northern bank of the Pennār.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a slab lying in front of the same temple.	..	....	Bahudhānya, Vaigāśi, 15.	Tamil	Mentions Nayyaṅkara-Appar, the agent of Rāyasam Tirumalaiyar and Maṇḍalattārpillai, the agent of Bommu-Nāyakkar-Ayyaṉ.
	TINNEVELLY DISTRICT. TENKASI TALUK.					
378	On a slab set up in front of the Vināyaka temple at **Melagaram.**	..	....	Śaka 1600, Kollam 853, Kālayukta, Vaigāśi 17, śu. di. pañchami, Wednesday, Pūśa, (Pushya), Śubhayōga and Śubhakaraṇa.	Do.	Registers a tax-free gift of land at Melaiyagaram for daily worship in the temple of Kuttālanāthasvāmin.
379	On the ceiling at the southern entrance into the Udāsimaḍam in the same village.	..	....	A.D. 1854, January 3rd, Kollam 1029, Tai, 21, Thursday.	Do.	A sarvamānya grant of land by a certain Nababu-Sāyabu to a maṭha of Kujliyūr, one of the descendents of Gōrakanāthasvāmi of the Punjab which was also entered in the accounts of the Government (circar) during the time of the Kumbiniyār, *i.e.*, the East India Company. In A.D. 1851 the maṭha which was a tiled building till then was constructed of stone.
380	In the same place	..	..	[Kollam] 973, Hijra 1212.	Do.	Refers to the repair of a tank in Kōḍikurichchi and a cowl to Vīra-Kumaralāla. Mentions Hazrat Bande Khan Alli.
381	On a slab built into the east wall of the Muttiyam-paṇḍāram-maḍam at **Nannāgaram,** a hamlet of the same village.	..	....	[Kollam] 1072, Vaigāśi, 26, A.D. 1908.	Do.	Records that Muttaiya-Paṇḍāram, son of Palani-Paṇḍāram built a maṇḍapa, set up in it the images of Kuttāla-liṅga and Kulalvāymoḷi-ambāḷ and provided for daily worship and offerings to them. Also states that in the samādi-maṇḍapa built for himself daily offerings, worship, etc. had to be conducted from the funds provided.
382	On the sides and top of a quadrangular stone set up in a field at **Piranur.**	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Alagaṉ Perumāḷ Ativīrarāma.	Śaka 1505, 15th year, Tāraṇa, Āvaṇi.	Do.	Damaged. Seems to register a gift of land for worship to the temple of Tirukkurrālamuḍaiya-Nayiṉār.
383	On a rock called the Nattattanpārai, one mile east of **Tiruchchirrambalam.**	Chōḷa ..	Rājarāja (I)	28th year ..	Grantha ..	Damaged.
384	On the same rock	Do ..	Rajakesarivarman	3rd ,, ..	Vaṭṭeḻuttu ..	Much damaged. Mentions Maṇṇaiyūr in Neṇmāli-nāḍu, a brahmadēya on the southern bank in Śōṇāḍu.
385	Do.	Do. ..	Rājarajakēsari[varman] (Rājarāja I) ..	..	Do. ..	Mentions Rājarāja-Paṇḍināḍu.
386	On the north and west walls of the central shrine in the Rajagōpalasvāmin temple at **Melappavur.**	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1467, 2nd year, Viśvāvasu, Dakshiṇāyaṇa, Karkaṭaka 9, amāvasyā, Wednesday, śubhayōga, Punarvasu.	Tamil .	Registers a gift of land for worship and repairs to the temple of Nayiṉār Aḻagiyamaṇṇaṉār of Pāgūr Rājakulaśēkharachaturvēdimaṅgalam in Kuṟumaṟai-nāḍu. The king calls himself Tirunelvēlipperumāḷ as well.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Viravenbāmālai alias Tirunelvēlipperumāḷ [Kulaśēkhara]dēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	4th year, Śaka 1475, Pramādīcha, Dakshiṇāyaṇa, Ka[rkaṭaka] 9, ba. di. trayōdaśi, Saturday, śubha-yōga, śubha-karaṇa, Tiruvādirai (Ārdrā).	Tamil ..	Built in at the right side. Gift of land to the same temple for feeding Brāhmaṇas.
388	On the west and south walls of the central shrine, in the Mīnākshi-Sokkanāthasvāmin temple in the same village.	Do. .	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva Bhuvanēkavīra, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1468, Rishabha 23, ba. di. pañchamī, Thursday, Varāhakaraṇa, Tiruvōṇam (Śravaṇa).	Do. ..	Gift of land to the temple of Aḻagiyaśōkkaṉār at Pāgūr.
389	On the same walls	Do. ..	Jaṭilava[rman alias] Tribhuvanachakravartin Kō[nēri]ṉmaikoṇḍāṉ Tirunelvēlipperumāḷ, son of Abhirama Parākra[ma-Pā]ṇḍya[dēva].	Śaka 1467, 3rd year, Viśvāvasu, Karkaṭaka 9, amāvāsyā, Wednesday, Harshayōga, Chatushpāda-karaṇa, Punarvasu.	Do. ..	Built in in the middle. Gift of land for worship and repairs to the temple at Rājakulaśēkhara-chaturvēdimaṅgalam.
390	On the north wall of the central shrine in the Tiruvāliśvara temple at Kilappavur.	Do. .	Maṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	20th year ..	Do. ..	Damaged and unfinished. Gift of land by purchase to the temple of Tirukkavāḷi[śvara]muḍaiya-Nāyaṉār. Mentions Muṉai-edir-mōgar of Pā[gū]r alias Kshatri[yaśikhā]maṇinallūr in [Ku]ṟumaṟai-nāḍu
391	On the north and west walls of the same shrine.	Do. ..	Tribhuvana[chakra]vartin Kulaśēkharadēva, 'who was pleased to take all countries.'	7th ,, ...	Do. ..	Registers a gift of land to a maṭha called Śaivapperumāṉ-madam situated in the north street at Tirunelvēli.
392	On the west wall of the same shrine	..	....	Kollam 560 ..	Do. ..	States that the south wall of the central shrine having fallen, Kattāṉ Vaḷattarāyaṉ of Kuṟuchchi in Kīḻ-nāḍu, a subdivision of Veṇbuḷa-nāḍu, had it rebuilt.
393	On the west and south walls of the same shrine.	Pāṇḍya ..	..	....	Do. ..	Built in in the middle and the end. The introduction commences with the words ஸ்வஸ்திஸ்ரீ ஸ்வஸ்திஸ்ரீ. Gift of land in Paṭṭamaṅgalam, south of Kuṟuṅgāṉam alias Teliṅgakulakāla-chaturvēdimaṅgalam for offerings to the temple of Tirukkavāḷīśvaramuḍaiya-Nā[yaṉār] at Pāgūr alias Kshatriyaśikhāmaṇinallūr in Kuṟumaṟai-nāḍu. The king is said to have been seated on the throne (paḷḷipīdam) Kaliṅgattaraiyaṉ in the hall known as Aḻagiyapāṇḍiyaṉkūdam of his palace at Madura east of Māḍakkuḷam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
394	On the south wall of the same shrine.	Pāṇḍya ..	[Māṟavarman alias] Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Mudigoṇḍa-sōḷapuram.	2[2] + 1 + 1st year.	Tamil ..	Built in at the end. Registers a sale of land.
395	On three slabs built into the walls and floor of the underground cellar in the Veṅkaṭachalapati temple in the same village.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	Lost	Do. .	Fragments. The introduction commences with the words ஸ்வஸ்தி ஸ்ரீமத். Mentions Teliṅgakulakāla-chaturvēdimaṅgalam and the army of Muṉaivadumōgar also called Tennavaṉāpattudaviṉal.
396	On three other slabs in the same place.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadē[va].	2nd year	Do. ..	Fragments. Gift of land for daily expenses to the temple of Muṉaikadimōgar-Vinnagar-Āḻvār.
397	On the south wall of the central shrine in the Chidambarēśvara temple at **Puliyur**.	Do. ..	Jaṭilavarman Tribhuvanachakravartin, Kōnērinmaikoṇḍāṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhi[rāma] Parākrama-Pāṇḍyadēva.	Śaka 1469, 4th year, Plavaṅga, Mithuna, 12, [ba. di.] saptami, Thursday, saubhāgyayōga [Pūrṇa-tā]di.	Do. ..	Damaged. Seems to register a gift of land by the assembly of Puliyūr alias Vīra-Pāṇḍya-chaturvēdimaṅgalam in Teṉṉāṟi-nāḍu.
398	On the north wall of the maṇḍapa in front of the same shrine.	..	....	Śaka 1530, Kīlaka, Āṉi, 20.	Do. ..	Registers a gift of land in Śeṅgōṭṭai for worship and repairs to the temple of Chidambarēśvara.
399	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Aḷagaṉ-Perumāḷ Ativīrarāman alias Śrī-va[ḷ]labhadēva.	Śaka 1526, 42nd year, Krōdhin, Āvaṇi, 15.	Do. ..	Do. do.
400	Do.	....	....	Śaka 1529, Plavaṅga, Vaigāsi.	Do. ..	Registers the grant of the right of worship in the Chidambarēśvara temple at Puliyūr to a certain Tchchakuṭṭi-jñāniyār.
401	On the west and south walls of the Krishṇasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Poṉṉiṉ-Perumāḷ Parākrama-Pāṇḍya.	Śaka 1202, 5th year, Simha, 18, ba. di. ashṭami, Wednesday, Sidha-yōga, Vyāghra-karaṇa, Rōhiṇi.	Do. ..	Gift of lands and houses situated at Puliyūr in Teṉ-Āri-nāḍu, a subdivision of Śirrāṟṟaṅgarsipōkku to 24 Brāhmaṇas of Parākrama-Pāṇḍya-chaturvēdimaṅgaḷam which was founded in the name of the king.
402	On the same walls	....	....	Kālayukta, Śittirai, 15.	Do. ..	Gift of land to the temple of Krishṇa. Mentions Vikrama-Pāṇḍya-Īśvaramuḍaiya Nayiṉār and Nayiṉār-Tiruvirunda-Perumāḷ.
403	Do.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīravaṉḥamalai alias Dharma-Perumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1180, 8th year, Kālayukta, Mēsha, 8, ba. di. dvitiya, Monday, sidha-yōga, gaja-karaṇa, [Sv]āti.	Do ..	Aḷagaṉ-Perumāḷ Ativīrarāman ordered the remission of taxes on certain lands granted to the temple of Śrī-Krishṇa at Puliyūr alias Parākrama-Pāṇḍya-chaturvēdimaṅgalam in Teṉ-Āri-nāḍu.
404	On the north wall of the central shrine in the Kuṭṭālanāthasvāmin temple at **Kuttalam**.	....	....	Viśvāvasu, Āvaṇi, 25.	Do. ..	Built in at the end. Records that the bathing of the goddess Am[m]ai Kuḻalvāymoḻi-Am[m]ai and another were provided for by a number of ladies.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the same wall	Pāṇḍya ..	Jaṭilavarmau alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabha.	42nd year, Śaka 1527, Viśvāvasu, Uttarāyaṇa, grīshma-ritu[Mithuna, 29, ba.di. saptami, Thursday, Uttarāpreshṭhapadā].	Grantha and Tamil.	Damaged. The introduction commences with the words Bhuvanaikavīra Madhurāmahēndra. Seems to register the grant to a private individual of the right of presenting the offerings to the god.
406	On the south wall of the same shrine.	Do. ..	Do. do.	Śaka 1499, 15th year, Īśvara, Dakshiṇāyaṇa . . . Gajakaraṇa, Uttiraṭṭādi.	Tamil ..	Built in at the right side. Gift of land and houses to a resident of Ārūr in Kuḍa-nāḍu for performing worship in the temple of Kuṭhālanātha.
407	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Do. do.	Śaka 1492, 7th year, Vibhava, Uttarāyaṇa, Mīna, ba. di. pañchami, Monday, subhayōga, Varāhakaraṇa, Anisha.	Do. ..	Gift of land as a kaṇiyakshi to the accountant of Tirukkurṟālam in Tēṉṉāri-nāḍu.
408	On the east wall of the same maṇḍapa.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5 + [1]5th year and 279th day, Śaka 1309.	Do. ..	Records that the king constructed the central shrine (vimāna) from its foundation (upāna) to the pinnacle (stūpi) as well as the ardha-maṇḍapa and the mahā-maṇḍapa.
409	On the east and north walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1492, 7th year, Śukla, Uttarāyaṇa, Śiśira-ritu, Mīna, 3, ba. di. daśami, Tuesday, Mūla.	Do. ..	Gift of land to a certain Mūtti Ativīrarāyar-Maḻavarāyar of Mēlagaram in Teṉ-Āri-nāḍu for service in the temple of Kuṭṭālamuḍaiyār as accountant.
410	On the north wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva, son of Perumāḷ Dharma-Perumāḷ Kulaśēkharadēva.	Śaka 1507, 23rd year, Pārthiva, Vṛischika, śu. di. ashṭami, Friday, Śatabhishaj.	Do. ..	Gift of land for worship to the shrine of Ekkaladēvi in Teṉkāśi in Teṉṉāri-nāḍu. Mentions a number of officers of the king among whom figures Śivala Muṉaiyadaraiyaṉ.
411	On the same wall	....	....	Durmukhi, Māsi	Do. ..	Gift of money for a lamp to the temple of Tirukkurṟālamuḍaiya-Tambirāṉār as a charity of Vayirādarāyar Mattāṇḍa-Piḷḷai.
412	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	[4]th year, Paṅguṇi	Do. ..	Registers an agreement made by the assembly of Tirukkurṟālam in Teṉ-Āri-nāḍu with a Kaikkōḷa resident of Kaḍaiyalūr in Vaḍavāriṉāḍu for conducting the service called Kālāmukkaltōḷaṉ-śandi in the temple of Tirukkurṟālamu[ḍai]ya-Nāyaṉār.
413	Do.	Do. ..	Do. do.	4th year, Māsi ..	Do. ..	Records an agreement, similar to the one mentioned in No. 412 above with Iravidēvar alias Kaṇḍiyadēvar.
414	Do.	Do. ..	Do. do.	4th year, Paṅguṇi	Do. ..	Records a similar agreement.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Kumbha, 13, śu. di. ashṭamī, Friday, Rōhiṇī.	Tamil ..	Records another similar agreement with a resident of Tiruchchirrambalam near Venrumuḍiśūḍiya-Sundara-Pāṇḍiyapaṭṭaṇam in Parāntaka-vaḷanāḍu.
416	On a pillar built into a wall in the east verandah of the first prākāra of the same temple.	Do. ..	Śaḍaiyamāṟaṉ	2 + 7th year ..	Vaṭṭeḻuttu ..	Mentions Tirukkuṟṟālam in Teṉ-[v]āra-nāḍu. There is a small fragment above this, which mentions Śrī-Kuṟṟālam.
417	On another pillar in the same verandah.	Do. .	Do.	2 + [9]th ,, ..	Do.	Gift of three buffaloes for half a lamp by Puyalaṅkāttaṉ, a merchant of Iḍavai in Maṇṇi-nāḍu to the temple of Mahādēva at Tirukkuṟṟālam in Teṉvāra-nāḍu.
418	On a third pillar in the same verandah.	Do. .	Do.	2 + 9th ,, ..	Do. ..	Gift of six buffaloes for a lamp to the same temple by a native of Nallūr-Paṇḍikkuḍi in Teṉvāra-nāḍu.
419	On the same pillar	Chōḷa .	Parakēsaraivarman alias Rājēndra-Chōḷa I	....	Tamil .	Incomplete the other face of the inscription being built in.
420	On the east and south walls of the Piḷḷaiyaṅkaṭṭaḷai room in the same prākāra.	Pāṇḍya .	Jaṭāvarman alias Tribhuvanachakravartin Perumāḷ Parākra[ma-Pāṇḍyadēva].	34th year, Pañchamī, Uttiraṭṭādi.	Do. ..	Stones out of order. Seems to record a gift of land to a certain Vaidyanādaṉ alias Vāmadēvaṉ for having repaired (the temple).
421	On the south wall of the same room	....	....	Śaka 4323, Rishabha, śu. di. Wednesday, pañchamī, Pūśam.	Do. ..	Gift of land to certain Brāhmaṇas for service in the temple.
422	On the same wall	Pāṇḍya .	Māṟavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[2]3rd year, Rishabha, śu. di. pañchamī, Wednesday, Pushya.	Do ..	Built in in the middle. Relates to the appointment of men for conducting worship in the temple of Tirukkuṟṟāla-muḍaiyār and for the celebration of a special worship on the king's birth day, i.e., the day of Jyēshṭha in the month of Puraṭṭāśi.
423	Do.	Do. ..	Vīramāṟttaṇḍaṉ Parākrama-Pāṇḍyadēva	Śaka 432[3] (wrong), Rishabha, śu. di. Wednesday.	Do. ..	Built in in the middle. Relates to the renovation of the same temple and to the appointment of persons to conduct worship in it, the old temple having been dilapidated and the persons doing services there having died.
424	On the south wall of the same prākāra.	....	Tribhuvanachakravartin Kōnērimai-koṇḍāṉ.	....	Do. ..	Damaged. Registers a gift of land for offerings to the same temple.
425	On the same wall	Pāṇḍya	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	[20]+ 1st year ..	Do.	Records that a merchant named Kulaśēkhara-chakravartin presented certain silver vessels to the temple of Tirukkuṟṟālamuḍaiya-Nayiṉār and was given a written agreement (piḍipāḍu) by the assembly.
426	Do.	Do. .	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	5th year, Kārtigai 2, ba. di. tritīya, Thursday, Rōhiṇī.	Do ..	Records an assignment, by the assembly of the village, of land in Sundara-Pāṇḍyapuram a village in Kuṟumāṟai-nāḍu, to Lakkumaṇaṉ Dēvanāyakaṉ and Lekkumaṇaṉ Aṇḍapiḷḷai two of the Tamil-Āriyas of Tirukkuṟṟālam. The assignees were required to cultivate the land and pay the taxes (kaḍamai) to the temple.
427	Do.	Do. ..	Māṟavarman ..... dēva ..	5th year, Aippaśi, 30, śu. di. Paurṇai, Tues[day].	Do. ..	Beginning inaccessible. Contains a portion of the introduction which commences with the words [illegible] etc. of Māṟavarman Vikrama-Pāṇḍya. Seems to register a sale of land to the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
428	On the west wall of the same prākāra.	....	Tribhuvanachakravartin Kōnērimaikoṇḍaṉ.	4th year and 30th day.	Tamil ..	Built in in the middle. Registers a tax-free gift of land in Ūṟṟappaṅkurichchi alias Kulaśēkharanallūr in Nechchuranāḍu to the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār at the instance of Aiyaṉ Maḷavarāyaṉ. Mentions Nīlinallūr alias Kulaśēkhara-chaturvēdimaṅgalam.
429	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Lost	Do. ..	Built in in the middle and unfinished. Begins with the historical introduction [illegible], etc. Mentions Maḷaṅguḍi in Kiḻ-Śembi-nāḍu.
430	On the west wall of the same prākāra.	Do. ..	Māṟavaraman alias Tribhuvanachakravartin Sunda[ra-Pāṇḍyadēva].	4 + 1st year ..	Do. ..	Built in in the middle. Refers to the settlement made by the assembly of Tirukkuṟṟālam that taxes should be levied only on cultivated lands. Refers to the transaction mentioned in No. 428 above.
431	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	* + 1st ,, .	Do. ..	Built in in the middle. Mentions a measuring rod called Sundara-Pāṇḍiyaṉkōl.
432	On the north wall of the same prākāra.	Do. ..	Ja[ṭā]varman alias [Tribhuvana]chakravartin Vīra-Paṇḍ[iya]dēva.	3rd year, Vṛiśchika, 13 ba. di. shashṭi, Thursday, [Ā]ślēsha.	Do. ..	The introduction commences with the words [illegible] etc. Records that certain lands were purchased from the merchants (nagarattār) of Sundara-Pāṇḍiyapuram, a village in Kuṟumaṟai-nāḍu for the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār and leased to Aṇḍapiḷḷai and his descendants on condition that he shall cultivate them and pay the taxes to the temple.
433	On the same wall	....	....	....	Do. ..	Relates to the restoration of the right of enjoyment of 2½ shares of land to a certain Śattiśivaṉ Uyyavandāṉ alias Ēkanāyaka-Bhaṭṭaṉ for conducting worship in the temple of Kuṭṭhālanātha.
434	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	2nd year, Puraṭṭ-[āḍi].	Do.	Gift of land in Agaṟaiyūr alias Ilakkumaṉaṉallūr for a lamp.
435	Do.	Do. ..	Do. do. ..	Do. ..	Do. ..	Damaged. Relates to the grant registered in No. 434 above.
436	Do.	....	....	....	Do. ..	Records gift of land to a certain temple accountant for managing the temple property such as houses, gardens, etc.
437	Do.	Pāṇḍya ..	Jaṭāva[rman Tribhuvanachakrav]artin [Vīra]-Pāṇḍyadēva, 'who having taken [Ko]ṅgu, Śōḻamaṇḍalam and Īḻam (Ceylon), and conquered Vallāṉ [was pleased] to perform the anointment [of heroes] and the anointment of victors at Perumbaṟṟapuliyūr.	15th year, Vṛiśchika, śu. di. pañchami, Monday.	Do. ..	Connected with No. 436 above. States that services in the temple were not conducted properly owing to the default of a previous donee from whom the lands were now transferred to a certain Mūlaimēl Maruḍu Śeṇbagavanapperumāḷ alias Aiññūṟṟuvaṉ-Bhaṭṭaṉ.
438	On the east wall of the same prākāra.	Chōḻa ..	Parakēsarivarman	2[7]th year ..	Vaṭṭeḻuttu ..	Gift of 25 (sheep) (?) for a lamp to the temple of Tirukkuṟṟālattumādēva.
439	On the same wall	Do. ..	Do.	21st ,, ..	Do. ..	Unfinished and damaged. Gift of 26 cows for a lamp to the temple of Kuṟṟālattu Perumāṇaḍiga] by Dharmaśeṭṭi alias Śaḍaiyaṅgavaḷiyaṉ of Maṇikkirāmam a resident of. . . . . ilūr in Teṉvāra-nāḍu. Near this is another much damaged fragment of the inscription of the same king.
440	Do.	Pāṇḍya ..	Śaḍaiyamāraṉ	[2] + 15th ,, ..	Do. ..	Fragment. Mentions Tirukkuṟṟālam in Teṉvāra-nāḍu.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall	Chōḷa ..	Parakēsarivarman	[2]2nd year ..	Vaṭṭeḻuttu ..	Gift of land for a lamp to the temple at Kurrālam in Teṉvāra-nāḍu by a certain Keṇḍaṉ-Iravi on the day of a solar eclipse.
442	Do.	Do. ..	Do.	2[4]th ,, ..	Do. ..	Damaged. Gift of cows for a lamp by a certain Araiyam-[poḍu]viyār the wife of a certain . . . . raṇa Pallavaraiyar to the same temple.
443	Do.	Do. ..	Do.	25th ,, ..	Do. ..	Built in at the end. Gift of money for a lamp to the temple of Tirukkurrālattu-Mādēvar. Mentions Tirukkāmaṉāṉjūr in Kaḷakkuḍi-nāḍu.
444	Do.	Do. ..	Do.	20th ,, ..	Do. ..	Damaged. Gift of cows and sheep for lamps to the temple of Tirukkurrālattu-Perumāḷ.
445	Do.	Do. ..	Parakēsa[riva]rman	25th ,, ..	Do. ..	Damaged and built in at the end. Gift of lamp to the temple of Kurrālattumadēva.
446	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	24th ,, ..	Tamil ..	Gift of goid for a lamp to the same temple by Pirāntakaṉ Uttamaśīli.
447	Do.	Do. ..	Parakēsarivarman	35th ,, ..	Vaṭṭeḻuttu ..	Gift of six buffaloes for a lamp to the same temple by a native of Vallapuram in Maḷa-nāḍu.
448	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	[36]th ,, ..	Do. ..	Gift of two lamps to the same temple by the headman of Kiḻinallūr in [Uṟaṭṭūr]-kūṟṟam.
449	Do	Do. ..	[Rājarā]jakēsarivarman, 'who [destroyed the ships at] Kāndaḷūr.'	Lost	Do. ..	Damaged and built in. Mentions Teṉvāri-nāḍu.
450	Do.	Pāṇḍya ..	Jaṭilavarmaṉ alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Kulaśēkharadēva alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama-Pāṇḍya.	Śaka 1474, 8th year, Virōdhikṛit, Karkaṭaka, 20. ba. di. dvitīya, Sunday, Aviṭṭam.	Tamil ..	Registers an order by the king, who is here called Vīravenbāmālai alias Tirunelvēli Perumāḷ, granting land, money and certain privileges to a certain Aḻagiyaśōkkaṉ for looking after the accounts of the temple at Tirukkurrālam.
451	On the north wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Kōṉērimaikoṇḍāṉ Tirunelvēli-Perumāḷ . . . son of Abhirāma.	Śaka 1470, Kīlaka, Dhanus, 5, Monday, Uttiram.	Do. ..	Built in and damaged. Stones out of order. Seems to register a gift of land for offerings and worship to the same temple.
452	Do.	Do. ..	Vīra-Pāṇḍyadēva	Śaka 1368, Mēsha 15, Chaturdaśī, Sunday, Hasta.	Do. ..	Registers gift of money and land to a certain Kuttaṉperra-Perumāḷ Rudradēvaṉ for singing (iśaipāḍal) in the temple during the 1st ten days of each month.
453	On the west wall of the same prākāra.	Do. ..	Kulaśēkharadēva	2 + 35th year, Rishabha, 27 ba. di. pañchami, Saturday, [Tiruv]ōṇam.	Do. ..	Built in in the middle. Gift of land to a private individual for service in the temple.
454	On the same wall	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva [1].	2[0] year	Do. ..	Built in in the middle. States that when the temple had become dilapidated it was repaired and the old inscription which was in Vaṭṭeḻuttu (Vaṭṭam) characters was re-engraved in Tamil on (the new) stone (wall). The introduction commences with ஸ்வஸ்திஸ்ரீ etc. The word Śidaiyaṉ is prefixed to the name of the king. Records a gift of land by the residents of the village of Viṇṇaṇḍai alias Vikrama-Pāṇḍyanallūr in Kōṭṭūr-nāḍu a subdivision of Iḷa-maṇḍalam for a lamp to the temple of Tiruk-ku[ṭṭalattu-Bha]ṭṭārakar.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the same wall	Chōḷa ..	Rājarāja I	....	Tamil ..	Built in in the middle and unfinished. Refers to the re-engraving of the Vaṭṭeḻuttu records in Tamil, contains a portion of the historical introduction commencing with the words ಶ್ರೀಮತೆ ಗೊಪ್ಪ etc.
456	Do.	....	....	Śaka 155[5] . . . 4, śu. di. dvitīya, Monday, Mṛigaśīsha (Mṛigaśīrsha).	Do. ..	Do. Relates to the distribution of services in the temple among a number of persons and fixing their remuneration. Refers to an earlier grant by king Kulaśēkharadēva.
457	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	[3]2nd year ..	Do. ..	Built in in the middle. Seems to register a gift of land for services in the temple.
458	Do.	....	....	Śaka 1333, Kumbha, 13, ba. di. daśami . . . . Mūla.	Do. ..	Built in in the middle. Registers gift of land to 11 persons for the recitation of the Vēdas (adhyayana) in the temple and for the investiture of the sacred thread on all Fridays (to the god) (?). Mentions Kulaśēkharadēva and Tirukuṭhālaya-chaturvēdimaṅgalam.
459	Do.	....	....	Śaka 1351, Mēsha, ba. di. prathamā, Siddha-yōga, Viśākha.	Do. ..	Built in in the middle. Gift of land to 12 persons for the recitation of the four Vēdas. Mentions [. . .]rāmaṉ Śrīvallabhadēva.
460	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	32nd year, Vaigāśi 4.	Do. ..	Built in in the middle. Records that as the number of persons performing worship in the temple of Tirukkuṟṟālamuḍaiya-Nāyiṉār was not sufficient, additional men were appointed for the purpose. Mentions the shrines of Kāḷaivāymoḻimaṅgai, Champakādēvi and Muṉṟumuḍi-chaturvēdimaṅgalam in Vaḍavāri-nāḍu.
461	Do.	Do ..	Śrīvallabhadēva	Śaka 1355, Rishabha, 14, śu. di. dvitīyā, Mṛigaśīraha.	Do. ..	Built in in the middle. Records a gift of land to one of the additional servants referred to in No. 460 above, for worship in the temple of Kuṟṟālanātha. Mentions the temple of Śivacharaṇāśvaramuḍaiyār.
462	On the south wall of the same prakāra.	....	....	Śaka 1[3]53, Tulā, 1, śu. di. dvitīyā, Monday, [Vṛi]tiyōga Vyāghrakaraṇa, Svāti.	Do. ..	Much damaged.
463	On the same wall	.. .	....	Śaka 1453, Kollam 707, Makara, 17, śu. di. Saptamī, Sunday, Aśvati.	Do. ..	Gift of land by the Brahman of Mēlai-agaram alias Trikuṭalaya-chaturvēdimaṅgalam to Nārāyaṇaṉ Kailāsanātha-Bhaṭṭa of Pāḍagam a resident of Maṇaṉilainallūr alias Avaṉimuḷuḍaiya-chaturvēdimaṅgalam a brahmadēya in Tarakkuḍi-nāḍu for the recitation of the Vēdas, at the service called Parākrama-Pāṇḍiyaṉ-śandi alias Ushā-pūja.
464	Do.	....	....	Do.	Do. ..	Gift of a lamp to the temple of Tirukkuṟṟālamuḍaiya-Nāyiṉār in Teṉṉāri-nāḍu.
465	Do.	....	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1471, 6th year, Saumya, Mithuna, 30, śu. di. dvitīya, Thursday, Siddha-yōga, Gaja-karaṇa, Āsrēsha (Āślēsha).	Do.	Records a gift of land, situated in Puliyūr a village of Teṉṉāri-nāḍu, made at the instance of the king by Viravenbāmālai alias Tirunelvēliperumāḷ to a certain Svāmidēvaṉ alias Mahāgaṇapati-Bhaṭṭa belonging to Āchārya Śuddha-santāna of the Amarddāśrama in Irāḍhā-Varēndi grāma.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the same wall	Pāṇḍya ..	[Jaṭilava]rman alias Tribhuvanachakra-[vartin Kōnērmai]koṇḍaṉ [Kulaśēkharadēva] alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1473, 8th year, Virōdhikṛit Kanya, 3, śu. di. Tṛitiya, [Thursday] Mahēndra-Yōga, Gaja-karaṇa, Śōḍi (svāti).	Tamil .	Gift of land for the recitation of the Vēdas by the order of prince Tirunēlvēlipperumāḷ Viravenbāmālai.
467	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍyadēva.	3[1] + 2nd year, Mīna, [1]8, śu. di. shashṭi, Monday, Mṛigaśīrsha.	Do. ..	Records the appointment of some additional hands to conduct worship in the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār. Mentions the temple of Maṅgaipperumāḷ-Nāyaṉār at Uttarakōśamaṅgai.
468	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Perumāḷ Śrīvallabhadēva.	42nd year, Rishabha, śu. di. dvitiya, Monday, Mṛigaśīrsha.	Do. .	Damaged and built in at the end. Similar to No. 467 above. The king was encamped at Mūṉṟumuḍi-chaturvēdimaṅgalam when making the appointment.
469	On the west and south walls of the kitchen in the same prākāra.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	....	Do. ..	Fragments. Begin with the introduction ஸ்வஸ்தி ஸ்ரீ. States that Śatabhishaj was the birth-day asterism of Vikrama-Chōḷa who is stated to be the brother-in-law (machchāḷvi) of the king and that at his instance a grant of land was made for certain special services.
470	On the south wall of the same kitchen.	....	Tribhuvanachakravartin Kōṉāiṇṇ i-koṇḍaṉ.	32 + 1st year, Puraṭṭāsi 17.	Do. ..	States that a number of men and women were presented to the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār as servants.
471	On the south wall of the Kuḻalvāymoḻi-Ammaṉ shrine in the second prākāra of the same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Perumāḷ [Kulaśēkharadēva].	2 + 3[5]th year, . . . 23 ba. di. Thursday, Makha.	Do.	Damaged. Mentions Sundara-Pāṇḍya and registers a gift of land for mid-day offerings to the same temple.
472	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Perumāḷ Parākrama-Pāṇḍyadēva	Śaka 1470, Kīlaka, Kumbha 18, ba. di. [dvi]tīya, Gaja-karaṇa.	Do. ..	Much damaged.
473	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Perumāḷ Aḻagaṉ Perumāḷ Parākrama-Pāṇḍyadēva.	....	Do. ..	Much damaged. Seems to register a gift of land.
474	On the same wall	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 18*9, * + 5th year.	Do. ..	Much damaged. Records a gift of land and houses to persons performing worship in the shrine of Gaurī Kuḻalvāymoḻimaṅgaiyār.
475	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Ku[laśē]kharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1467, 3rd year Śrāvaṇa.	Do. ..	Built in at the end. Gift of land to Meykaṇḍadēvaṉ Chintāmaṇi for reciting the songs composed by Jñāna-sambanda and others.
476	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Kulaśēkharadēva ..	2 + 3[4]th year, 10, śu. di. Prathamā, Saturday, Aṉiḻam (Anurādhā).	Do. ..	Damaged. Gift of land for worship and offerings to the goddess Nachchiyār Kuḻalvāymoḻima[ṅgai].

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Kulaśēkharadēva	2 + 36th year Tulā, 3, śu. di. saptami, Friday, Anilam (Anurādhā).	Tamil ..	Much damaged and incomplete. Records that Aḍaikkalaṅgattaṉ Śō[ḷi]yadaraiyaṉ was appointed to manage the temple business and allowed certain remuneration.
478	On the same wall	Do. ..	Jaṭilavarman alias Tri[bhuvana]chakravartin Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhira[ma]Parākrama]-Pāṇḍya [dēva].	Śaka 1473 [Sādha]rana, Kanyā, 28 [śu.] di. . . . daśi, Wednesday, Śubha-yōga, [Si]ṁha-karaṇa, Anurādhā].	Do. ..	Much damaged and incomplete. The king gets herein the epithet Tirunē[vēliperumāḷ] Vīraveṇbāmālai.
479	On a pillar set up on the north side of the same shrine.	Chōḷa ..	Parakēsarivarman alias Rājēndrasiṁha ..	2nd year	Do. ..	Gift of a lamp by a certain Veḷḷandēvaṉ Paṭṭalagaṉ a native of Pāgūr to the temple of Tirukkurrālattu-Āḻvār in Teṉvāri-nāḍu.
480	On the same pillar	Pāṇḍya ..	Māṟaṉjaḍaiyaṉ	4th year and 360th day.	Vaṭṭeḻuttu ..	Gift of a lamp to the temple of Tirukkurrālattu-Bhaṭāra in Teṉvāra-nāḍu by Māraṇachohaṉ, the chief of Poḷiyūr.
481	On the south wall of the Kurumbala shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dhanma-Perumāḷ Kulaśēkharadēva son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year Piṅgala, Mēsha, śu. di. ashṭami, Tuesday, Śubha-yōga, Śubha-karaṇa, Pushya.	Tamil ..	Badly damaged. Seems to register a gift for reading the purāṇa on special days before the god. Mentions that the order was passed at the instance of Aḷagaṉ-Perumāḷ Ativīrarāman and Ativīrarāmaṉ Parākrama.
482	On the north wall of the Svāminathasvāmin shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Aḷagaṉ-Perumāḷ Ativīrarāma alias Śrīvallabhadēva, son of Perumāḷ Kulaśēkharadēva.	Śaka 1513 2[7]th year, Mithuna 15, śu. di. [pañcha]mi, Sunday, Śubha-yōga, Śubha-karaṇa, [Pushya].	Do. ..	Records that the kings Abhirāma Varatuṅgarāma alias . . . Pāṇḍyadēva and Aḷagaṉ Perumāḷ Ativīrarāma issued an order for the grant of certain lands and tanks situated in Guṇarāmanallūr a village of Teṉṉāri-nāḍu for the sacred bath and worship of the images of Śyāmanātha and Nāgēśvari set up in the temple by Pachchaiyappa-Nāyaka.
483	On the east wall of the Sōmaliṅga shrine in the same prākāra.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Siṁha, ba. di. Navami, Friday, Rōhiṇi.	Do. ..	Gift of land by purchase for a lamp to the temple of Tirukkurrālamuḍaiyār at Tirukkurrālam in Teṉvāri-nāḍu.
484	On the north wall of the Dharaṇipīṭha shrine in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ Perumāḷ Aḷagaṉ Perumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1519, 34th year, Dunmukhi, Uttarāyaṇa Śiśira-ṛitu, Mīna, 29, śu. di. ashṭami, Wednesday, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra Chandrakula-pradīpa, etc. Records that Aḷagaṉ Perumāḷ Ativīrarāma alias Abhirāma . . . . born in the asterism Śravishṭha made a gift of land for worship in the temple and the feeding of Brāhmaṇas.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
485	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Ālagaṉ Perumāḷ Ativīrārāma alias Śrīvallabhadēva.	Śaka 15[1]2, 28th year, Vikṛiti, Uttarāyaṇa, Śiśira-ṛitu, Mīna 15, ba. di. dvādaśi, Friday, Aviṭṭam, (Śravishṭhā).	Tamil ..	Damaged. Registers a gift of land in Guṇarāmanallūr, a village of Tennāri-nāḍu for the sacred bath and offerings to a Sahasraliṅga, in the temple of Tirukkuṟṟālamuḍiayār set up by a native of Iḍattuvēli in Vēmbūr-nāḍu.
486	Do.	Do. ..	Do. do.	Śaka 1509, 25th year, Sa[rvajit], Dakshiṇāyaṇa, Grīshma-ṛitu, Āsha[dha], śu. di. Tṛitīya, Saturday, Uttara-Phalguṇi.	Do. ..	Much damaged. Seems to register a gift of land.
487	On the north wall of the temple store room called Vyañjanapporai in the same prākāra.	Do ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Ālagaṉ Perumāḷ Ativīrārāmaṉ Śrīvallabha	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyaṇa, Śarad-ṛitu, Vṛiśchika 7, śu. di. Ēkādaśi, Monday, Śubha-yōga, Śubha-karaṇa, Rēvatī.	Do. ..	Records a gift of land by the king for the recitation of the Vēdas (adhyayana) in the temple.
488	On a pillar set up near the same temple.	Do. ..	Do. do.	Śaka 1498, 14th year, Dhātu, Dakshiṇāyaṇa, Varsha-ṛitu, Siṁha, śu. di. Trayōdaśi, Wednesday, Siddha-yōga, Vibhra-karaṇa, Tiruvōṇam (Śravaṇa).	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra Chandrakulapratīpa etc. The king who calls himself the son of Tirunelvēlipperumāḷ Vīravenbāmalai alias Dharma-Perumāḷ Kulaśēkharadēva, is stated to have remitted the taxes on certain lands in favour of the temple of the Tirukkuṟṟālamuḍaiya-Nāyaṇār for conducting the sacred bath.
489	On the same pillar	Do. ..	Perumāḷ Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmalai alias Perumāḷ Kulaśēkharadēva.	17th year, Pramādi, Dakshiṇāyaṇa, Varsha-ṛitu, Siṁha [25], ba. di. tṛitīyā, Friday, Āyilyam (Āślēsha).	Tamil ..	Registers a gift of land at Ilañji in Tennāḍu, by the king, for the same purpose. Below this is an inscription with the bottom portion built in of the same king dated in the 1[8]th year, with the same details excepting the month which is Karkaṭaka and not Siṁha.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the north wall of the central shrine in the Kulaśēkharamuḍaiyār temple at **Tenkasi**.	Paṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 30, ba. di trayōdaśi, Tuesday, Śubha-yōga, Śubha-karaṇa, Uttarāshāḍhā.	Grantha and Tamil.	The introduction commences with the words *Bhuvanaikavīra* etc. The king is said to have been born in the asterism Punarvasu. Records the construction of the temples of Kulaśēkaranātha, Kuḷalvāymoḻimaṅgai-Nāchchiyār and the *parivāra dēvatas* situated on the eastern side of Dakshiṇa-Kāśi on the north bank of the Chitrā river, renewal of the services and festivals and the grant of lands in Vaḍavāri-nāḍu to meet the expenses of worship etc.
491	On the south wall of the same shrine.	Do. ..	Do. do.	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ṛitu, Mithuna 9, śu. di. daśami, Thursday, Śubha-yōga, Śubha-karaṇa, Viśākha.	Do.	The introduction commences with the words *Bhuvanaikavīra* etc. Gift of a village in Vaḍavāri-nāḍu, excepting the *dēvadāna* and *brahmadēya* lands in it, for conducting worship thrice daily, for *Bhūtabali*-offerings, and for festivals in the same temple.
492	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Do. do.	Śaka 1490, 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 1[6], ba. di. pañchami, Friday, Śubha-yōga, Śubha-karaṇa, Uttiram.	Tamil ..	Records gift of two gardens to the same temple for the *vasanta*-festival, by the officer Kōdaṇḍarāmaṉ Śīvala Kāliṅgarāyaṉ and another to the temple of Kulaśēkharanātha.
493	On the south wall of the same maṇḍapa.	Do. ..	Do. do.	Śaka 1495, 11th year, Śrīmukha, Kārttika 2 [7], ba. di. trayōdaśi, Tuesday, Śubha-yōga, Śubha-karaṇa, Mūlā.	Do.	Gift of land and a house-site to a certain Tirunelvēlipperumāḷ Vallavarāyar for keeping the accounts of the servants (*kanmi*) in the same temple.
494	On the same wall	Do. ..	Do. do.	Śaka 1489, 5th year, Prabhava, Āvaṇi 20, ba. di. tritīya, Friday, Gaṇḍa-yōga, Vaṇija-karaṇa, Uttiraṭṭādi (Uttara - Bhādrapadā).	Do.	Damaged. Gift of land and a house-site as a *kāṇiyāṭchi* to another individual for keeping the accounts of the devotees (*toṇḍar*).
495	On the north and west walls of the same maṇḍapa.	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dharma-Perumāḷ Kulaśēkharadēva.	Śaka 1492, 8th year, Pramōdūta, Dakshiṇāyana, Śarad-ṛitu, Mārgaḻi 15, śu. di. dvitīya, Thursday, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Grantha and Tamil.	Commences with the words *Bhuvanaikavīra*, etc. Records gift of land in Marudaṅguḷam in Teṉṉāri-nāḍu for the objects stated in No. 491 above.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same walls	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṇ, Perumāḷ Aḻagaṇ Perumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 149[0], 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ritu, Makara 1[1], ba. di. pañchamī, Friday, Śubha-yōga, Śubha-karaṇa, Uttiram (Uttaraphalgunī).	Tamil ..	Gift of lands as paḍaivīḍu to Kulaśēkhara-Nāyiṉār. Mentions Kulaśēkharanallūr in Teṉṉāri-nāḍu and Puliyūr-Parākramapāṇḍya-chaturvēdimaṅgalam.
497	On the south, east and north sides of a platform in front of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravar[rtin] . . . . . Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Dakshiṇāyaṇa, Varsha-ritu, Simha 13, śu. di. ēkādaśī, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇī.	Do.	Gift of land called Jagaviraramantiruttu as kāṇiyāṭchi to a private individual for writing the temple accounts. Mentions Parākramapāṇḍiya-pērēri in Vaḍavāri-nāḍu.
498	On the north wall of the Viṇṇavaram-Perumāḷ temple in the same village.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṇ Perumāḷ Aḻagaṇ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1488, 3rd+4th year, Akshaya, Uttarāyaṇa, Dhanus 9, śu. di. daśamī, Sunday, Śubha-yōga, Śubha-karaṇa, Viśākhā.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. Records the building of the temple called Śrīvala-Viṇṇavar-Emberumāṉ alias Aḻagar by the king and provides for worship and offerings to the same. The village granted is called Kuntidēvi-chaturvēdimaṅgalam a brahmadēya in Vēlūr in Madurai-Uḍaiya-vaḷanāḍu.
499	On the west wall of the same temple.	Do. ..	Do. do.	Śaka 1493, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīyā, Śubha-yōga, Śubha-karaṇa, Svāti.	Tamil ..	Records gift of lands to Brāhmaṇas and Śūdras for doing service in the temple of Śrīviṇṇagaram. Mentions Kulaśēkharanallūr in Teṉṉāri-nāḍu and the temple of Kulaśēkharamuḍaiyār.
500	On the west and south walls of the same temple.	Do. ..	Do. do	Śaka 1493, 9th year, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīyā, Sunday, Śubha-yōga, Śubha-karaṇa, Svāti.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. The king is also called Śivalamāraṉ. Records a tax-free gift of land for Śrībali and festivals to the temple of Nayiṉār Śivala-viṇṇavar-Emberumāṉ at Puliyūr alias Kulaśēkharanallūr in Teṉṉāri-nāḍu. Mentions Marudūrkōṭṭai in Vaḍavāri-nāḍu. Records also a gift of land at Viṇḍaṉūr in Kuṟumaṟaināḍu, made for the Rāmānuja-kūḍam built in front of the shrine of the god by Uḍaiyār Kulaśekhara Kaḷiṅgarāyaṉ.
501	On the south wall	Do. ..	Do. do.	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Mithuna 5, śu. di. daśamī, Sunday, Śubha-yōga, Śubha-karaṇa, Viśākha.	Do.	Commences with the words Bhuvanaikavīra, etc. Records the gift of the village of Iḍaikāl in Vaḍavāri-nāḍu and lands under the tank Kulaśēkhara-pērēri excluding the dēvadānas, tiruvidaiyaṭṭam, agarapparṟu, maḍappuṟam, etc., for worship thrice daily, festivals, offerings and other services in the Vishṇu temple constructed by the king under the name Śīvala-Viṇṇavar-Emberumāṉ.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On the north wall of the central shrine in the Viśvanāthasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva, who was born in the asterism Kṛittika.	Śaka 1419, 18th year, Siṁha 2, śu. di. tritīyā, Tuesday, Uttiram.	Tamil	Records the assignment, to Śivapādaśēkharan Dikkellāmpugaḻum-Perumāḷ, of the 7th share of the service in the temple of Uḍaiyār Viśvanātha at Dakshiṇa-Kāśi on the north bank of the Chitrā river in Teṉṉāri-nāḍu which had ceased to be performed since the 15th year by Tanakkunalla-Perumāḷ Śaivaśikhāmaṇi-Bhaṭṭaṉ and was not claimed by any of his relations.
503	On the same wall	Do. ..	Do. do.	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchami, Sunday, Aśvati.	Do.	Refers to the construction of the same temple and the shrines for minor deities therein and states that the sons of deceased assignees were permitted to resume the grants and recover the rights of their parents and render service in the temple.
504	Do.	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka 1419, 18th year, Siṁha 2, śu. di. tritīyā, Tuesday, Uttiram.	Do.	Refers to the transaction mentioned in No. 502.
505	Do.	Do. ..	Do. do.	Śaka 1421, 20th year, Vṛiśchika 15, ba. di. tritīyā, Wednesday, Aśvati.	Do.	Records that the service due in the temple by the second kanmi having stopped from the 19th year by the death of the permanent incumbent Viśvanātha-Bhaṭṭaṉ without a legal claimant, the lands pertaining to it were assigned to a new individual named Kailāsamuḍaiyaṉ Kulaśēkharamuḍaiyaṉ. Mentions the street called Vitaraṇavinōdaṉperunḍeru and Kuṉṟakkuḍi in Teṉṉāri-nāḍu.
506	On the north and west walls of the same shrine.	....	....	Kollam 685, Siṁha 9, ba. di. ashṭami, Rōhiṇi.	Do.	Records that Arikēsaridēva alias Parākrama-Pāṇḍyadēva built the temple of Viśvanātha and Gaurī at Dakshiṇa-Kāśi on the north bank of the Chitrā river and appointed men for various services. The holder of half a share of the 10th service having complained that he was not put in possession of his lands etc., they were now ordered to be restored to him.
507	On the west and south walls of the same shrine.	Pāṇḍya ..	Arikēsari Parākrama-Pāṇḍyadēva born in the asterism Mṛigaśirsha	Śaka 1374 (vasulōka), Vṛiśchika 16, śu. di. dvitīyā, Monday, Mūla.	Do.	Built in in the middle. Gift of land for the daily expenses in the same temple which is here stated to have been built by the king.
508	On the same walls	Do. ..	Kulaśēkharadēva	Śaka 1416, 15th year, Paṅguṇi 15, Paurṇai, Wednesday, Hasta.	Do. ..	Built in in the middle. Gift of land in Kuṉṟakkuḍi a village of Teṉṉāri-nāḍu and garden and house-sites (at Teṉkāśi) to a number of dancing girls for service in the same temple.
509	Do.	Do. ..	Do.	Do.	Do. ..	Refers to a gift of land, house and garden to a private individual for mēnikāval.
510	On the south wall of the same shrine.	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka [14] 19, 18th year, Siṁha 2, [śu]. di. tritīyā, Tuesday, Uttiram.	Do. ..	Built in in the middle. Records the assignment of lands as archanai-kāṇiyāṭchi belonging to the eighth share of the service in the same temple to a private individual under circumstances similar to that noticed in No. 502 above.
511	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Tirunelvēliperumāḷ Vīravenbāmālai alias Dhanmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Sddhārthi, Uttarāyaṇa, Mithuna 15, śu. di ashṭami, Tuesday, Hasta.	Do. .	Records an order of prince Aḻagaṉ-Perumāḷ Ativīrarāman assigning lands to a private individual who was newly appointed to do the duties of the fourth kaṇkāṇi in place of one who had defaulted.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēliperumāḷ Vīravenbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1475, 4th year, Pramādīcha, Dakshiṇāyana, Vṛischika 18, śu. di. dvādaśī, Friday, Variyana-yōga, Bālava-karaṇa, Punarvasu.	Grantha and Tamil.	Commences with the words Bhuvanaikavīra, etc. The king is said to have been born on the asterism Aśvati. Gift of land as dēvadāna to the temple of Viśvanātha for worship and offerings to the images of Nayaṉmār set up in it.
513	Do.	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ alias Kulaśēkharadēva, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1474, 2nd year, Paridāpi, Mēsha 29, śu. di. dvitīyā, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do.	Commences with the words Bhuvanaikavīra, etc. The king is said to have been born in the asterism Aśvati. Records a gift of land for the sacred bath, worship, offerings, etc., to the god on the day of the asterism Aśvati of the king in each month and for the Vaigāśi-Viśākham festival to be conducted in the abhishēka-maṇḍapa built by him in the same temple.
514	Do.	Do. ..	Varaguṇa Śrīvallabha	Śaka 1537	Do.	Records that the king who is also called Pāṇḍya Kulaśēkhara is said to have a sacrifice performed and set up during the sacrifice an image called Yajñēśa-Vighnēśvara and granted an agrahāra under the name Abhishēkapura to the Brāhmaṇas who conducted the sacrifice.
515	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēliperumāḷ Vīravenbāmālai alias Dharmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1485, 12th year, Rudhirōdgāri, Uttarāyaṇa, Vasanta-ṛitu, Rishabha 25, śu. di. prathamā, Saturday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Tamil	Records an order of prince Aḷagaṉ Perumāḷ Ativīrarāman for the grant of land to a certain Tattvaprakāśa for the benefit of a maṭha.
516	Do.	Do. ..	Kulaśēkharadēva	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Aviṭṭam (Śravishṭhā).	Do. ..	Records gift of lands and house-site to a certain Śevvaiyirōhuḍiṉaṉ Tirukkurrālamuḍaiyāṉ Kulaśēkhara-Kaliṅgarāyaṉ a native of Mēlai-Kōḍumaḷūr alias Uttama-Pāṇḍiyanallūr in Vaḍatalaichchembināḍu for writing accounts in the temple of Viśvanātha. One of the lands given was originally held by Krishṇaṉ Parākramapāṇḍiya-Brahmādirāyaṉ who died without any issue.
517	Do.	....	....	Śaka 1447, Kollam 701, Kaṉṉi 15, ba. di. dvādaśī, Thursday, Makhā.	Do. ..	Records that the worship and service rendered in the temple of Viśvanātha by the holder of the second share having stopped owing to his death the lands, house, etc., belonging to it in Kuṉṟakkuḍi, a village of Teṉṉāri-nāḍu, were transferred at the instance of prince Vīramārttāṇḍaṉ alias Śiṟaivāy-mūttavar to another individual.
518	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Arikēsaridēva alias Parākrama-Pāṇḍyadēva.	Śaka 1385, Mīna 10, śu. di. navamī, Friday, Tiruvādirai (Ārdrā).	Do. ..	Relates to the appointment of six persons for performing worship (nambu) in the temple of Viśvanātha and registers gift of lands, houses, etc to them. Refers also to the construction of the temple by the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
519	On the same walls	Pāṇḍya ..	Kulaśēkharadēva	Śaka 1390, 2 + 37th year, Tula 13, ba. di. ēkādaśi, Wednesday, Uttiram.	Tamil	Records that, as the lands granted originally by king Parākrama-Pāṇḍyadēva to Śivandaperumāḷ-Pāṇḍya and others for service in the Gauri shrine and in the shrine of the god, were found to be insufficient, additional lands were given by king Kulaśēkhara in Kuṉṟakkuḍipparṟu alias Jayavīrarāmappērēri for the employment of more hands for service such as holding chauris, pounding turmeric, burning incense, preparing scented powders, etc.
520	Do.	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. aṣhṭami, Friday. Uttiraṭṭādi.	Do. ..	Records that as the female servants appointed for singing, dancing, etc., in the temple and constituted as the 10th kottu in the time of Kulaśēkhara were doing the service receiving the privileges allotted to them, without however being given the written order (ōlai) the omission was now supplied and they were given garden land and a house in the street called Nīlakaṇḍaṉperunderu.
521	Do.	Do. ..	Do.	Do.	Do. ..	Records a transaction similar to that of No. 520 above in favour of an individual appointed for watching the temple.
522	Do.	Do. ..	Do.	31 + 9th year ..	Do. ..	Records a gift of land in Vīravanāthanallūr free of all taxes to a certain Kāśikkuvāyittaperumāṉ by the king.
523	On the west wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Kulaśēkharadēva son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1467, [23]rd year, Sarvadhāri, Rishabha 22, śu. di. aṣhṭami, Tuesday, Vajra-yōga, Vyāghra-karaṇa, Uttiram.	Dō. .	Records gift of land for a maṭha and its maintenance to a certain Satyajñānadarīśani who was required to read the āgamas, purāṇas and Śaivasiddhānta.
524	On the same wall	Do. ..	Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva.	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchami, Sunday, Aśvati.	Do.	A copy of No. 503 above, the only addition being the statement that the resumption of the grant was made in the presence of the king.
525	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1469, 5th year, Plavaṅga, Simha 28, śu. di. trayōdaśi, Sunday, Adiganḍha-yōga, Varāha-karaṇa, Tiruvōṇam (Śravaṇa)	Do. ..	Records that the king conferred the appointment of ōlai-eḻuttu on Abhayarāma-Kaliṅgarāyaṉ Ulaguḍiyaperumāḷ a native of Mēlai-Koḍumāḷūr alias Uttamapāṇḍyanallūr in Vaḍakaraichchembi-nāḍu and granted lands, house etc., to him. The appointment was originally held by a certain Kulaśēkhara-Kaliṅgarāyaṉ Parpanāba-Perumāḷ Śivala-Kaliṅgarāyaṉ, a native of Tirukkuṟṟālam.
526	On the west and south walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 37th year, Tula, pañchami, Thursday, Mṛigaśīrsha.	Do. ..	Obstructed by pillars. This inscription is connected with No. 519 registered above. Mentions aṇṇāḷvi Parākrama-Pāṇḍyadēvar.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
527	On the same walls	Pāṇḍya ..	Kulaśēkharadēva	Śaka 1424, 23rd year, Simha 12, śu. di. ashṭami, Thursday, Anusham (Anurādha).	Tamil ..	Refers to the construction of the temple and the appointment of persons for various services in it and registers a gift of land situated in Kunrakkudi in Tennāri-nāḍu and a house to Naṭṭīśvaramudaiyaṉ and Dikkelāmpugaḻumperumāṉ for providing sacred cloth, garlands, and ornaments to the god.
528	On the south wall of the same maṇḍapa.	....	....	Śaka 1469, Kollam 722, Sittirai 17, ba. di. ashṭami, Wednesday, Śubha-yōga, Tiruvōṇam (Śravaṇa).	Do.	Registers gift of land in Pāppaṉ-kuḷam, the north-western hamlet of Muḷḷi-nāḍu for worship in the festival called Śeṇbagarāmaṉ-śandi in the temple of Viśvanātha by Śaṅkaranārāyaṇamūrtti Veṉṟumaṉkoṇḍa Bhūtalavīrarāmavarmaṉ the Mūttavar of Jayatuṅga-nāḍu.
529	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year, Piṅgaḷa, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 28, ba. di. ēkādaśi, Thursday, Harshaṇa-yōga, Bālava-karaṇa, Mṛigaśīrsha.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra, etc. Records gift of lands and tanks in Sundarapāṇḍiyapperēri which was a hamlet of Malaiyadikkurichchi in Āri-nāḍu as dēvadāna to the temple of Viśvanātha at Dakshiṇa-Kāśi by prince Āḷagaṉ Perumāḷ Ativīrarāma born in the asterism Punarvasu.
530	Do.	Do.	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-parākrama-Pāṇḍyadēva.	Śaka 1480, 8th year, Kālayukta, Uttarāyaṇa Grīshma-ṛitu, Mithuna 6, ba. di. dvitīya, Thursday, Brāhma-yōga, Gaja-karaṇa, Uttarāshāḍha.	Do.	The introduction commences with the words Bhuvanaikavīra etc. Records that the prince mentioned in No. 529 above constructed a shrine for Verri-uḍaiyār Śokkanātha on the northern side of the second prākāra in the Viśvanātha temple at Dakshiṇa-Kāśi and granted land in the hamlet of Kulaśēkharapperēri in Āri-nāḍu for its daily requirements.
531	Do.	Do ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Perumāḷ Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Vṛischika 28, ba. di. dvādaśi, [Monday], Śōbhana-yōga, Garāha-karaṇa, Śōdi (Svāti).	Tamil ..	Records the remission of certain taxes in favour of the temple for worship and offerings by Tirunelvēlipperumāḷ, son of Abhirāma Parākrama-Pāṇḍya at the service called Vīraveṇbāmālai-śandi after him and for a special festival on the day of his asterism Aśvati which fell in the month of Āvaṇi.
532	Do.	Do. ..	Bhuvanaikavīra Jaṭilavarman alias Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Tulā 25, ba. di. ashṭami, Wednesday, Siddha-yōga, Siṁha-karaṇa, Āyilyam (Āślēsha).	Do.	Records that prince Abhirāmavarman son of Perumāḷ Kulaśēkharadēva alias Parākrama-Pāṇḍya gave lands at Tenmalai a village of Āriya-nāḍu, to the temple for the mid-day śrībali offerings to the god Viśvanātha and the goddess Ulagumuḻudumudaiya-Nāchchiyār. The title Bhuvanaikavīra is prefixed to the name of the king.
533	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	31 + 6th year, Mithuna 16, śu. di. trayōdaśi, Wednesday, Anisham (Anurādha).	Do.	Registers a gift of land in Pāgūr, a village in Kurumarai-nāḍu as a dēvadāna to the temple of Viśvanātha.

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B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On the south and east walls of the same maṇḍapa.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva, born in the asterism Kṛittika.	Śaka 1423, 22nd year, ba. di. tṛitīyā, Saturday, Punarvasu.	Tamil ..	Unfinished. Refers to the construction of the temple of Viśvanātha by Parākrama-Pāṇḍyadēva and mentions the two persons who figure in No. 527 above.
535	On the same walls	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	31 + 7th year, Makara 9, śu. di. [dvādaśī].	Do. ..	Gift of land in Śeṅgōṭṭai, a village in Kuṟṟālaiñai-nāḍu, for worship and offerings in the temple of Viśvanātha.
536	Do.	Do. ..	Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parā[krama-Pāṇḍyadēva], son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tami, Monday.	Do. ..	Damaged and built in. Records that the prince Iravenbāmālai alias Tirunelvēlipperumāḷ granted certan lands in Teṅkarai-Parākrama-Pāṇḍiyanallūr to a private individual after the death of the permanent holder as kaṇiyāṭchi.
537	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dhanmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1484, 12th year, Dundubhi, Dakshiṇāyana, Varsha-ritu, Kanyā, 5, śu. di. saptami, [Wednesday], [Jyē]shṭha.	Do. ..	Records that the prince Alagaṉ Perumāḷ Ativīrarāmaṉ appointed a private individual to be in possession of the fifth share of the service in the temple, on the death of its previous holder.
538	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēlipperumāḷ Vīravenbāmālai alias Kulaśēkharadēva, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1477, 5th year, Rākshasa, Uttarāyaṇa, Vasanta-ritu, Mēsha 9, śu. di. chaturdaśī, Gaja-karaṇa, [Har]shaṇa-yōga, Hasta.	Grantha and Tamil.	The introduction commences with the words Bhuvanaika-vīra, etc. Records that prince Alagaṉ Perumāḷ Guṇarāma, born in the asterism Mūla, gave lands including Arinjārpirāṭṭi in Kuṟumaṟai-nāḍu to the temple of Viśvanātha for a festival to be conducted on his birth-day every year. Refers to a dēvadāna belonging to a Muhammadan mosque (tulukkaṉ-paḷḷi).
539	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Alagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva, son of Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dharmaperumāḷ Kulaśēkharadēva.	Śaka 1493, 8th year, Prajāpati, Uttarāyaṇa, Vasanta-ritu, Rishabha 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Tamil ..	Registers a gift of land and a house to a Brāhmaṇa under the orders of the king.
540	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva	Śaka 1473, 9th year, Virōdhikṛit, Sarad ritu, Tula 5, śu. di. Shashṭi, Monday, Adikaṇḍa-yōga, Taitula-karaṇa, Mūla.	Do. ..	Gift of land in Teṉkāśi alias Vīrapāṇḍiya-chaturvēdimaṅgalam in Teṉvaḷi-nāḍu to a Brahman named Yajñanārāyaṇa-Bhaṭṭa by the order of the king who is styled Tirunelvēlipperumāḷ Vīravenbāmālai.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On the south, east and north sides of the platform in front of the same maṇḍapa.	Pāṇḍya ..	...ḷavarman alias Tribhuvanachakravartin Arikēśvaradēva.	Śaka 1[3]90, 2 + 30th year, Siṁha 21, śu. di. dvitīyā.	Tamil	Built in in the middle. Gift of land in Śēndaṉēriparru a village of Kuṟumaṟai-nāḍu to the temple for worship, offerings and other requirements.
542	On the south wall of the first prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉēṟmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dharmaperumāḷ ..son of Parākrama-Pāṇḍyadēva.	Śaka 1485	Do. ..	Fragment. Ends with the mention of the king. ...ānai ...ngi
543	On the same wall	Do .	Jaṭilavarman alias Tribhuvanachakravartin Kōṉēṟmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Grīshmaritu, Mithuna 30, ba. di. trayōdaśi, Vriddhi-yōga, Gaja-karaṇa, Mṛigaśīrsha.	Do. ..	Fragment. Registers a gift of land and a house to a Brāhmaṇa Śākalyakoṭṭi Sundarabāhubhaṭṭa for the recitation of the Ānandavalli in the temple of Viśvanātha.
544	Do.	Do. .	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 42nd year, Kumbha 24, śu. di. dvitīyā, Friday, Uttiraṭṭādi.	Do. ..	Unfinished. Registers a gift of land in Pāgūrparru in Kuṟumaṟai-nāḍu to Aṇṇāmalainātha one of the disciples of Tiruvenkaṭṭu-mudaliyār.
545	Do.	Do.	Jaṭilavarman alias Kōṉēṟmaikoṇḍāṉ Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Karkaṭaka 21, ba. di. ēkadaśi, Saturday, Vāravaka-yōga, Siṁha-karaṇa, Rōhiṇi.	Grantha and Tamil.	The introduction commences with the word Bhuvanaikavīra, etc. Records that under orders of the prince Vīravenbāmālai alias Tirunelvēlipperumāḷ certain lands and houses were granted to two persons for keeping watch in the temple of Viśvanātha. Refers to the temple of Kaṇṇimār at Teṉkaśi.
546	Do.	Do. ..	. . . [Kō]ṉēṟmaikoṇḍāṉ Tirunelvēlipperumāḷ Vīravenbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1484, 12th year, Du[ndubhi], Dakshiṇāyana, Varsha-ritu, Kaṉ-[ṉi] 6, Mūla.	Tamil ..	Built in and damaged. Registers a transfer of land belonging to the second share in Kuṉṟakkuḍi, a village of Teṉṉāri-nāḍu by the order of prince Aḷaganperumāḷ Ativīrarāman to two individuals.
547	Do.	Do. ..	Arikēsaridēva alias Parākrama-Pāṇḍyadēva.	Śaka 1385, 31 + 11th year, Karkaṭaka 30, śu. di. trayōdaśi, Thursday, Uttirāḍam.	Do. ..	Built in in the middle. Gift of land to Brāhmaṇas for the recitation of the *Vēdas* (*adhyayana*). The land was situated in Vīra-Pāṇḍya-chaturvēdimaṅgalam founded in the name of prince Vīra-Pāṇḍya.
548	Do.	Do. ..	Parākra[ma-Pāṇḍya] . . . Vīra-Pāṇḍyadēva.	Śaka 1402, 13th year, Vṛischika, ba. di. daśamī Sunday, Hasta.	Do. ..	Built in in the middle. Records a supplemental gift of a piece of land for the purpose mentioned in No. 547 above.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
549	On the same wall	Pāṇḍya ..	Parākrama-Pāṇḍyadēva alias Ku[lasēkharadēva].	. . . 2nd year, Mēsha 27, śu. di. chaturthī, Tiruvādirai (Ārdra).	Tamil ..	Built in in the middle. Refers to the construction of the temple of Viśvanātha by Arikēsaridēva alias Parākrama-[Pāṇḍya] and the necessary provision made for service, worship, etc. Registers gifts of land and houses to Brāhmaṇas for the recitation of the Vēdas (adhyayana).
550	On the west wall of the same prākāra.	Do. ..	Jaṭilavarman alias Śrīva[lla]bhadēva Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēliperumā[l] Vīraveṇbāmālai alias Kulaśēkharadēva.		Do. ..	Damaged. Refers to grants of land made by Aḻagaṉ Perumā[l] Guṇarāma and Aḻagaṉ Perumāṉ Ativīrarāmaṉ for a maṭha. Above this is a fragment which mentions Śrīvallabha and Śaka 1489, 5th year, Prabhava, Āvaṇi.
551	On the same wall	Do. ..	[Pa]rākrama Pāṇḍyadēva	Śaka 1406, 2 + 9th year, Vṛiśchika 28, śu. di. aṣhṭamī, Friday, Uttiraṭṭādi.	Do. ..	Built in. Gift of additional lands for the recitation of the Vēdas (adhyayana) in the temple. Mentions Vīra-Pāṇḍya.
552	Do.	Do. ..	Parākrama-Pāṇḍyadēva	Śaka 14 . . . 2 + . . . year, Kārttigai 28, śu. di. aṣhṭamī, Uttiraṭṭādi.	Do. ..	Partly built in. Gift of land free of taxes to a certain Kṛishṇaṉ Parākrama-Pāṇḍya-Brahmādirāya, as a Vṛishabha-lāñchaṉai-kāṇiyāṭchi.
553	On the north wall of the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Sāmānya, Kaṉṉi 8, Puṟṟaṭṭādi.	Do. ..	Damaged. Gift of land under the orders of prince Vīraveṇbāmālai alias Tirunelvēlipperumā[l] and a house in Kuṉṉakkuḍi to a private individual for looking after the accounts of the temple servants.
554	On the same wall	Do. ..	Do. do.	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśī, Sunday, Mūla.	Do. ..	Registers a similar grant of land and a house in Teṉkāśi alias Vīrapāṇḍya-chaturvēdimaṅgalam to a certain Viśvanātha-Bhaṭṭa for the recitation of the Vēdas (adhyayana) in the temple for four days (in a month). The gift was ordered by prince Vīraveṇbāmālai alias Tirunelvēlipperumā[l].
555	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kō-nēr[maikoṇḍaṉ] Perumā[l] Ativīrarāman Śrīvallabhadēva.	Śaka . . . 94, 9th year, Grīshmaṛitu, Mithuna 23, śu. di. daśamī, [Friday].	Do. ..	Built in and damaged. Seems to register a gift of land for conducting a festival to the image of Vīṭṭiraṇavinōdu-Perumā[l].
556	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Tirunelvēliperumā[l] Vīraveṇbāmālai alias Dhanmapperumā[l] Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1479. 8th year, Piṅgala, Uttarāyaṇa, Kumbha 13, Wednesday, Amāvāsyai, Vyatīpāta-yōga, Śravaṇa.	Do. ..	Damaged. Records a tax-free gift of land and houses in Iḷañji, a village of Teṉṉāṛi-nāḍu under the orders of prince Aḻagaṉ Perumā[l] Ativīrarāmaṉ for conducting a service connected with the fifth kottu in the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
557	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Vīraveṉbāmālai alias Tirunelvēlipperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1475, 3rd year, Pramādhi, Mithuna 5, ba. di. saptamī, Friday, Pradi-yōga, Bhalā-karaṇa, Śa[daya)m] (Śatabhishaj).	Tamil ..	Damaged. Seems to record the transfer of the tax-free gift of an unclaimed land and houses originally given to a person for looking after military accounts (sēnāpatya-kaṇakku).
558	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḷagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1489, 5th year, Prabhava, Dakshiṇāyana, Variyāna-yōga, Rishabha-karaṇa.	Grantha and Tamil.	Much damaged and unfinished. The introduction commences with the words Bhuvanaikavīra, etc. Seems to refer to the death of persons belonging to the eighth kottu and to the transfer of the lands assigned for it to other persons.
559	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṉbāmālai alias Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1475, 4th year, Pramādīcha, Mārgaḷi 20, ba. di. dvitīya, Friday, Vaiyyadi-yōga, Taitula-karaṇa, Pushya.	Tamil ..	Records gift of land in Tañjāvūrparṟu in Teṉṉāri-nāḍu and a house to a certain Padmanābha-Bhaṭṭa for the recitation of the Vēdas by the order of the king.
560	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Tirunelvēlipperumāḷ alias Vīraveṉbāmālai alias Dhanma-Perumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Uttarāyaṇa, [śu. di.] ashṭami, Tuesday, Uttirādam.	Do. ..	Records that at the order of prince Aḷagaṉ-Perumāḷ Ativīrarāmaṉ, the temple lands situated at Parākrama-Pāṇḍiyanallūr near Teṉkāśi in Teṉṉāri-nāḍu and enjoyed by Kaṇḍiyadēvaṉ who had died without any heir, were transferred to Umayorupāgamudaliyār as a tiruvaḷikkāṇiyaṭchi.
561	Do.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthin, Vṛiśchika 6, śu. di. shashṭi, Sunday, Vriddhi yōga, Taitula-karaṇa, Śravaṇa.	Do. ..	Unfinished. Seems to record a transfer of land belonging to the fourth kottu which was in the enjoyment of a certain Śōṇdapperumāḷ.
562	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Dhanus 10, śu. di. ashṭami Saturday, Uttirāṭṭādi.	Do. ..	Registers a gift of land under the orders of prince Tirunelvēliperumāḷ for the recitation of Ānandavalli in the temple of Viśvanātha during the first four days of the month.
563	Do.	Do. ..	Do. do.	Śaka 1472, 8th year, Sādhāraṇa, Śimha 21, śu. di daśami, Thursday, Āyushmān-yōga, Gaja-karaṇa, Mūla.	Do. ..	Records that at the order of the prince Vīraveṉbāmālai alias Trinelvēlipperumāḷ, the temple lands situated in Puliyūr, a village of Teṉṉāri-nāḍu and enjoyed by Parpanābha-Bhaṭṭa who had died without any heir, were transferred to a certain Tiruveṅgadabhaṭṭaṉ-Tirunāgēśvara-Bhaṭṭaṉ for the recitation of the Ānandavalli.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
564	On the same wall	Pāṇḍya ..	[Jaṭilava]rman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumaḷ Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākraṁa-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. tritīya, Wednesday, Adikaṇḍa-yōga, Taitila-karaṇa, Kēṭṭai (Jyēshṭhā).	Tamil ..	Damaged. Records that at the order of prince Vīravēṇbāmaḷai alias Tirunelvēlipperumāḷ the temple lands belonging to the second kottu and enjoyed previously by Naḷḷi and others were now transferred to new owners.
565	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkha[radēva].	2 + 42nd year, Makara 7, Monday, Punarvasu.	Do. ..	Obstructed by pillars, and incomplete. Records that the king granted to 31 Brāhmaṇas of various gōtras and sūtras, 31 shares of land and houses and two shares to the temple of Kulaśēkhara-Viṇṇagar-Emberumāṉ in Kulaśēkhara-chaturvēdimaṅgalam which was formed into a village in Urimaiyāḷagiyāṉ. The king is said to have been born in the asterism Punarvasu.
566	On the west wall of the Karuvēlam (treasure room) in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Parākrama-Pāṇḍyadēva.	Śaka 1470, 6th year, Kīlaka, Siṁha 16, śu. di. ēkādaśī, Wednesday, Āyushmān-yōga Bhadra-karaṇa, Pūraṭṭādi.	Do. ..	Registers a grant of land, by the order of the king, to four persons forming the twelfth kottu for keeping watch in the temple.
567	On the same wall	Do. ..	Do. do.	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tritīya, Tuesday, Śubha-yōga, Rishabha-karaṇa, Mūla.	Do. ..	Relates to the grant mentioned in No. 566 above.
568	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva, 'born under the asterism Mṛigaśīrsha.'	31 + 8th year, Vṛischika 3, ba. di tritīya, Saturday, Mṛigaśīrsha.	Do. ..	Records that the king granted in his 2 + 23rd year corresponding to Mēsha 24, śu. di. Chaturthi, Wednesday and Mṛigaśīrsha, the village of Māṇakavacha-chaturvēdimaṅgalam in Sēndaṉēri in Kurumaṟai-nāḍu a sub-division of Siṅgaṟaṅgaraippōkku divided into 25 shares to 25 Brāhmaṇas and that in the year 31 + 8th he gave an additional share. Mentions the names of recipients of these shares.
569	On the west and south walls of the same room.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulōttuṅga-Pāṇḍyadēva, 'born in the asterism Jyēshṭhā.'	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēṭṭai (Jyēshṭhā).	Do. ..	Records that the king granted to Nayiṉār Mahāgaṇapati Nayiṉār Vāmadēva-Nayiṉār of the lineage of Āmarddaśramāchārya of Varēndragrāma a village in Gauḍharāshṭra, on the north bank of the Ganges in Uttarāpatha, a piece of land and had it included in Māṇakavacha-chaturvēdimaṅgalam which was previously bestowed by Parākrama-Pāṇḍyadēva on Brāhmaṇas as an agaram. The grant was made in the presence of the god Aḷagiyaśōkkaṉār.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
570	On the south wall of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Tirunelvēlipperumāḷ Viraveṉbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Dakshiṇāyaṇa, Śaradṛitu, Tulā 17, ba. di. prathamā, Tuesday, Vyatīpāta-yōga, Kaulava-karaṇa, Bharaṇi.	Tamil ..	Records that in accordance with an order of prince Alagaṉ-Perumāḷ Ativīrarāma, lands in Kunrakkudi a village of Teṉṉāri-nāḍu were given to a certain Viśvanātha for looking after the accounts of the maṭha.
571	On the south wall of the Sūrya shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Viraveṉbāmālai alias Dharmapperumāḷ Kulaśēkharadēva.	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, [Gri]shma-ritu, Mithuna 23, śu. di. dvitīyā, Thursday, Śubha-yōga, Pushya.	Do. ..	Gift of land in Ilañji a village in Teṉṉāri-nāḍu to a certain Vēṇuvanānātha-Bhaṭṭa of Serupaḷḷi for the recitation of the Vēdas (*adhyayana*) by the order of the king.
572	On the north wall of the kitchen in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Tirunelvēlipperumāḷ Viraveṉbāmālai alias Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1479, 7th year, Piṅgaḷa, Dakshiṇāyaṇa, Grishma-ritu, Karkaṭaka 29, amāvāsyā, Saturday, Vyatīpāta-yōga, Nāga-karaṇa, Punarvasu.	Do. ..	Records that at the instance of prince Alagaṉ Perumāḷ Ativīrarāmaṉ, lands were granted to Ēkanārāyaṇa-Bhaṭṭa of Vaṅgiparam as a permanent holding for writing the military accounts (*sēnāpattiya-kaṇakku*).
573	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ . . . . . Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Mīna 29.	Do. ..	Built in at the beginning and damaged. Registers a gift of land made at the instance of prince [Viraveṉba]mālai alias Tirunelvēlipperumāḷ.
574	On the west wall of the same kitchen.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ . . . . . Ativīrarāman alias Śrīvallabhadēva.	Śaka 1495, [10]th year, Śrīmukha, Uttarāyaṇa, Śiśira-ritu, Kumbha 6, Svāti.	Do. ..	Much damaged and partly built in. Seems to register a gift of land made at the instance of prince Varatuṅgarāma.
575	At the entrance into the same kitchen, right side.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Viraveṉbāmālai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Śiśira-ritu, Mīna 28, ba. di. dvādaśī, Wednesday, Śubha-yōga, Taitula-karaṇa, Śatabhishaj.	Do. ..	Registers a gift of land and a house to Nārāyaṇa-Bhaṭṭa at the instance of prince Guṇarāmaṉ Alagaṉ-Perumāḷ, for *adhyayana*.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north and west walls of the store-room in the same temple.	Pāṇḍya ..	....	Śaka 1447, Kollam 701, Dhanus 25, śu. di. daśami, Saturday, Aśvati.	Tamil	Records that the temple of Viśvanātha constructed by king Arikēsaridēva alias Parākrama Pāṇḍya having gone out of repair and the festivals and services provided for not having been conducted the temple was reconsecrated in Kollam 700 Makara 4, by Viranattāṇḍan alias Śiraivāymūttavaṉ who performed the Brahmakalaśabhishēka ceremony, the five great gifts, and granted land and a house to *Jyōtisha* Saumitri-bhaṭṭa for *adhyayana*.
577	On the east wall of the Subrahmaṇya shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Śrīvallabhadēva, 'who revived the old times' (iṟanda-kālam-eḍutta).	Śaka 14[5]9, 3rd year, Hēviḷambi, Vṛischika 22, ba di. pañchami, Wednesday] Pushya.	Grantha and Tamil.	The introduction commences with the words *bhuvanaikavīra*, etc. Registers a gift of land at Puliyūr and a house at Teṉkāśi made at the instance of the king to Padmanābha-Bhaṭṭa of Sōmadēvimaṅgalam for *adhyayana*.
578	On the north wall of the first prākāra of the same temple.	....	....	Kollam 687, Mārgaḻi 29.	Tamil	Much damaged. Refers to a former gift of land to the temple of Viśvanātha by Arikēsaridēva alias Parākrama-Pāṇḍyadēva.
579	On the south wall of Śokkaliṅga-Mīnākshi-Ammaṉ shrine in the outer prākāra of the same temple.	Pāṇḍya ..	[Jaṭilava]rman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīravenbāmālai alias Dhanmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1482, 9th year, Raudri, Uttarāyaṇa, Hēmanta-[ṛitu, ba. di.] [dvi]tīyā, Sunday, Śubha-yōga, Śubha-karaṇa, Uttiram.	Do.	Worn out here and there. Grant of land made at the instance of prince [A]tivīrarāmaṉ to Tirunelvēlipperumāḷ Kulaśēkhara Kaliṅgarāyaṉ for doing the duties of a *Dharmakartā* of the same temple.
580	On the north wall of the Lōkanāyaki-Ammaṉ shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Aḻagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1527, [42]nd year, Viśvāvasu, Āṉi Sunday, daśami, Siddhayōga, Suvādi (svāti).	Do.	Registers a gift of land made at the instance of the king for offerings and worship to the goddess Ulagamuḻudumuḍaiya-Nāchchiyār as an *abhishēka-kaṭṭaḷai* in a shrine newly constructed by a certain Tādi Śaḍaichchi.
581	On the same wall	....	....	Viśvāvasu, Āṉi 2[9].	Do.	Relates to the appointment of a woman servant for doing menial service in the shrine mentioned in No. 580 above.
582	On the south wall of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1509, [2]5th year, Sarvajit, Dakshiṇāyaṇa Varsha-ṛitu, Kaṉṉi 20. śu. di. ashṭami, Friday, Sukarmma-yōga, Śubha-karaṇa, Uttirāḍam.	Grantha and Tamil.	Introduction commences with the words *bhuvanaikavīra*, etc. Grant of a land called Iḍaimalaikkuḷam at Teṉkāśi in Teṉṉāri-nāḍu made at the instance of prince Abhirāma-saundara Varatuṅgarāma-Pāṇḍyadēva son of Parākrama-Pāṇḍyadēva to a certain Śeṉbagavaṉapperumāḷ of the lineage of Ūruḍaimuḍali of the *maṭha* located near the car-stand.
583	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērimaikoṇḍāṉ Parākrama-Pāṇḍyadēva, son of Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, Saumya, Karkaṭaka 7, śu di. dvādaśi, Saturday, Brāhya-yōga, Siṁha-karaṇa, Kēṭṭai (Jyēshṭha.)	Do.	Introduction commences with the words Bhuvanaikavīra, etc. Records the appointment of two persons for keeping watch in the temple of the goddess Ulagamuḻudumuḍaiya-Nāyaki and transfer of a house and land to them which were previously enjoyed by Nalli and others who had died without leaving any heirs and which had been the temple property made at the instance of prince Vīravenbāmālai alias Tirunelvēlipperumāḷ.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the south wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉperumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1496, 12th year, Bhava, Dakshiṇāyaṇa, Karkaṭaka, [ba. di.] pañchami, Tuesday, Śubha-yōga, Śubhakaraṇa, Uttiram.	Tamil .	Much damaged. Gift of land in Kuṉṟakkuḍi a village of Teṉṉāri-nāḍu and a house, made at the instance of prince Abhirāmasaundaravarman Varatuṅga-Pāṇḍya for *adhyayana* in the temple.
585	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉperumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 149[1], 10th year, Āṅgirasa, Dakshiṇāyaṇa, Śara[d]-ritu, Tula 7, ba. di. saptami, Monday, Śubha-yōga, Śubhakaraṇa, Pushya.	Do. ..	Confirmation of a grant of land in Iḷañji a village of Teṉṉāri-nāḍu, and a house in Teṉkāśi alias Vīra Pāṇḍya-chaturvēdimaṅgalam as *adhyayanāṅga* to a certain Veṅkaṭanātha-Bhaṭṭa, made by the king in the year Prajāpati.
586	On the south wall of the same *maṇḍapa*.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.	7th year, Saumya.	Do. ..	Built in in the middle. Begins with the introduction Bhuvanaikavīra, etc. Records the appointment of certain individuals for keeping watch in the temple of the goddess Ulagamuḻudumuḍaiya-Nāyaki and the grant of land and a house to them.
587	On the east wall of the same *maṇḍapa*.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Kulaśēkharadēva Parākrama-Pāṇḍyadēva, son of Abhirāma-Para[krama-Pa]ṇḍyadēva.	Śaka 1470, 5th year, Kīlaka, Mēsha 1, ba. di. chaturthi, Wednesday, Vyatīpāta-yōga, Siṁha-karaṇa, Anisham (Anurādha).	Do. ..	Registers gift of money for daily offerings and worship to the temple of Viśvanātha and Ulagamuḻudumuḍaiya-Nāchchiyār, by Tirumelvēlipperumāḷ, son of Abhirāma-Parākrama-Pāṇḍyadēva.
588	On the same wall	Do. ..	. . . . . Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	23rd year, Parthi-[va], ... Siddha-yōga, Śubha-karaṇa, Aśvati.	Do. ..	End lost. Seems to register a gift of land made at the instance of prince Abhirāmasaundara Varatuṅgarāma to a certain Kaliyaṉ Kavirāyaṉ for keeping watch in the temple.
589	On the north wall of the same *maṇḍapa*	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉperumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1490, 5th year, Vibhava, Uttarāyaṇa, [śu. di.] trayōdaśi, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do. ..	Unfinished and damaged. Seems to record a gift of land and a house to a certain Puḻuguśuṇai for the temple watch (*tirumēṉikkāval*).
590	On the north and west walls of the same *maṇḍapa*.	Do. ..	. . . . . [Kōnērmai]koṇḍāṉ Perumāḷ Abhirāmasaundara Varatuṅgarāma.	Śaka 1510, Dakshiṇāyaṇa, Śarad-ritu, Tula 10, śu. di. . . . . Anisham (Anurādha).	Do. ..	Right end missing. Seems to record transfer of a temple land and a house which had been assigned to a private individual who had died without issue and claimants to another for service in the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
591	On the west wall of the same maṇḍapa.	Paṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṉbāmāḷai alias Dharmapperumāḷ Kulaśēkharadēva, son of Abhirāma-Parakrama-Paṇḍyadēva.	Śaka 1481, 9th year, Siddhārthi, Dakshiṇāyaṇa, Varsha-ṛitu, Kaṭaka 29, ba. di. ēkādaśi, Friday, Rōhiṇi.	Tamil ..	Records that at the instance of prince Aḻaganperumāḷ Ativīrarāma the house originally occupied by Nalli who had died without issue was now transferred to a certain Uruḍaiyaṉuḍali who seems to have repaired and reconsecrated the shrine of the goddess for service in the temple of Ulagamuḻuḍuḍaiya-Nāchchiyār.
592	On the south wall of the prakāra of the same shrine.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthi, Mīna 24, ba. di. navami, Wednesday, Siddha-yōga, Taitali-karaṇa, Uttirāḍam.	Do. ..	Records that at the instance of prince Aḻaganperumāḷ Ativīrarāmaṉ, a portion of land in Iḷañji and a house which had been previously enjoyed by Sundarapāṇḍi a temple watchman who had died without leaving any issue was now ordered to be given to Pichchaṉ Vāṇādhirāyaṉ as one of the three Tiruvilāñjaṇai-kaṇiyāṭchi.
593	On the same wall	Do. ..	Do. do.	Do.	Do. ..	The inscription is similar to No. 592. The second recipient of one-third share of the land for Tiruvilañjiṇai kāṇiyāṭchi is stated to be a certain Śiraṅgaṉ Vēṇāvuḍaiyāṉ.
594	Do.	Do. ..	Do. do.	Do.	Do. ..	Similar to No. 592. The third recipient of the Ilāñjiṇaippēru-kāṇiyāṭchi is stated to be Ichchakaṭṭi Ativīrarāmachchēdirāyaṉ.
595	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ Pērumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1494, 10th year, Āṅgiras, Dakshiṇāyaṇa, Hēmanta-ṛitu, Mārgaśīrsha 21, Full-moon, Friday, Śubha-yōga, Śubha-karaṇa, Ārdrā.	Do. ..	Gift of land free of all taxes under the tank called Śegavīrarāmappērēri for a flower-garden to the temple of Viśvanātha at the orders of Abhirāmasaundaravarman and Aḻagaṉ-Perumāḷ Ativīrarāmaṉ.
596	Do.	Do. ..	Do. do.	Śaka 1495, 10th year, Śrīmuka, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Do. ..	Gift of houses and garden land at the order of Abhirāmasaundaravarman to four persons for doing the service of Tirumēṉikāval and tiruvandikkappu in the temple of the goddess Ulagamuḻudaiyanāchchiyār-Nāyaki.
597	Do.	Do. ..	Do. do.	Śaka 1494, 10th year, Āṅgiras, Varsha-ṛitu, Simha 9, śu. di. saptami, Thursday, Śubha-yōga, Śubha-karaṇa, Bharaṇi.	Do. ..	Records a grant of tax-free land under the tank Kulaśēkharappērēri in Āri-nāḍu and a house at the order of Abhirāmasaundarariāmaṉ and Aḻaganperumāḷ to Abhishēkachchokkaṉār Śēvagadēva and others as ilāñjiṇaikaṇiyāṭchi in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
598	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 1494, 10th year, Āṅgiras, Dakshiṇāyana, Varsha-ṛitu, Simha 5, ba. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Ārdrā.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra, etc. Registers a tax-free gift of land made at the order of Abhirāmasaundaravarman son of Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva to the temple as a tiruvāḻi-kaṇiyaṭchi.
599	Do.	Do. ..	Do. do.	Śaka 1496, 12th year, Bhāva, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 23, śu. di. pañchami, Thursday, Śubha-yōga, Śubha-karaṇa, Hasta.	Tamil ..	Much damaged and incomplete. Records gift of land made at the instance of prince Abhirāmasaṇḍara Varatuṅga-Pāṇḍyadēva to a certain Meykkumperumāḷ Parākrama-Pāṇḍya-Mudali for conducting the vasanta festival of the goddess Ulagamuḻudumuḍaiya-Nāyaki.
600	On the west wall of the same prākāra.	Do. ..	Do. do.	Śaka 150[4], 20th year, Chitrabhānu, Dakshiṇāyana, Varsha-ṛitu, Kaṉṉi 21, śu. di. aṣhṭami, Friday, Śubha-yōga, Śubha-karaṇa, Pūraṭṭādi.	Do. ..	Registers a grant of land and a house at the instance of Abhirāma Varatuṅgarāma to a certain Ayyanayiṉaṉ and others for the service of Tirumōnikāval and tiruvandikappu.
601	On the north wall of the same prākāra.	Do. ..	Do. do.	Śaka 1494, 10th year, Āṅgirasa, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 15, śu. di. pañchami, Thursday, Śubha-yōga, Śubha-karaṇa, Pushya.	Do. ..	Records that Meykkumperumāḷ Parākramapāṇḍya-mudali constructed the maṇḍapa in front of the shrine of the goddess and gave lands for offerings, etc., required on the 6th day of Māśi-tiruṇāḷ when the ceremony of the goddess giving her milk to Śambanda was being celebrated, for Āvaṇi festival and for the vasanta of the god. He gave lands to Umaiyorupāga-mudali for the maintenance of a maṭha. The lands were made tax-free by an order of the prince Abhirāmasuṇḍara.
602	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyana, Grīshma-ṛitu, Mīna 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karaṇa, Rōhiṇi.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra etc. Gift of 2 ma of land made tax-free by an order of prince Perumāḷ Abhirāmasaundaravarman son of Kulaśēkharadēva alias Parākrama-Pāṇḍyadēva to Meykkum-Perumāḷ Parākramapāṇḍya-mudali as a kaṇiyaṭchi of his Kaṇkaṇikkāṇam.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 14[9]5, [11]th year, [Śrīmukha], [Dakshi]ṇāyana, Grishma-ṛitu, Mithu[na] [1]5, *śu.* di. dvādaśi, Friday, Anurādha.	Tamil ..	Relates to the grant registered in No. 602 above. The land is stated to be situated in Malaiyaḍikkurichchi in Āriyanāḍu.
604	On the east wall of the same prākāra.	Do	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉ Perumāḷ Ativīraraman alias Śrīvallabhadēva.	Śaka 1498, 14th year, Dhātu, Āvaṇi, 28, *śu. di.* pañchamī, Wednesday, Śubhayōga, Śubhakaraṇa, Rōhiṇī.	Do. ..	Grant of a house, etc., to Tillaiyuḷḷāḍi Ūrudaiya-Muḍali by the order of prince Perumāḷ Aḻagiyaśōkkaṉār Varatuṅgarāma.
605	On the north wall of the kitchen built in the same prākāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Abhirāmasundara Varatuṅga[rāma alias] Vīra-Pāṇḍyadēva.	Śaka 1512, 4th year, Vikṛita, Dakshiṇāyana, Śarad-ṛitu, Tulā 9, *ba. di.* saptamī, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Do. ..	Much damaged. Seems to register a gift of land at the instance of the king for repairs to the temple.
606	On a slab set up near the Mukkūḍal bridge on the south side of the Shenkotta-road in the same village.	....	....	...	Do. ..	Modern. States that with the money raised by subscription from the villages in the circuits of Sheṅkōṭṭa and Teṅkāśi the construction of the bridge was begun in A.D. 1852, February 12, and completed in A.D. 1852, October 24, when the Collector of the district was Mr. Bird, the Civil Engineer Captain Arsclly (Ashley ?) and the Tahsildar Nallaśivam-Pillai.
607	On a slab set up in a private compound in the Śemba Street in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Aḻagaṉperumāḷ Ativīrarāma alias Śrīvallabhadēva.	[Śaka] 152[1], 36th year, Vikari, Uttarāyaṇa, Vasanta-ṛitu, Ṛishabha, ba. di. dvādaśi, Saturday, ... Uttiraḍam.	Do. ..	Very much damaged.
608	On a small rock two furlongs south-west of Kollamparambu hill, near the same village.	....	....	....	Do. ..	Modern. States that the tank called Pāṇḍya-Kulaśēkharapērēri was given to Śokkanātha set up in the Sandhyāmaṇḍapa near the steps called Ārāṭṭuppaḍittuṟai.
609	On the west margin of a rock called Taṭṭārappaṟai near the same hill.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Māśi ..	Do. ..	Registers a gift of land in Puliyūrparru as a dēvadāna to the shrine of Tirukkāmakkōṭṭattupperiya-Nāchchiyār in the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār, by a native of Perumpaḷañji in Vaigunda-vaḷanāḍu.
610	On the top of two slabs with seated male and female figures below set up by the side of the Railway station in the same village.	Do. ..	....	....	Do. ..	One of them dated in Nandana, Kārtigai 22, states that a certain Śavaripperumāḷ Pichchakkōṉāṉ had the image engraved and the other which is dated in, Vijaya, Puraṭṭāśi 30, that Ichchakuṭṭi engraved the image. The two stones are probably *satī* stones as the images are stated to represent women who were never separated from their husbands.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
611	On five tomb-stones set up in the compound of the old mosque in the same village.	....	....	....	Persian and Tamil.	Records the names of persons who were interred under each of the tombs.
612	On the south wall of the Gaṇapati shrine in the Aṇaikkarai street in same village.	....	....	....	Sanskṛit in Grantha.	Copy of No. 514 above.
613	On a slab built into the east wall of the Mādaṅkōyil near the Vāṇiyakkuḍi at Melappuliyur.	....	....	[Kollam] 1037 ..	Tamil ..	In modern characters. Records that the temple of Aṅgāḷaparamēśvarī constructed in the year 166 (M.E.?) became dilapidated and was renovated in 1037 (M.E.) by the people of Mēlappuliyūr.
614	On a pillar set up on the side of the old road, to the north east of Krishnapuram.	Paṇḍya ..	Peṟumāḷ Aḻaganperumāḷ Ativīrarāma Śrīvallabhadēva.	Śaka 1507, 19th year, Viya (Vyaya), Tai 13, śu. di. saptami, Sunday, Śiva-yōga, Uttiraṭṭādi.	Do. ..	Damaged. Registers a gift of land for a water-shed (?) at Arinapatiksha-chaturvēdimaṅgalam in Kallaga-nāḍu, by a certain Lakshminārāyaṇa.
615	On a pillar lying near the Mādasvāmin temple at Urmenialagiyan.	....	....	....	Vaṭṭeḻuttu ..	Registers gift of a sēganḍi and two kāḻam, by Vīragāḷ Śiṅgam alias Kārāyil to the temple of Dēśavalanallūrdēva. At the top of the inscription is engraved Dīśai Āyirattu-Aññūṟṟuvaṉ.
616	On another pillar in the same place.	....	....	....	Do. ..	States that the (temple?) shall be under the protection of Padaipiditta-pallāyiravar.
617	On the north wall of the central shrine in the Śōkaliṅgasvāmin temple in the same village.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnēriṉaikoṇḍaṉ Aḻaganperumāḷ Ativīrarāma Śrīvallabha son of Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva who was the son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1483, 3rd year, Kshaya, Tai 27, Friday, Saubhagya-yōga, Siṁhakaraṇa, chaturdaśi, Pūsam.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavīra sakalaguṇasampanna, etc. Registers an assignment of land made under the orders of the king, to a native of Kāraiyūr in Kārai-vaḻanāḍu as a lañchaṇai-kaṇiyaṭchi of the two temples.
618	On the south wall of the same shrine.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva, 'who was born in the asterism Kārttika.'	Śaka 1429, 28th year, Makara 15, ba. di. daśami, Wednesday, Rōhiṇi.	Tamil ..	Records the construction of the temples of Aḻagiya-Śokkaṉār and Varandarum-Perumāḷ Nayiṉār at Urimai-Aḻagiyaṉ alias Kulaśēkharanallūr and the gift of the latter village as a dēvadāna to them, by the king.
619	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva son of Abhirāma Parakrama-Pāṇḍyadēva.	Śaka 1478, 6th year, Naḷa, Varsharitu, [Maka]ra [29], śu. di. ekādaśi, Monday, Śubha-yōga, Śubha-karaṇa, Pushya.	Do. ..	Relates to the transaction mentioned in No. 617 above. The order for making the grant was issued by prince Abhirāma Parākramaṉ Aḻagiyaśokkaṉār.
620	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ Perumāḷ Tirunelvēli Perumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama Pāṇḍyadēva.	Śaka 1478, 6th year, Naḷa, Dakshiṇāyana, Tulā 1, ba. di. trayōdaśi, Thursday, Vaṇija-karaṇa, Uttiram.	Do. ..	Registers a gift of land by the order of prince Abhirāma Parākrama Aḻagiya Śokkaṉār to a certain Nallamayiṉaṉ Nambiyāṉ for worship in the two temples (i.e., Varadarāja and Svarganātha).

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the same wall	Pāṇḍya	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Viravoṉbāmalai alias Danmaperumāḷ Kulasēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1482, 9th year, Dunmati, Varsharitu, Kaṉṉi 20, śu. di. [ōkādaśi], Monday, Siṁha-karaṇa, Saubhāgya-yōga, Punarvasu.	Grantha and Tamil.	The inscription commences with the words Bhuvanaikavīra, etc. Registers an assignment of temple land in Tirmōni-Ālagiyāṉ alias Ativīrarāmanallūr in Vaḍavāri-nāḍu and a house to a certain Tirumēṉipirsmādarāyaṉ for writing the accounts of both the Vishṇu and the Śiva temples by the orders of Ālaṉaṉperumāḷ Ativīrarāma who is described as the son of the king.
622	On a stone lying near the same temple.	....	....	Kollam 962, Parābhava, Tai 15.	Tamil ..	Gift of land to the temple of Śokkaliṅga and Mīnakshiamman, for a festival to be conducted on Fridays.
623	On the east and north walls of the central shrine in the Kaḍagaliśvara temple at Kaḍaiyanallur.	....	....	[Kollam] 687, Arpaśi 25.	Do ..	Gift of land at Kaḍaiyalūr in Vaḍavāri-nāḍu for worship, sacred bath, etc., to the temple of Tirukkamalīchchuramuḍaiya-Nayiṉār.
624	On the north and west walls of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulasēkharadēva.	Śaka 1420, 19th year, Mārgaḻi 1.	Do. ..	Gift of land for lamps to the same temple, by a native of Parāntakanallūr in Naḍuviṟ-kūṟṟu, a subdivision of Miḻalai-kūṟṟam.
625	On the same walls	Do. ..	Jaṭāvarman alias Tribhuva	....	Do. ..	Built in in the middle. The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Gift of land for offerings, etc., to the temple of Tirukkamaliśvaramuḍaiya-Mahādēva at Kaḍaiyalūr. The king was seated on (the throne) Pāṇḍiyarāyaṉ in the hall called Ālagiyapāṇḍiyaṉ-tirumaṇḍapam within the palace of Vayiochchiyaṉāṭṭa at .... nilainallūr. Mentions the high roads called Kaḷaṅgaṭṭūr-Peruvaḻi and Kallaganāṭṭu-Peruvaḻi and Gaṅgēya Kulakālapuram.
626	On the north wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year, Tai..	Do. ..	Records that a dancing girl of the temple of Tirukkamaliśvaramuḍaiya-Nayiṉār at Kaḍaiyalūr in Vaḍavārināḍu built the bali-piṭha of the temple.
627	On the same wall	Do. ..	Māṟavarman alias Tribhuvanacha[kravartin] Sundara-Pāṇḍya[dēva] 'who having taken the [Chōḷa] country was pleased to ..... at Muḍigoṇḍa-[Chōḷapuram].'	Lost	Do. ..	Fragment.
628	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulasēkharadēva.	5th year, Āvaṇi ..	Do. ..	Assignment of a temple land to a private individual for making a flower-garden for the same temple.
629	Do.	Do. ..	Sundara-Pāṇḍyadēva	11th year, Puraṭṭāsi	Do. ..	Gift of land for feeding ten strangers (dēśāndiri) who resided in the maṭha called Tyāgakaṉjari and worshipped the god in the vēdigai and two servants in the same temple.
630	On the west wall of the same shrine.	....	....	Kollam 703, Vaigāsi.	Do ..	Unfinished. Seems to provide for repairs to the same temple.
631	On the west and south walls of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Śrīvallabhadēva, 'who revived the old times.'	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchamī, Sunday, Śōbhanayōga, Siṁhakaraṇa, Mūlā.	Do. ..	The introduction commences with the words Bhuvanaikavīra, etc. Gift of land as a Pañchāṅgavṛitti to a certain Īśvara-Bhaṭṭa of Kāṇchikkuḍi.
632	On the south wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year, Āvaṇi ..	Do. ..	Gift of money to the same temple for lamps and oil for the anointment of the god.
633	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍya[dēva].	Lost	Do. ..	Built in. Gift of land in Marudūrkōṭṭai for offerings to the image of Paravai-Nāchchiyār set up by a certain Dēviyammai. Mentions Nandiyarāyaṉ.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉōṟinmaikoṇḍāṉ Parākrama-Pāṇḍyadēva.	35th year, Karkaṭaka.	Tamil	Built in in the middle. Assignment of some of the lands belonging to the temple of Tirukkamalīśvaramuḍaiya-Mahādēva to a Śivabrāhmaṇa of the temple of Kōḍavarmīśvaramuḍaiya-Nāyaṉār of a certain village in Kīḻvēmbanāḍu. The lands have been assigned to him as there were no persons to look after them at Kaḍaiyalūr.
635	On a stone built into the north wall of the maṇḍapa in the same temple.	..	....	Śaka 1[7*]11, Kollam 965, Saumya, Tai 28.	Do.	Mentions the temple of Kaḍaigaḷīśvara at Marudūrkōṭṭai alias Kaḍaigaḷanallūr.
636	On the north wall of the same maṇḍapa.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Kaṉṉi 22, śu. di. chaturdaśi, Saturday, Uttiraṭṭādi.	Do.	Records an assignment of land belonging to the temple of Tirukkamalīśvaramuḍaiyār to a merchant named Kōḷaṉ Ambalavaṉ alias Tirukkaiyoṭṭi Amarakōṉ residing in the street Kaḷaṅgaḍagaṇḍapperuṇḍeru at Tappāmaṇiṉallūr on the western side of Marudūrkōṭṭai for reading *Śivadharma*. Mentions Aḻagapperumāḷ-Viṇṇagar-Emberumāṉ.
637	On the south wall of the same maṇḍapa.	Do. ..	[Jaṭāvarman alias Tri]bhu[vana]chakravartin Kulaśēkharadēva.	5th year	Do	Much damaged. Seems to record a gift of land.
638	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	10 + 1 + 1st year	Do.	Inscription commences with the words ಸ್ವಸ್ತಿಶ್ರೀ, etc. Records a gift of land by a native of Paimbaḷil alias Gaṅgōyakulakalapuram in Vaḍavāri-nāḍu, a subdivision of Pāṇḍi-naḍu, to the temple of Tirukkamalīśvaramuḍaiya-Mahādēva.
639	On the north base of the Ammaṉ shrine in the same temple.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Ku[laśēkharadēva].	9 + 1 + 1st year..	Do.	Built in in the middle. Gift of land in Kiḻavarkuricheḷi for offerings to the shrine of the goddess Ulaguḍaiya-Nāchchiyār. A channel called Pāvanaṅgakāraṉ-Vāykkāl is mentioned among the boundaries.
640	On the north wall of the Kariyamāṇikka-Perumāḷ temple in the same village.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Ku[laśēkharadēva].	2 + 38th year, Mēsha 22, ba. di. dvitīya, Tuesday, Anusham.	Do.	Gift of land to the temple of Kariyamāṇikka-Āḻvār alias Kulaśēkhara-Viṇṇagar-Emberumāṉ, for worship.
641	On the same wall	Do. ..	Māṟavarman alias Tribhuvana[chakravartin Parākra]ma-Pāṇḍyadēva.	2 + 26th year, Vṛiśchika 6, śu. di. ēkādaśī, Sunday, Uttiraṭṭādi.	Do.	Damaged. Gift of land for a festival called Ponniṉperumāḷ Parākrama-Pāṇḍiyaṉ-*śandi* instituted by the king's nephew (marumagaṉ) Ponniṉ-Perumāḷ Parākrama-Pāṇḍya.
642	Do	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	Lost. Makara 8, śu. di. aṣhṭamī, Thursday, Aśvati.	Do.	Damaged. Records a gift of land for offerings by a private individual. Refers to the 2 + 22nd year of the reign of Aḷagaṉ Perumāḷ Parākrama-Pāṇḍyadēva.
643	Do	Do. ..	Jaṭilavarman alias Tri[bhu*]vanacha-[kra]vartin [Ku]laśēkharadēva.	2 + 36th year, Mīna 21, ba. di. Saptamī, Mūla.	Do. ..	Gift of land and taxes by the king for offerings to the temple of [Kāriyamāṇik]kaḷvār at Marudūrkōṭṭai.
644	Do	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4 + 2nd year, Mārgaḻi 22, śu. di. trayōdaśī, Monday, Rōhiṇi.	Do. ..	Gift of land in Āḷaṅguḷam alias Śivalappōṟi at Marudūrkōṭṭai to a certain Śevuriyir-śūḍiṉāṉ, a native of Tiruveḷuṉdūr and one of the Śrī-Vaishṇavas of the temple of Nāchchiyār at Śrīvilliputtūr in Tirumalli-nāḍu, for reciting daily in the presence of the god the hymns of Śaḍagōpaṉ (i.e., Nammāḻvār).

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
645	On the west and south walls of the same temple.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 37th year, Mīna 26, śu. di. daśamī, Pūsam.	Tamil ..	Gift of land for worship to the temple of Nayiṉār Kulaśēkhara-Viṇṇagar-Emberumāṉ.
646	On the same walls	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Kulaśēkharadēva.	2 + 40th year, Mēsha 2 * śu. di. pañchamī, Wednesday, Uttirādam.	Do. ..	Gift of land to the temple of Kariyamāṇikka-Āḻvār for being assigned as a kāṇiyāṭchi for writing the tirumugam.
647	On the south wall of the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin	Lost	Do. ..	Damaged. Gift of land in Viraśikhamaṇi, a village of Kallaga-nāḍu to the same temple.
648	On the same wall	Do. ..	[Jaṭila]varman alias Tribhuvanachakravartin Kulaśēkharadēva.	2 + 6th year ..	Do. ..	Gift of land for worship and feeding Brahmans.
649	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Kulaśēkharadēva.	2 + 36th year, Vṛischika 30, śu. di. dvitīyā, Saturday, Mūla.	Do. ..	Gift of land under the tank called Nochchikuḷam for daily worship and offerings to the temple of Kariyamāṇikkaḷvār.
650	On the east wall of the Vishvakṣēna shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulaśēkharadēva, 'who revived the old times' and son of Āhavarāma.	Śaka 1456, Jaya, Vaigāśi 2, ba. di. prathamā, Wednesday, Aśvati.	Do.	Unfinished. The introduction commences with the words Bhuvanaikavīra, etc.
651	On the stone built into the outer wall of the same temple.	Do. ..	Perumāḷ Kulaśēkharadēva	Śaka 1426, [29]th year, Vaigāśi 21.	Do.	Records that the maṭha was the charity of Śammaṇamaḷagiyāṉ Āvuḍaiyāṉ of Tiruvetpūr.
652	On a slab known as Śaṅgilippāttar at **Sivaramappettai**, hamlet of **Kodikurichchi**.	Nāyaka ..	Viśvanātha-Nayakkar-Śokkanātha Nayakkar.	Śaka 1589, Kollam 843, Plavaṅga, Kārttigai 29.	Do. ..	Records that Vaḍamaḷaiyappar Tirumalaikkoḷunda Piḷḷai, the agent of the Nāyaka, issued a saṅkōtapaṭṭayam for the occupation of Śivarāmapēṭṭai by the people of the 56 countries.
653	On a stone set up on the roadside at **Idaikal**.	Pāṇḍya ..	Perumāḷ Alaganperumāḷ Ativīraṟāmaṉ alias Śrīvallabhadēva.	Śaka 1522, 38th year, Pīḷa (Plava), Tai 10.	Do. ..	Records that a portion of Kiḻaṅgaṭṭūr was formed into a new village called Śivalanallūr by Śivalamāṟa who revived the old times.
654	On the north wall of the Kulaśēkharasvāmin temple at **Nayinaragaram**.	Do. ..	Parākrama-Pāṇḍya alias Śrīvallabha ..	....	Grantha and Tamil.	Records that the king granted Kulaśēkhara-agrahāra to 66 Brāhmaṇas of various gōtras and sūtras residing in Mūṉṟumuḍikkumuṟiya-chaturvēdimaṅgalam whose names are given in the inscription.
655	On the west and south walls of the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year, Tulā 13, śu. di. tṛitīyā, Monday, Anusham (Anurādha).	Tamil ..	Anisha was the birth-day asterism of the king. Records that the lands granted in Nos. 653 and 654 were divided into 76 shares: 64 shares to Brāhmaṇas, four to the temple of Rājakulaṟāma-Viṇṇagar-Emberumāṉ, six to the temple of Kulaśēkharēśvaram-Uḍaiyār and two to śavarṇas.
656	On stones built into the walls of the Veṅkaṭāchalapati temple in the same village.	....	....	5th year	Do. ..	Fragments. Gift of land to the temple of Tyāgañchiṟiya-Viṇṇagar-Emberumāṉ at Iḍaikāl.
657	On the south wall of the central shrine in the Nagarīśvaramuḍaiyār temple at **Panpuli**.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Parākrama Pāṇḍyadēva	[Śaka 14]67, 3rd year, Viśvāvasu, Kaṉṉi 30, ba. di. daśamī, Tuesday, Siddha-yōga, Ṛishabha-karaṇa, Pushya.	Do. ..	Records that prince Tirunelvēli[pperumāḷ] . . . . born in the asterism Aśvati who was the son of Abhirāma-Parākramadēva assigned certain lands to a private individual for addhyayana.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
658	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Śrīvallabhadēva, 'who revived the old times.'	Śaka 1466, 10th year, Krōdhi, Kumbha 6, ba. di. pañchamī, Sunday, Śubhayōga, Kōlavākaraṇa, Hasta.	Tamil ..	Records transfer of an assignment of land by the order of prince Tirunelvēlipperumāḷ born in the asterism Aśvati, for worship in the temple of Nagarīśvara at Paṉpuḷippaṭṭaṇam in Vaḍavāri-nāḍu. The original holder is said to have died without leaving any claimant.
659	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍyadēva.	Śaka 14[72], 7th year, Sādhāraṇa, Śittirai 2[2], ba. di. saptamī, Wednesday, Gajakaraṇa, Śubhayōga, Pūśam.	Do ..	Records gift of land to a private individual for writing the accounts of a maṭha. Mentions the temples of Nakuḷīchchuramuḍaiyār, Mūṉṟumuḍipiḷḷaiyār, Tiruvagnīchchuramuḍaiyār, Ediriḷapperumāḷ, the village Parākrama-Pāṇḍyanallūr and prince Tirunelvēlipperumāḷ born in the asterism Aśvati.
660	Do.	Do. ..	Do. do.	Śaka 1469, 5th year, Plavaṅga, Kārttigai 7, ba. di. ēkādaśī, Monday, Prīti-yōga, Siṁha-karaṇa, Hasta.	Do. ..	Records transfer of an assignment of temple land to a native of Teṉkāśi for writing the accounts of the temples mentioned in No. 659 and few others at the instance of the prince Tirunelvēlipperumāḷ born in the asterism Aśvati.
661	On the west wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Perumāḷ Aḻagaṉperumāḷ Ativīrarāma alias Śrīvallabhadēva.	Śaka 1496, 17th year, Pramādi, Āṉi 3, ba. di. pañchamī, Śubhayōga, Śubhakaraṇa, Uttiram.	Do. ..	Registers a gift of land to a certain Toṇḍaimāṉ of Tirunelvēli in Kīḻvemba-nāḍu made at the instance of prince Perumāḷ Abhirāmasundara Varatuṅgarāma for writing accounts (tavaṇai kaṇakku).
662	On the south wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Śrīvallabhadēva, 'who revived the old times'.	Śaka 1466, 10th year, Krōdhi, Kumbha 6, ba. di. pañchamī, Sunday, Śubhayōga, Kōlavākaraṇa, Hasta.	Do. ..	Registers transfer of assignment of a temple land on the death of the previous holder made at the instance of Tirunelvēlipperumāḷ born in the asterism Aśvati for conducting worship in the temple of Nagarīśvara.
663	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumāḷ Śrīvallabhadēva, 'who revived the old times'.	Do	Do. ..	Refers to the transaction recorded in No. 662 above.
664	Do.	Do. ..	Jaṭilavarman alias Chakravartin Aḻagaṉperumāḷ Parākrama-Pāṇḍyadēva born in the asterism Aviṭṭam.	Śaka 1425, 2 + 28th year, Kumbha 2, śu. di. dvādaśī, Sunday, Tiruvadirai.	Do. ..	The inscription reads from bottom upwards and records gift of land to Alaṅgāri and others as kāṇiyāṭchi for doing service in the temples of Nakuḷīchchuramuḍaiyār and Nagarīchchuramuḍaiya-Nāyaṉār at Gāṅgēyakulakālapuram alias Paṉpoḻil in Vaḍavāri-nāḍu.
665	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	Lost	Do. ..	Built in in the middle. Gift of land as a dēvadāna for offerings by Tandaikkunallāṉ Tirumalaichchel[vaṉ*] and Tandaikkunallāṉ Kaliyugameyyaṉ of Paimpoḻil alias Gāṅgēyakulakālapuram to the shrine of Tribhuvanasundara in the temple of Nagarīśvara.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
666	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Śrivalla[bha]dēva, 'who revived the old times',	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchami, Monday, Siddha-yōga, Hasta.	Tamil ..	Mentions Tirunelvēlipperumāḷ born in the asterism Aśvati and records gift of land for śribali offerings to the same temple.
667	On the north wall of of Sundararāja-Perumāḷ temple in the same village.	...	....	Śaka 157 [4], Nandana, Āvaṇi 20, Friday, ba. di. [dvādaśi], Pushya	Do. ..	Damaged. Seems to record a gift of land to the temple by two private individuals.
668	On a slab known as Śaṅkara-Vināyakar at **Kanakkupillaivalasai.**	....	...	Śaka 15 [9]4, Kollam 847, Paridhāvi, Āḍi 6, Sunday, Paurṇamāvasi, Vaidhṛiti-yōga, Śubhakaraṇa, Uttirāḍam.	Do. ..	Much damaged. Seems to record a gift of land for the sacred bath and offerings to Śaṅkaranārāyaṇasvāmi for the merit of Achyutappa-Nāyakkar. Mentions Śokkaliṅgapuram.
669	On a slab set up near the public well at **Tachchankudiyiruppu.**	....	....	[Kollam] 878, Chitrabhānu, Śittirai 21.	Do. ..	Gift of land for maintaining a maṭha by the agents of Tirumugappaṇḍitarāiyaṉ.
670	On a slab set up in a field called Attānakkalveḷai at **Alagappapuram,** hamlet of **Kuttukalvalasai.**	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ, Alagaṉperumāḷ Ativīrarāma alias Śivaḷadēva.	Śaka 1508 (mistake for 1518), 34th year, Dunmukhi, Puraṭṭāśi [1]8.	Do. ..	Records the gift of the village of Śambandanallūr for the festival called Chittiraiberuṇi of the god and for the sacred bath of the goddess Ulagammai, by the king.
	KURNOOL DISTRICT, KOILKUNTLA TALUK.					
671	On a slab near the eastern wall of the Āñjanēyasvāmin temple at **Kolimigundla.**	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, ruling at Vijayanagara	Śaka 1466, Krōdhi, Kārtika, ba. di. 12.	Telugu ..	Records that the Mahāmaṇḍalēśvara Chinna-Timmayadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āraviṭi Bukkarāja of the Ātrēya-gōtra and born in the lunar dynasty (sōma-vaṁśa) granted, under orders of the king to the mahājanas of the agrahāra of Kolimigūḍla in the Avuku-sīma, the taxes, śrōtriyam, kaṭṇam, kānika, veṭṭi and vōmi in that village.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
672	On a stone built into the floor of the same temple.	....	....	Śaka 1803, Vishu, Śrāvaṇa, ba. di. 5.	Telugu ..	Registers the construction of the garbhagriha of the temple by Bāla-Subbayya, son of Paṭṇam Chinna Verakalayya and Veṅkaṭamma.
673	On a slab lying in the court-yard of 'the four temples' (nālku-guḍi-gaḷu) in the same village.	Western Chāḷukya.	Bhūlōkamalla 'ruling at Kalyāṇa' ..	Chāḷukya-Vikrama year [5*] 8, Ānanda, Uttarāyaṇa-saṅkrānti.	Kanarese ..	Slightly damaged. Records the grant of 2 matta of land on the road to Kalukuṇṭ[e], a flower-garden and an oil-mill, for worship and offerings to the god Kēśava set up at Kolmiguḍi by the village headman (prabhu) Muppi-Raṭi.
674	On a slab set up in front of the chavaḍi at Kotapadu.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Telugu ..	Registers that the Mahāmaṇḍalēśvara China-Timmayya-dēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āreviṭi Bukkarāja of the Ātrēya-gōtra and the Sōma-vaṁśa remitted the taxes, śrōtriyam, kaṭnam, kanika, veṭṭi and vēmi, payable to the palace by the mahājanas of Kōṭapāḍu and Kēsinēnipalle in the Avuku-sīma and granted these villages as sarvamānya.
675	On a stone set up in the same place.	....	....	Śaka 836	Do. ..	In archaic characetrs. Much damaged; the last two or three lines alone are preserved. Mentions the name Prōlama-Raṭṭōṭi of which the second part corresponds to rattōḍi (Epigraphia Indica, Vol. XI, page 342 f).
676	On a broken slab lying in the court-yard of the Śiva temple in the same village.	....	....	....	Kanarese ..	Highly damaged. Begins with the usual eulogy of the Bāṇa kings: Sakala-jagattraya, etc.
677	On a slab built into the platform of the mukha-maṇḍapa in the Chennakēśavasvāmin temple at Perusomula.	....	....	Viśvāvasu, Pushya, ba. di. 10.	Telugu ..	In modern characters. Damaged. Mentions Pemmasāni Timmā-[Nāya]nigāru and seems to register an agreement with Veṅkaṭādri-Nayanigāru.
678	On the east face of a stone set up at the entrance into the same temple.	Vijaya-nagara.	Vīrapratāpa [Sadā]śivadēva-Mahārāya, 'ruling at Vijaya[nagara].'	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Do. ..	Damaged. Mentions a certain [Rā]marāja.
679	On the south face of the same stone.	....	....	[Virōdhi]kṛit, Āśvija, . . .	Do. ..	Damaged. Mentions Mahāmaṇḍalēśvara . . . Rāmarājayya and Perusōmala.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On a slab set up in the court-yard of the same temple.	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1460, Vilambi, Āshāḍha, ba. di. 13.	Telugu ..	States that the Mahāmaṇḍalēśvara Hanumayadēva-Mahārāja, son of Chintakunṭa Śiddhayadēva-Mahārāja of the Ātrēya-gōtra, granted to the gods, Vīrayya, Chennakēśvara-Perumāḷ and Mahāliṅga in the Brahman village of Perusāmula which Salukarāju Raghupatirājayyadēva-Mahāraja had granted to him as umbaḷi, the taxes paid in grain and in coin for the worship in the above-said temples. It is stated that these taxes had been unjustly imposed by previous rulers on tax-free lands.
681	On a stone lying in front of the karnam's house in the same village.	..	....	Śaka 1299, Piṅgaḷa, Mārgaśira, śu. di. 5, Tuesday.	Kanarese ..	Records the grant of (the village) Peru[ṭalu] to the teacher, Ākāsavāsi Sāmavēdiguru, by the Mahāmaṇḍalēśvara Siṅgaṇṇa-Voḍeyar, son of Śavaṇṇa-Voḍeyar, on receiving from him the initiation (upadēśa) of Buvanēśvari.
682	On a pillar of the mukha-maṇḍapa in the Vēṇugōpālasvāmin temple at Yerraguḍi.	Vijaya-nagara.	Vīrapratāpa Vīra Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1474, Paridhāvi, Vaiśākha, śu. di. 11.	Telugu ..	States that Paruvatayya, Anantayya and Nallārayya, sons of Vallabhayya and grandsons of vipravinōdi Mallayya of the Kāsyapa-gōtra, Āpastamba-sūtra and Śukla Yajuś-śākha and born in the Gōburikoṇḍa-kula, granted for the merit of the vipravinōdi community the vartana (customary toll) paid by the mahājanas of Yerraguḍi to that community, for conducting the Vaiśākha festivals of the god Gōpīnāta.
683	On another pillar in the same maṇḍapa.	....	....	Śaka 1474, Virōdhikṛit, Āshāḍha, śu. di. 15.	Do. ..	Damaged. Registers the grant of lands to two masons (viz.) Basavōju, son of Vallabōju and the son of Timmabattu by Viṭhalarāja, son of Nāgarāju-Basuvarāja under the orders of the Mahāmaṇḍalēśvara Yaraguḍi Tirumal-[a]yadēva-Mahāraja.
684	On a pillar of the mukha-maṇḍapa in the Śiva temple in the same village.	....	....	Nandana, Vaiśākha, śu. di. 3, Thursday.	Do. ..	Records the construction of the southern stone wall of the mukha-maṇḍapa in the temple of Bhōgadēva, by Bukkana, son of Kēśama-Reḍḍi and grandson of Hēmanūri-Reḍḍi.
685	On the base of a water-trough in the same village.	....	....	Plavaṅga, Āshāḍha, śu. di. 11.	Do. ..	Registers the grant of one dry and one wet field to the men who filled this trough with water, by Anumantayya, son of the Mahāmaṇḍalēśvara Abbarāja, for the merit of Tirumalarāju-Gaḍamarāja.
686	On the outer surface of the same water-trough.	....	....	Śarvari, Chaitra, śu. di. 2, Wednesday.	Do. ..	States that Anumantayya, son of Abbarāja constructed the water-trough for the merit of Tirumalrāja, son of the Mahāmaṇḍalēśvara Yarraguḍi Kāchirāja.
687	On a stone which serves as a foot-step leading into the Āñjanēya-svāmin temple in the same village.	....	....	. . Āśvija, śu. di. 13.	Do. ..	Damaged. Seems to mention [Yaraguḍi Tirumala and a mahāśāsana put up by him at Yaraguḍi. Refers to internal disputes and their settlement by the elders of the village.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up in front of the Chennakēśavasvāmin temple at **Hanumantagundam.**	....	....	Śaka 15 [3] 0, Kīlaka, Kārtika, śu. di. 11.	Telugu ..	Records the grant of lands for providing breakfast for Brāhmaṇas on the Dvādaśī day before god Raghunāyaka in the temple of Hanumantarāya at Hanumanigundam, by the Mahāmaṇḍalēśvara Jīleḷa Raṅgapatirājayya, for the merit of the king.
689	On a stone set up in front of the Chennakēśavasvāmin temple at **B. Uppaluru.**	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1469, Parābhava, Māgha, ba. di. 3, [Monday].	Do. ..	States that Anantayya and Paravatayya, sons of vipravinōdi Vallabhayya of the Kāśyapa-gōtra, the Kātyāyana-sūtra and the Śukla-Yajuś-śākha and some others granted for the merit of the vipravinōdi community, the vartana (customary toll) due to them for the construction of a maṇḍapa in front of the temple and for amritapaḍi of the god Chennakēśvara at Malamīndi-Uppalūru alias Sōmalasamudra in the Ghaṇḍikōṭa-sīma, the amara fief of the Mahāmaṇḍalēśvara Naṇḍēḷa Timmayadēva-Mahārāja. The names of a few other members of the community are also mentioned.
690	On a slab set up in front of the Aṅkaḷamman temple at **Kovelakuntla.**	Do.	Do. do.	Śaka 1465, Śōbhakṛit, Nīja-Śrāvaṇa, ba. di. 10.	Do. ..	Registers the grant of the income derived from svāmyata on numerous festive occasions (?) in the Kōvilakuṇṭla-sīma by Avubhaḷēsvaradēva-Mahārāja, son of Siṅgarayyadēva-Mahārāja and grandson of the Mahāmaṇḍalēśvara Naṇḍyēḷa Narasiṅgayyadēva-Mahārāja of the Ātrēya-gōtra and born in the lunar race. The country of Kōvilakuṇṭla-sīma was enjoyed under feudal tenure by these chiefs as a gift from the king.
691	On a slab set up in the Gaṇēśa temple in the same village.	Do.	Vīrapratāpa Vīra Śrīraṅgarāyadēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1565, Chitrabhānu, Māgha, ba. di. 30.	Do. ..	Registers an order of Siddharāmappa-Nāyanigāru, son of Immaḍi-Dēmappa-Nāyanigāru and grandson of Haṇḍe-Dēmappa-Nāyanigāru, declaring that the mortgagees of the mānya-lands of Gods and Brāhmaṇas should, in the 13th year after possession, restore them back to the owners with documents without receiving back any money.
692	On a broken slab lying in the courtyard of the Śiva temple in the same village.	....	..	....	Do. ..	Broken and damaged. Registers a gift of land for a temple after building it, on a day of solar eclipse.
693	On a slab set up in front of the Vīrabhadrasvāmin temple in the same village.	....	....	Śaka 1744, Chitrabhānu, Mārgaśira, śu. di. 10, Monday.	Do. ..	Relates that Basuvaliṅgayya, son of Maraiyya and Bāramma, the shareholder of a moiety in the mānya-lands of the maṭhas, Pedgōmaṭha and Dornipaṭi and other villages, repaired by raising alms the temple of Vīrabhadrēśvara at Kōvelakuṇṭla which was in ruins. The merchant classes, on being approached, gave for worship and offering ½ chiṭṭeḍu of rice and one ruvva-weight of lamp-oil. And on Friday fairs, those who sold by scale, set apart ½ gavaguḷu (?) and those who sold by measure, one chiṭṭeḍu, evidently for the same purpose.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
694	On a slab set up near the Āñjanēya-svāmin temple in the same village.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahāraya 'ruling at Vijayanagara'.	Śaka 1476, Ānanda, Chaitra, śu. di. 10.	Telugu ..	Registers the grant of the vartana paid to them year after year by the mahajanas of Kōvilakuṇṭla for the Śrīrāma-jayanti festivals of the god Paṇḍaraṅgi Viṭhalēśvara at Kōvilakuṇṭla by Chāṅgalamarri Parvatayya, son of Vallabhayya and grandson of vipravinōdi Mallayya of the Kāśyapa-gōtra, the Kātyāyana-sūtra and the Prathama-śākhā, Mādhavayya, son of Vāraṇasi Vallabhayya and grandson of the vipravinōdi Piriyaṇa of the Vasishṭa-gōtra, Kātyāyana-sūtra and Prathama-śakhā and other vipravinōdins, for the merit of the vipravinōdi community in Vidyānagara, Beḍadakōṭa, Kaṭaka and the Drāviḍa-dēśa.
695	On a pillar in the mukha-maṇḍapa of the Raṅgasvāmin temple in the same village.	....	....	Śaka 1503, [Chitra-bhānu], ...	Do. ..	Damaged. Records the grant of a house, land, and garden at Kōvilakuṇṭla and money for the maintenance of the Rāmānuja-kūṭa and a maṭha there by the Mahāmaṇḍalēśvara Timmayadēva-Mahārāja, son of Narasiṅgarāja and grandson of Nandyāla Nāraparāja, of the Ātrēya-gōtra and Āpastamba-sūtra and born in the lunar race.
696	On a broken slab set up in the court-yard of the same temple.	....	....	....Solar eclipse ..	Do. ..	The top portion is broken. Registers the grant, on the banks of the Kṛishṇa, of lands and flower-gardens for the vasantōtsava and other festivals of the god Paṇḍaraṅgi Viṭhalēśvara, by Kṛishṇamarāja, son of Mūrtirāja and grandson of Rāmarāja of the Ātrēya-gōtra and born in the lunar race.
697	On another slab set up in the same place.	Vijaya-nagara.	Vīrapratāpa Vīra Śrīraṅgarāyadēva-Mahārāya, 'ruling at Penugoṇḍapaṭṭaṇa'.	Śaka 1506, Taraṇa, Kārtika, śu. di. 15, lunar eclipse.	Do ..	States that the Mahāmaṇḍalēśvara Veṅkaṭadrirāja, son of Kṛishṇamarāja and grandson of Nandēla Narasiṅgarāja of the Ātrēya-gōtra, the Āpastamba-sūtra and the Yajuś-śākhā granted as sarvamānya, lands in the villages of Chintakuṇṭa, Viṭhalāpura, Chinakōperla and ...., the vartana (customary tax) on kshētras and the taxes called mānakōtta and kōlayatta collected at Kōgilakuṇṭla for offerings, the bodily and festive enjoyments, the Rāmānuja-kūṭa, the palanquin service and other festivals of the god Paṇḍaraṅga Viṭhalēśvara at the latter village.
698	On the third slab set up in the same place.	Do.	Vīrapratāpa Tirumaladēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1495, Śrī-mukha, Kārtika, śu. di. 10.	Do. ..	The bottom portion of the grant is seriously damaged. States that the Mahāmaṇḍalēśvara Narasiṅgarājudēva-Mahārāja, son of Timmayadēva-Mahārāja and grandson of Nandyāla Narasiṅgarājudēva-Mahārāja made a grant to the god Paṇḍaraṅga Viṭhalēśvara at Kōgilakuṇṭla in Kōgilakuṇṭla-sīma which was granted to him as a nāyaṅkara by Śrīraṅgadēva-Mahārāya.
699	On the fourth slab set up in the same place.	Do.	Do.	Śaka 1493, Prajō[t]-patti, Kārtika, śu. di. 12.	Do. ..	Records the grant of the village Chinakōperla attached to Kōgilakuṇṭla in Rōnāḍu, granted to him as nāyaṅkara by Tirumaladēva-Mahārāya with its forests, wet lands, tolls, money-income and fruit trees to the god Paṇḍaraṅga Viṭhalēśvara-Perumāḷ at Kōgilakuṇṭla by the Mahāmaṇḍalēśvara Narasiṅgarājudēva-Mahārāja, son of Timmayadēva-Mahārāja and grandson of Nandyāla Narasiṅgarājudēva-Mahārāja of the Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākhā and born in the lunar race.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
700	On a slab set up on a platform at the entrance into the village of **Akumalla**.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēvarāya-Mahārāya 'ruling at Vijayanagara.'	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Telugu ..	Records that the Mahāmaṇḍalēśvara China-Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āraviṭi Bukkarāja of the Ātrēya-gōtra and born in the lunar race remitted the taxes, śrōtriyam, kaṭnam, Ḍānika, veṭṭi and vēmi payable to the palace by the mahājanas of Ākumāla in Āvuku-sīma held by him as a nāyaṅkara from the king.
701	On a slab lying in the Chennakēśavasvāmin temple at **Ardavidu** (Cumbum taluk, same district).	.. .	....	. . . Durmukha, Chaitra, śu. di. 11, Thursday.	Do. ..	Highly damaged. Registers a gift of land made for the bodily and festive enjoyments of the god Ahōbala-Nara-[siṁha] at Aradutuvīdu, after repairing the breaches in the tank.
702	On another slab lying in the same place.	....	....	Śaka 1112, Tāraṇa (mistake for Sādhāraṇa), Kārtika, śu. di. Paurnami.	Do. ..	Registers the grant of one puṭṭedu of wet land, one puṭṭedu of dry land and one kuchedu of garden land for the daily offerings and worship of Siddha-Mallikārjuna of Aḍidaṁvīdu by Visanodayalu.
703	On a pillar of the mukha-maṇḍapa in the Śiva temple at **Remata** (Gudur sub-taluk, same district).	....	....	....	Kanarese ..	Mentions Chanda-Gāvu[ṇḍa], Gogga-Gāvuṇḍa and [Bīra]-Gāvuṇḍa who were evidently the builders of the maṇḍapa.
704	On four pieces of a broken slab lying near the Āñjanēyasvāmin temple in the same village.	....	....	Śaka 1471, Piṅgaḷa (wrong), Bhādrapada, śu. di. 10.	Telugu ..	Registers the grant of a dry field by Sū[ra*]rāja and Kō-[nērirā*]ja, sons of Pinnamarāja, for feeding Śrī-Vaishṇavas during the tirunāḷ-festivities of the god Gōpīnātha at Kandanavōlidurgam. The cultivators, Kāḍi-Reḍi of Gōraṇṭla, Yēḷi-Reḍi, Timmi-Reḍi and others who cultivated the land thus granted, agreed to pay the several items of income on the land for the said purpose and to maintain the charity.
705	On another fragment of a slab in the same place.	....	....	....	Do ..	Mentions Pinnamarāja and the gift of two fields made in the presence of Viṭhalēśa. Evidently the reference is to the grant of land recorded in No. 704 above.
	Anantapur District, Madakasira Taluk.					
706	On a slab set up in a field to the west of **Muddanallayyanapalya**, a hamlet of **Agali**.	....	....	Śaka 16[1]5, Śrīmukha, Mārgaśira, ba. di. 10.	Kanarese ..	Registers a grant of land for lamps in the temple of Kaḷikādēvī and Kumaṭēśvara at Agaḷi, by Raṅgapparāja [son of] Mahārāja Harati Sarajarāyapparāja.
707	On a slab lying on the west side of the same hamlet.	....	....	....	Kanarese (in archaic characters).	"May this pillar which is of the form of a boundary (mark) on the south side of the village of Iṅgaḷūru remain permanent." The slab was evidently put up on the occasion of fixing the boundaries of Iṅgaḷūru, a village 3 miles north of Agaḷi.
708	On a stone built into the wall left of entrance into the main shrine of the Rāmasvāmin temple at **Ramapuram**, another hamlet of the same village.	....	....	....	Kanarese ..	Records that Rāyaparāja, the grandson of Chōḷarāya to whom the god Rāmachandra had become manifest built maṇḍapas and [gō*]purus and also performed sacrificial rites.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
709	On a beam of the mukha-maṇḍapa in the same temple.	....	....	....	Kanarese ..	Refers to the manifestation of the god Rāmachandradēva before the "Eleven Rudras" and to his having received worship at the hands of Chōḷarāya. Registers the construction of the gōpuras and the front-maṇḍapas, the several repairs and the performance of sacrifices by Rāyaparāja, the grandson of that Chōḷa. He also granted to the god Rāmachandra the villages, Rāmachandrapura, Īśvarapura, Rāyasāgara, Komadēnahaḷi, Nirukalu in Miḍigēsi-sīme and Maddagiri in Bijāvarada-sīme and lands under the tanks of Agaḷi, Maduvīḍu, Kāviḍu, Kaṇṭavaḷalu and Kāki.
710	On the south base of the same temple.	[Sāḷuva] ..	Narasiṅgarāya-Mahārāya	Śaka 1407, Viśvāvasu, [Āśvija], ba. di. .. solar eclipse.	Do. ..	Registers that Rāyapparāja, son of Ba[yi]rajadēva-Chōḷa-Mahā-arasu gave a valley after purchasing it, a field of 15 honnu (tax) and the channel Śaṅkaradēvara-kāluve to the god Rāmachandra and to the individuals Narasiṁha-Sōmayāji, Prasanna-Sōmayāji and Lakshmaṇa-Sōmayāji, sons of Daśagranthi Narasiṁha-Sōmayāji of Madhusūdanapura, of the Āśvalāyana-sūtra, Kāsyapa-gōtra and Ṛik-śākhā. The valley was converted into the tank called Narasāmbudhi in the name of the king and the four khaṇḍuga of land below it was equally divided between the three brothers and the god Rāmachandra.
711	On the south wall of the same temple.	....	....	Śaka 1406, Krōdhi, Vaiśākha, śu. di. 5.	Do. ..	Incomplete. States that Rāyaparāja, grandson of Chōḷa-Mahārāya to whom the god Śrī-Rāmachandra had made himself manifest, constructed the maṇṭapa, the prākāra and the gōpura, celebrated the car-festivals of that god and granted the villages of Rāmachandrapura, Īśvarapura and Rāyasāgara and also a tank built in his name.
712	On a slab set up by the side of the road on the west side of Agali.	....	....	Viḷambi, Āshāḍha, śu. di. 7.	Do.	Registers the kānāchi grant of a mānya land of five koḷagas below the Agaḷi tank for an areca-nut garden to Agaḷigoṇḍa-Gauḍa, son of Molegoṇḍa-Gauḍa of Agaḷi, by the Mahānāyakāchārya Harati Raṅgapa-Nāyaka.
713	On a slab set up on a vacant site in the middle of the same village.	....	....	Pushya, śu. di. 1, Friday.	Do. ..	Registers that Alappa, the brother of Addiri Dēvaṇṇa and the brother-in-law of the Mahāpradhāna Jatiya-Daṇṇāyaka [commenced] the repairs to a breach in the bund of the Agaḷi tank, 60 māru long, 12 māru broad and 12 men deep and completed it on Monday the 10th of the dark half of Phālguṇa.
714	On a stone lying in the court-yard of a Jaina basti in the same village.	..	....	....	Do. ..	[This is] the nisidhi of Krish[ṇi]-Seṭṭi, son of Beṭṭi-Seṭṭi, a lay disciple of Dēvachandradēva of the Mūla-saṅgha and the Dēśiya-gaṇa.
715	On a pillar set up in a field north-east of the same village.	....	....	Śaka 1521, Vikāri, Pushya, ba. di. 7, Friday.	Do. ..	Registers the sarvamānya grant of a garden-land to the niraganṭi Kannaṭi Banavīrayya by the gauḍa (headman) and the śenabōva (karaṇam) of Agaḷi.
716	On a beam supporting the roof of the choultry in the same village.	Noḷamba (Pallava).	Noḷambādhiraja	....	Kanarese (in archaic characters).	Damaged. Records the grant of wet, dry and areca-nut garden lands by Kōṭaya, the daṇḍanāyaka of Ballaha to a temple of Vishṇu (Vishṇu-gṛiha) built by himself.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
717	On the south wall of the Śaṅkarēśvarasvāmin temple in the same village.	Vijaya-nagara.	Kṛishṇarāya	Śaka 1432, Pramōda, Āśvija, śu. di. 12.	Kanarese ..	Damaged. Seems to register the remission of taxes on marriages in the several provinces of the Vijayanagara kingdom.
718	On the same wall	....	....	....	Do. ..	Registers that Kāchapa-Voḍeya granted the taḷavārike of Agaḷi to taḷavāra Doḍḍa, son of Chanda-Nāyaka of Hāḷikuṇṭe.
719	Do.	[Sā]ḷuva] ..	Narasiṅgarāya-Mahārāya	Śaka 1420, Piṅgaḷa, Chaitra, śu. di. 15, Saturday.	Do. ..	Registers the grant of the village of Paḷḷiganahaḷḷi alias Immaḍikāchāpura in Agaḷi-sthaḷa in Rāyadurga-chāvaḍi by Immaḍi Kāchapa-Nāyaka, son of Kāchapa-Nāyaka of Ādavāni, for offerings to the god Saṅkaraḍēva and the sahaḍēvatās (attendant deities) at Agali in the presence of the god Rāmēśvara at Setubandha-Rāmēśvara whither he had gone with Narasaṇa-Nāyaka. It is stated that Kāchapa-Nāyaka held the district Rāyadurga-chāvaḍi as a fief from Narasiṅgarāya-Mahārāya and Narasaṇa-Nāyaka.
720	On the east wall of the same temple.	....	....	Śaka, 1513, Khara, Pushya, ba. di. *	Do. ..	Records the grant of wet lands under the tanks of Tōgaṭigere, Paṭigere and Agaḷikere as sarvamānya to taḷavāra Māḍapa of Agaḷi, by the Mahānāyakāchārya Harati Raṅgapa-Nāyaka.
721	On a slab set up in front of a maṇḍapa on the south-western side of the village of **Ratnagiri**.	Vijaya-nagara.	Vīrapratāpa Śrīraṅgaḍēva-Mahārāya, 'ruling at Penugoṇḍepura.'	Lost	Do. ..	Damaged. Records the gift of Bhuṭṭēnaha[ḷ]li surnamed Raṅgāpura, a village in Ratnagiri-sthaḷa in Agaḷi-sime belonging to Rāyadurga-rājya, to Bhadrappaḍēvaru, son of Kachchuṭaḍaḍēvaru and grandson of Nambiyaṇṇaḍēvaru of Nāgarabāvi of the Ātrēya-gōtra and Āśvalāyana-sūtra by the Mahānāyakāchārya Raṅgappa-Nāyaka, son of Lakshmīpati-Nāyaka, a pupil of Bhadrappaḍēva and grandson of Harati Guṇḍappa-Nāyaka of the Yanumala race and the Vamlika (Vālmiki ?)-gōtra.
722	On a boulder in front of the Āñjanēyasvāmin temple, south of the same village.	....	....	....	Telugu ..	This (temple ?) was the work of the son of Kāśi Periyaṇṇa and grandson of Chavaṇḍi-Āchāri.
723	On a stone set up in a field to the west of **Tigalerahatti**, hamlet of Ratnagiri.	....	....	....	Kanarese ..	Timma-Gauṇḍa is the holder of the kaṇachi-gauḍike in the agrahāra of Sā[ḷva]-Bhaṭa.
724	On a hero-stone lying in a field south of **Lakkappanahalli**, hamlet of **Kaki**.	....	....	....	Kanarese (in archaic characters).	Mentions Saṇṇariyar, a servant of Kāvali-Arasa and the assault of Karaṭikallu. Some gifts were made to this Saṇṇariyar in the newly acquired country.
725	On a pillar supporting the roof of the village entrance at **Byadigera**, a hamlet of the same village.	....	....	Īśvara, Māgha, śu. di. 1.	Kanarese ..	States that this stone entrance was constructed by [Ma]laiya of Bēḍageri.
726	On a hero-stone lying in a date-grove to the west of the same hamlet.	....	....	....	Do. ..	Damaged. In characters of about the tenth century. Refers to a cattle raid and to the death of some heroes.
727	On a slab set up in front of the Kariyamman temple at **Doḍḍeri**.	....	...	Sadhāraṇa, Āśvija, śu. di. 5, Monday.	Do. ..	Records the construction of this temple by Maḷamma, wife of Pūjāri Vaḍusaiya.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
728	On a boulder at the entrance into the same village.	Vijaya-nagara.	Vīrapratāpa Vīra Veṅkaṭapatidēva-Mahārāya 'ruling at Penugoṇḍe.'	Śaka 15[0]8, Vyaya, Kārtika, śu. di. 12, Utthāna-dvādaśī.	Kanarese ..	Much damaged. Registers the gift of the village of Do[ḍ]ḍēri surnamed Veṅkaṭēśvarasamudra in Agaḷi-sīme by the Mahānāyaṅkāchārya Raṅgapa-Nāyaka, son of Harati Lakshmīpati-Nāyaka of the Kāsyapa-gōtra. Mentions Siṅgāra-Bhaṭa of the Kāsyapa-gōtra, Vaikhānasa-sūtra and Yajuś-śākhā and his descendents who were establishers of the Vēdamārga (Vedamārgapratishṭhāchārya).
729	On a slab lying near the Āñjanēya-svāmin temple at **Sarajammanahalli**, a hamlet of **Kotagaralahalli**.	....	....	Kīlaka, Phālguṇa, śu. di. 10, Monday.	Do. ..	Damaged. Refers to the gift of the village of Kaṟiya-kētanahaḷḷi as a kodge to Kāḷi-Nāyka of Kaidāla by the big merchants (mahā-vaḍḍavevahāri, ubhayanānādēsi) and the gauḍas of Agaḷi, Ma[dhu]vaḍi and Niḍugallanāḍu. Mentions incidentally Vīra-Ballāḷādēva.
730	On a slab set up in a field to the north of **Badigegondanahalli**, another hamlet of the same village.	....	....	Śaka 15 [22], Śārvari, Āshāḍha, śu. di. 1.	Do. ..	Registers the sale of the mānya land attached to the gauḍike of the village of Kereyakētanahaḷḷi for 7 va[ra*]has by Bōḷaya, son of Basavi-Gauṇḍa of Kerēkētanahaḷḷi to a certain Ba[sa]vaya.
731	On a pillar set up in the court-yard of the Mallēśvarasvāmin temple at **Madhudi**.	Noḷamba (Pallava).	Noḷambadhirāja	Śaka 881, Siddhārthi.	Do. ..	Registers a grant of land to a temple of Vishṇu (Vishṇu-gṛiha).
732	On a hero-stone set up near the Āñjanēyasvāmin temple in the same village.	....	....	Śārvari, Āshāḍha, śu. di. 10.	Do. ..	Registers that Buchaya, son of Yeṟake-Gauḍa of Madhuvāḍi, fell fighting in a Hoyisaṇa (Hoysaḷa) raid which happened during the reign of Māyipaṇṇadēva and that a garden and a wet field measuring 100 ha were given.
733	On a pillar set up in the bazar in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalla, 'ruling at Kalyāṇa.'	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśī, Thursday, Uttarāyaṇa-saṅkramaṇa.	Do. ..	While Jagadēkamalla-Mallidēva-Chōḷa-Mahārāja, son of Iruṅgōḷa was ruling at He[ñ]jeṟu, the Mahāpradhāna Hiriya-Tantrapāḷa Nāmaṇa, son of Ēchimayya and Muddab[b]e and younger brother of Bammaṇa, granted a wet land, a garden land and an oil-mill for a perpetual lamp, rice offerings, bodily enjoyments, servants, repairs, the Chaitra-pavitra festival, and the feeding of Brāhmaṇas and ascetics, in the temple of Nāgēśvara at Madhuvāḍi.
734	On a hero-stone set up in a field to the north of the same village.	....	....	Śaka 934 . . . śu. di. pañchamī, Saturday.	Do. ..	Damaged. Refers to a cattle-raid and the village Madivaḍi; also to the death of a hero.
735	On a hero-stone set up on the tank bund at **Ravudi**.	....	....	....	Do. ..	In archaic characters. Damaged. Mentions Siragutti.
736	On a pillar lying near the Āñjanēyasvāmin temple in the same village.	Vijaya-nagara.	Vīra Veṅkaṭapatidēva-Mahārāya	Śaka 1526, Krodhi, Pushya, ba. di. [3], Makara-Saṅkrānti.	Do. ..	Damaged. Records the grant of the village Rāvaḍi surnamed Immaḍiraṅgasamudra in Maduvīḍi-sthaḷa in Agaḷi-sīme belonging to the Rāyadurga-vēṇṭe to Umāpati-Arasu, son of Saṅkapayya and grandson of Kōṭeya Rāmarasayya of the Bhāradvāja-gōtra, the Āśvalāyana-sūtra and the Ṛik-śākhā by the Mahānāyakāchārya Immaḍi Raṅgapa-Nāyaka, son of Lakshmīpati-Nāyaka Raṅgapa-Nāyaka of Harati.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty	King.	Date	Language and alphabet.	Remarks.
737	On a slab set up near the village entrance at **Aludi**, a hamlet of the same village.	....	....	Śaka 1694, Nandana, Mārgaśira, śu. di. 3.	Kanarese ..	Registers an umbali grant of the village Āluvadi belonging to Maduvīḍi, with all its forests, wet lands, income in money and grain, for perpetual enjoyment to Sahē-khāna Khalīla, by Harati Raṅgapparāja [son] of Sara-[ja*] rāyaparāja, for his valuable service to the state.
738	On a slab set up near the Āñjanēyēsvāmin temple in the same hamlet.	Hoysaḷa ..	Pratāpachakravarti Vīra Ballaḷadēva ..	Śaka 1238, Nala, Phālguṇa, śu. di. 5, Thursday.	Do. ..	Mentions a son of the king named Tipparsa Bhairavadēvarasa. Records the gift of the village of Hāluvīḍi to a merchant by the above-named prince as a kodagi grant.
739	On a stone set up on the frontier line between **Muddalur** of the Mysore state and **Aludi**.	....	....	....	Do. ..	[This is] the boundary of Maddalūru surnamed Vīrabrahmapura.
740	On a slab set up in the backyard of a house at **Komarenahalli**, a hamlet of the same village.	....	....	Vikrama, Nija-Āśvija, śu. di. 11.	Do. ..	Records the grant of a wet and a dry field to Chiga-Boppaya, son of Gaudra Boppaya of Komarehal[l]i for his construction of the foundation of the fort thereof, by Harati Sarajarāyaparāja.
741	On a slab set up in front of the Āñjanēyasvāmin temple at **Paduvala Byadigera**.	....	....	Śaka 1684, Chitrabhānu, Āśvija, śu. di. 5.	Do.	Registers the sale of the village of Paḍuvana Byāḍagere in Maduvīḍi-sthala with its forests, wet lands, money-income, grain-income, etc., for 500 Pādaśāhi varahas to Saida Yākūba-Bokari, son of Saida Mīrāna and grandson of Saida Yakūba-Bokari by the Mahāmaṇḍalēśvara Raṅgapparāja, son of Vīra-Rāyapparāja and grandson of Harati Saraja Sammeṭa-Rāyapparāja of the Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākha for the daraga also called the maṭha of the teacher at Sīrya.
742	On a hero-stone lying in a field to the east of **Upparatonasanahalli**, hamlet of the same village.	Noḷamba (Pallava).	Noḷamba[dhi] . . sa	....	Kanarese (in archaic characters.)	Damaged. Records that this stone was put up in memory of the self-immolation of a gāmuṇḍa (gāvuṇḍa) in fire.
743	On a slab built into the fort wall at **Vadaguntanahalli**, another hamlet of the same village.	....	....	Śaka 1685, Svabhānu, Bhādrapada, śu. di. 15.	Kanarese ..	Records the sale of Vaḍaguṇṭahaḷḷi in Maduvīḍi-sthala, for 450 Kaṇṭīrāyi varahas, the parties to the transaction and the purpose thereof being the same as in No. 741 above
744	On a stone set up on the road from **Cherulopalli** to **Chintakunta**.	....	....	Yuva, Kārtika, śu. di. 1[5].	Do. ..	Registers the gift of a tank (kuṇṭe) to the god Tiruveṅgaḷanātha of Śīre by the Gajapati prince Vīrabhadrarāya for the merit of king Krishnarāya.
745	On a hero-stone set up in a field to the north of the village of **Narasambudhi**.	....	....	....	Do. ..	In archaic characters. Registers the death of Mādanna, son of Keraḍara Beḷḷi-Gāvuṇḍa of Piri-Yiṅgaḷūru, in . . . . . after causing a thousand (of his enemies ?) to be cut off.
746	On another hero-stone lying in the same place.	....	....	..	Do. ..	Do. Registers the death of Keraḍara-Bijayi, son of Mayinda-Gāvuṇḍa who was the younger brother of Beḷḷi-Gāvuṇḍa of Piri-Yiṅgaḷūru, in a cattle-raid.
747	On another broken hero-stone lying in the same place.	....	....	....	Do. ..	Do. Records the death of Sikka (Chikka) Chendu-Gāvuṇḍa, son of Akkā-Gāvuṇḍa and grandson of Bērikaḷḷa Pir[i]-Cha[ṇḍra-Gāvuṇḍa, in a cattle-raid.
748	On a stone lying beneath the tank-bund at **Inugaluru**.	....	....	....	Do. ..	Do. Records the death of a hero, the son of [U]mapati-Arasa in the cattle-lift at Māḷajāvara-Mārimañchi.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a stone lying in a field in front of the Āñjanēyasvāmin temple at **Hullikeredevarahalli.**	....	....	....	Kanarese ..	Registers the grant of the village of Hullēkere belonging to Agaḷi-grāma as a sarvamānya to Brāhmaṇas, by Timmaṇa-Nāyaka for the merit of Kṛishṇarāya-Mahārāya on the banks of the Gautamī, in presence of the god Mārkaṇḍēśvara.
750	On the four slabs of the parapet wall of a well in a house at **Madakasira.**	....	....	..	Do. ..	Three of the slabs bear the name Lakshmaṇatīrtha engraved in Grantha, Nāgarī and Kanarese characters. The fourth which is in Nāgarī is much damaged. It mentions Maḍakaśira and its alternate name (not legible on the impression) and a religious teacher.
751	On a pillar of a dilapidated maṇḍapa in the court-yard of the Vēṇugōpalasvāmin temple in the same village.	....	....	....	Tamil (verse)..	Registers that the king of Vēṅgi ran away on hearing that the Chōḷa (king) had ordered (his general) Śōḷiyavarāśan to conquer that country ; see No. 23 of 1917.
752	On another pillar in the same place.	Chōḷa ..	Uḍaiyār Śrī-Rājēndra-Chōḷadēva ..	10th year	Tamil ..	Registers that the maṇḍapa (in which these pillars originally were) was commenced on the 160th day of this year and finished in 40 days by the general Araiyaṉ Rājarājaṉ alias Vikramaśōḻa-Śōḻiyavaraiyaṉ of Śāttamaṅgalam in Tiraimūr-nāḍu. Below the inscription are engraved the titles Edirttavarkalaṉ and Sāmantakēsari ; see ibid and No. 24.
	Anantapur district, Hindupur taluk.					
753	On a hero-stone set up in a vacant site at **Sante-Bidanuru.**	Western Gaṅga.	Rāchamalla-Permānaḍi	....	Kanarese ..	Refers to a fight between the king and Ayyakuṭṭi in which some heroes appear to have died. The end of the record is not quite intelligible.
754	On a hero-stone set up in a field to the south of the village of **Tungepalli,** a hamlet of the same village.	....	....	.. .	Do. ..	Seriously damaged. Mentions a chief who was entitled Pallavabhūmalla.
755	On a stone lying in a field to the west of the village of **Karudipalli,** a hamlet of **Chauluru.**	..	....	Saumya, Mārgaśira, ba. di. 1. .	Do. ..	Records the kaṭukoḍagi grant of a land to a private individual of Dāruvāḍahaḷi by Abdula Hussēnu Sāhēba ruling the Penugoṇḍe-rājya for his having constructed the new village called Hosahaḷḷi.
756	On a stone lying near the Āñjanēyasvāmin temple at **Moda.**	..	....	....	Do. ..	Registers a gift of a māṇya land by Virapaṇṇa to Hi[ra]-Parvatārādhya of Gujunōḍu for conducting the worship of Śiva.
757	On a slab set up near the chāvaḍi at **Srikanthapuram.**	..	....	Śaka 1426, Krōdhana, Chaitra, śu. di. 1, Wednesday.	Do. .	Much damaged. Seems to record the grant of the village [Śrīkaṇṭha]pura surnamed Vōbasamudra, to a certain Narasiṁha-Dīkshita of the Āśvalāyana-sūtra and the Kāśyapa-gōtra.
758	On a broken stone lying near a private house at **Paideti.**	..	....	Śaka 959, . . . śrāhe.	Do. ..	Mentions a certain Noḷam[ba]-Gāmuṇḍa.
759	On a hero-stone set up in a field to the south of the same village.	[Baṇa]	Pra[bhu]mēru	....	Do. ..	The stone is broken and the characters visible are highly damaged. Seems to refer to a cattle-raid and the gift of a kalnāḍu.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a Nandi-pillar set up near the Āñjanēyasvāmin temple at **Yerragunta**.	..	....	Ānanda, Māgha, ba. di. 5. (at the end of the record is given ba. di. 3).	Kanarese ..	Registers the grant of Yaraguṇṭe, a village between Uṭakūru and Heṟuhe to the god Vīrabhadra as a puṟa by the Mahāmaṇḍalēśvara Guṇadēva-Chōḷa-Mahārāja. Several items of income are mentioned, such as, cash, grain, sheep, cows, potter's fee, forced labour, etc.
761	On a hero-stone lying in a field under the tank bund at **Parigi**.	..	....	....	Do. ..	Registers the death of Mādesakada-Khapaṇapa, son of Chōḷabōva.
762	On a stone lying in the same place.	..	....	....	Do. ..	Broken. States that Veṅkaṭapatirāyadēva-Mahārāya granted a wet field as a sarvamānya to the spearman Vobaḷēsa.
763	On a hero-stone set up in a field to to the north of the village of **Utkuru**.	..	....	....	Do. ..	In archaic characters. Registers that a certain Palage Nāgiyaṇa, son of Nāgi, died in the battle of Rāmadi (a village in Agaḷi-nāḍu) in which were engaged Nītimārga-Vemmaḍi and Bīra-Noḷamba. This stone (kulisagallu) was set up by Bāsaka, the wife of the hero and the daughter of Āyta of the Kaḍambas. The engraving (?) was done by Konga.
764	On a slab set up in the Āñjanēya-svāmin temple at **Kotnuru**.	..	....	Śaka 1686, Taraṇa, Kārtika. ba. di.13.	Telugu ..	Relates that this temple of Sañjīvarāya of Koṭnūru was constructed by Nārapa-Reḍḍi for the merit of his mother.
765	On a Nandi-pillar set up near the Āñjanēyasvāmin temple at **Kotipi**.	Vijaya-nagara.	Vīra Dēvarāya-Mahārāya	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday.	Kanarese ..	Records the remission of the marriage tax on all castes, at Koṭapi. The curious benediction at the end states that the married people who go round this Nandi (bull), will be blessed with many children.
766	On a boulder in a field below the tank bund in the same village.	..	....	....	Do. ..	Bears the sentence 'Svasti śrī Mandachariya bhasam śandu-du': "Hail! the speech of the blessed Mandachari has proved true." On another part of the stone are three lines of writing not quite legible. The first line seems to contain the name Chārurasibhaṇḍirar for Chārurāsi-Paṇḍita, the title of a particular order of Jaina monks (see Ep. Carn., Vol. II, p. 61).
767	On a broken pillar lying in front of the Iśvara temple at **Gollapuram**.	Noḷamba (Pallava).	Noḷambādhirāja	Bṛihaspati in Makara, in śuddha Pausha month.	Do. ..	Records the grant of the village of Piriya-Meḷapi to a certain Bāḷa-Sōmabhaṭṭāraka.
768	On a slab set up in front of the Āñjanēyasvāmin temple in the same village.	....	....	Ānanda, Phālguṇa, Pañchami, Sunday.	Do. ..	States that a certain Saṅgapa constructed the temple of Maiḷāradēva.
769	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at **Pulamiti**.	Vijaya-nagara.	Vīrapratāpa Sadāśivarāya	Śaka 1458 (mistake for 1478), Rākshasa, Jyēshṭa, ba. di. 10.	Do. ..	Damaged. Mentions Rāma[rā]ja.
770	On a stone set up in front of the same temple.	Do.	Sadāśivarāya-Mahārāya	Śaka 1466, Krōdhi, Kārtika, śu. di. [3].	Do. ..	Damaged. The date portion alone is legible.
771	On a hero-stone set up near the entrance into the village of **Sirivaram**.	Hoysaḷa ..	Vīra Baḷḷaḷadēva	Śaka 1246, Rudhirōdgāri, Chaitra, śu. di. daśami, Monday.	Do. ..	Refers to the victory gained by the Mahāpradhāna Āḷiya Māchēya-Daṇṇāyaka over a certain Rāchaya-Nāyaka of Tumbeyakallu. Also records the death of a hero evidently on the same occasion.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
772	On two pieces of a broken hero-stone lying in the same place.	Hoysaḷa ..	Vīra-Baḷḷāḷadēva	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday.	Kanarese ..	Records the death of the Mahāsāvantādhipati Hiriya Bommeya-Nāyka, son of Gaṅgeya-Nāyka of Hoḷakallu, in a fight against the cavalry of the chiefs of [Ye]lumavu. The record further states that Āḷiya-Mācheya-Dannāyaka, the prime-minister of the king, who was ruling at Penugunḍe granted wet and garden lands beneath the Sirivara tank to those who were appointed to worship the hero-stone.
773	On another hero-stone lying in the same place.	....	....	Śaka 1238, Naḷa, Magha, ba. di. 6, Thursday.	Do. ..	Records the death of Mali-Nāyaka, son of Banaḍeya-Nāyaka, in a raid.
774	On a hero-stone set up in the courtyard of the Āñjanēyasvāmin temple at **Kanchisamudram**.	....	....	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday.	Do. ..	States that Perumāḷe, son of Gaṅgōja of Kañchisamudra, fought with the thieves in the "hill-pass in which kings had fallen" and without being robbed he died a hero.
775	On a boulder near the dilapidated Īśvara temple in the same village.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1476, Pramādi, Śravaṇa, ba. di. 5.	Do. ..	Damaged. Relates to the grant of taxes for burning lamps during the Kārttika festivals in the temple of Sōmēśvara-dēva at the Brahman village of Kañchisamudra surnamed Pratāpadēvarāyapura.
776	On a stone pillar set up in front of the Āñjanēyasvāmin temple at **Madipi**, a hamlet of the same village.	....	....	Śaka 1624, Chitra-bhānu, Vaiśakha, śu. di. 1, Monday.	Do. ..	Damaged. Refers to the construction of the temple of Hanumantadēva by a gauḍa for the merit of the Mahā-nāyakāchārya Śarabhaya-Nāyaka.
777	On two broken pieces of a slab lying near the dilapidated Īśvara temple at **Demiketapalli**.	... ..	....	Piṅgaḷa, Vaiśakha, śu. di. 15.	Telugu ..	Registers that a talāri of Dēmikētēpalli was named after Narasimhanāyaḍu, son of Maṅgināyani Vasanta-Nāyuḍu and accordingly received the major part of the talāri's share.
778	On a slab set up in a field to the east of the village of **Naganapalli**, a hamlet of **Cholasamudram**.	.	....	Śaka 1418, Naḷa, Magha, śu. di. Paurname, Thursday, lunar eclipse.	Kanarese ..	Registers the gift of the village of Tipapura for offerings to the temple of Chennakēśavadēva at Cholasamudra, by the Mahāpradhāna Tipparasu-Voḍeya of Penugoṇḍe.
779	On a slab built into the waste weir of the tank at **Chilumutturu**.	Vijaya-nagara.	Mahāmaṇḍalēśvara Vīra Bukkarāya ..	Śaka 1289, Plavaṅga, Prathamāshāḍha, śu. di. 14, Friday.	Do. ..	Records the construction of a kallumañchige by Irugappa-Oḍeya, son of the Mahāpradhāna Bayicheya-Daṇṇāyka, while he was ruling at Chelumutūru.
780	On a slab set up in a field near the Āñjanēyasvāmin temple at **Sanjivarayanipalli**, a hamlet of the same village.	Hoysaḷa .	Pratāpachakravarti Vīra Baḷḷāḷadēva ..	Śaka1262, Vikrama, Bhādrapada, śu. di. 10, Saturday.	Do. .	Records the koḍage grant of Valagalakuṇṭeyahaḷi by Vissama-Daṇṇāyaka, son of the Mahāpradhāna Āḷiya Machaya-Daṇṇāyaka, to Gōpa-Gauṇḍa, son of Chāvaka Bomma-Gauṇḍa.
781	On a boulder to the west of the village of **Chautakuntapalli**.	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Mahāraya ..	Śaka 1459, Hēviḷambi, Āśvija, śu. di. 11.	Do. ..	Records the grant on copper-plate of the village of Kañchakarahaḷi for offerings and the bodily enjoyments of the gods Pāpavināśa, Vīrēśvara and Raghunātha at Lēpākshi by Penugunḍe Virupaṇṇa, son of Nan[di] Laki-Seṭṭi.
782	On a boulder below the tank bund at **Bhupasamudram**, a hamlet of **Hussenpuram**.	....	....	Śaka 1456, Jaya, Chaitra, ba. di. 10.	Do. ..	Records the koḍagi grant of a wet land by the learned mahājanas of Bhūpasamudra surnamed Mēlāpura, to a certain Gaḍaḍa Basava-Re[ḍ]ḍi, for his having executed some work in connexion with the big tank of that village.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
783	On a stone set up in the court-yard of the Chennakēśavasvāmin temple at **Kalluru**.	Noḷamba (Pallava.)	Noḷambadhirāja	....	Kanarese ..	Registers that [a part of] the paddy grown under the tank of Kallaḷuru should be reserved for [the repair of] the tank.
784	On a slab lying in the reserve forest at **Konduru**.	....	....	Nandana, Vaiśākha, śu. di. pañchami, Wednesday	Do. ..	States that this tank and the channel, yarakālve, were constructed by Halayya, son of Mallayya of Navil[i]kere.
785	On a rock in the *Gavi*-Raṅgasvāmin hill at **Chalivendla**.	Vijayanagara.	Viraprataṕa Achyutarāya-Mahārāya ..	Śaka 1453, Khara, Śrāvaṇa, Gokulāshṭami.	Do. ..	Gives like the copper-plates a long eulogy in Sanskrit and registers the grant of Chalivindla with its adjoining mountain and a number of other villages to the Śiva temple at Lēpākshi made at the instance of Virupanna. See below Part II, paragraph 74. A marginal note is added to the inscription at its right top corner which calls Virupanna, the talavāra of the town of Vijayanagara.
786	In the same place	Do.	Viraprataṕa Vīra Achyutarāya-Mahārāya.	Khara, Śrāvaṇa, ba. di. 12.	Do. ..	Registers the royal order granting the village Cheluvindla surnamed Kōmāra-Vēṅkaṭādriyapura to Penugoṇḍe Vir[u]panna, the talavāra of Vidyānagara. Mentions the songster Lakha[y]yana Hōbaya.
787	On a Nandi-pillar set up in a field to the east of the same village.	Do.	Vīra Damarāya-Mahārāya	Śaka 1[4]34, Paridhāvi (wrong), Kārtika, śu. di. 1.	Do. ..	The last face of the pillar is highly damaged. Mentions Cheluvindla.
788	On a slab set up in the Āñjanēyasvāmin temple at **Arumakulapalli**, a hamlet of **Tekulodu**.	....	....	Plava, Āshāḍha, śu. di. 12.	Kanarese mixed with Telugu.	Records the grant of one fourth of the achchukaṭṭu land as dasabanda under the tank of Balireddiḥaḷḷi by Krishṇarāya to a certain Bāli-Reḍḍi, son of Chika Tāta-Reḍḍi of Tēkalōḍu, for his having built a new village, temple, tank and wells there. The donee was expected to keep the tank in good repair. The characters are not so old as those of the time of Krishṇarāya.
789	On three pieces of a broken slab lying near the Āñjanēyasvāmin temple at **Chagaleru**.	Vijayanagara.	Viraprataṕa Achyutarāya-Mahārāya ..	Śaka 1455, Vijaya, Mārgaśira, ba. di. 3, Monday.	Kanarese ..	Damaged. Records the grant of a wet land at Chēgalēru in Lē[pākshi]-sthaḷa in the Penugoṇḍe-vēṇṭe to the god Avubala of Chēgalēru, for the merit of the king.
790	On a slab lying near the Īśvara temple in the same village.	....	...	Śaka 1599, Piṅgaḷa, Kārtika, ba. di. 12.	Telugu ..	Much damaged. Refers to a Muhammadan chief whose name begins with Ālam and ends with Nijāmudīna-Pādushāhi and to his minister. Also mentions Gōraṇṭla.
791	On a stone thrown across the supply-channel to the tank at **Sanaganapalli**, a hamlet of the same village.	....	...	Śaka 1261, Pramādi, Śrāvaṇa, ba. di. 5, Monday.	Kanarese ..	States that [Gaṇḍigidēva-Daṇṇāyaka, son of the Mahāpradhāna Āḷiya-Machaya-Daṇṇāyaka, while ruling at Penugoṇḍe, granted as sarvamānya, the village of Sēnagavuḍanahaḷi to the goldsmith Sōḍōja-Pōtōja, on his making a wristlet set with diamonds and rubies.
792	On a boulder by the side of the road from **Budili** to **Gorantla**.	Chōḷa ..	Śōḷa-Mahāraja[pa]	....	Do. ..	In archaic characters. Seems to record a grant of land for the maintenance of those who live by asking (i.e., by begging). The exact meaning of 'kēḷdu bārvvarige' is not clear.
793	On a slab set up near a pond south of **Budili**.	,,	....	...	Tamil	"This is the well of Mādēvi, wife of Rāyarasa. No one except those born in the family of Mādēvi could resume (?) the charity."

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
794	On a boulder under the tank bund to the south-east of the same village.	Vijaya-nagara.	Vîrapratâpa Achyutarâya-Mahârâya .	Śaka 1459, Vilambi, Mâgha, śu. di. [2], Wednesday.	Kanarese ..	Damaged. States that a wet field had been granted for the worship and offerings of the god Kêśava at Budali. Mentions Narasaṇanâyaka-Ayya. Also a field was granted for services to the god as before, for the merit of the king.
795	On a boulder to the west of **Reddicheruvupalli**, a hamlet of the same village.	....	....	Vijaya, Âshâḍha ..	Telugu ..	Mentions Bhaṇḍaram Timma[ppa]-Koṇḍapaṁgaru and the gift of the village of Koṇḍâpuram.
796	On a stone set up near a well to the north of **Taunepalli**, another hamlet of the same village.	Hoysaḷa ..	Vîra-Ballaḷadêvarasa	Śaka 1245, [Ru]dhi-[rô]dgari, Śrâvaṇa, śu. di. 5.	Kanarese ..	Slightly damaged. Registers the kodagi grant of the whole village of Madurekuṇṭeyahaḷḷi in Râmaḍi-nâḍu to Mali-Reḍḍi, son of Bomi-Reḍḍi of Budali, by the Mahâpradhâna Aḷiya Mâcheya-Daṇṇâyaka.
797	On a hero-stone set up to the north-east of **Budidigaddapalli**, still another hamlet of the same village.	....	....	....	Telugu ..	In archaic characters. Mentions the hero (maganru) Dantiyamma who died piercing Ma[ṁ]gu-[Chô]ḷa. Dantiyamma is stated to have been the ruler of Pudali, (i.e., the modern Budili). Mentions also a Mutturâju. The record may be referred to about the end of the eighth century.
798	On another hero-stone in the same place.	....	....	....	Do. ..	Seems to record the death of another hero called Ara[va]ḷa-Mahêndra Raṭṭaguḍi, a subordinate of Chôḷa-Mahârâja.
799	On a stone lying in a field near the tank bund at **Puleru.**	....	..	....	Do. ..	Records the gift of one kha of wet land at Śiṅgasamudram for providing one plate of food-offering, to the god Âḷḷaḷanânthadêva at Kañchi by a certain Avubaḷarâju, son of Narasiṁhyarâju.
800	On a boulder near the deserted Chennakêśavasvâmin temple at **Kondapuram.**	Vijaya-nagara	Vîrapratâpa Vîra Śrî-Sadâśivadêva-Mahârâya.	Śaka 1466, Śôbhakṛit, Vaiśakha, śu. di. 15.	Kanarese :	States that Daḷavâyi Krishṇappa-Nâyaka, son of Daḷavâyi Chennama-Nâyaka, the agent of the king, gave in gratitude for the fulfilment of his prayer that the king's accession to the throne of Vijayanagara must be a permanent one, the village Chennûru surnamed Chennakêśavapura for amṛitapaḍi and other festivities of the temple of Chennakêśavadêva in the Yeramañchi-bâgilu at Penugoṇḍe for the merit of the king.
801	On a slab lying near the Âñjanêyâsvâmin temple in the same village.	....	.. .	Śaka 1474, Paridhâvi, Pushya, ba. di. 30, Saturday.	Telugu ..	Registers the grant of one idum (two tûms) of wet land for the tirumâḷige of Kandaḷa Śrîraṅgâchârlu, by a certain Ka[lva] Tipparâja.
802	On a broken slab set up near the Âñjanêyasvâmin temple at **Gaunivaripalli**, a hamlet of the same village.	Vijaya-nagara.	Vîrapratâpa Vîra Narasiṁha Achyutarâyadêva-Mahârâya.	Śaka 1449 (mistake for 1452), Vikṛiti, Jêshṭha, śu. di. 5, Tuesday.	Do. ..	The grant is stated to be made for the merit of Ayyaparasayya.
803	On another slab set up in the same place.	Do.	Vîrapratâpa Hiriya Dêvarâya-Mahâ[râ]ya].	Śaka 1304, Sarvadhâri (wrong), Mârgaśira, śu. di. 7, Wednesday.	Kanarese ..	Damaged. Records the grant of a village for the bodily and festive enjoyments of the god [Hire]-Anumantadêva. Mentions Kadiri.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
804	On a slab lying in a field to the east of the same hamlet.	Vijaya-nagara.	Vīrapratāpa Dēvarāya-Mahārāya, son of Harihara-Mahārāya who was the son of Bukkarāya.	Śaka 100303 (?), [Hē]maḷambi, (wrong), Phalguṇa, śu. di. 10, Thursday.	Kanarese ..	Damaged and broken. Mentions seventy-four subdivisions of the Pañchāla community and states that in the presence of Bhikshāvritti Tātayya, the [Ā]rudarisānas and the eighteen samayas. Harihara granted several privileges to the Pañchālas for their having made the throne in the pavilion (hajārasimhāsana).
805	On a hero-stone set up by the side of the road to the west of the same hamlet.	..	....	....	Telugu ..	Damaged. Mentions Gaṅgarā Puligaḷḷu (?) and refers to the death of a hero.
806	On another hero-stone lying in the same place.	..	....	.. .	Do. ..	Gaṅga-Trinētra Aṇi-Bhīma Ari . . mēru fought with the Kurumas that lurked about Ayyapaśuseruvu (tank ?) and fell.
807	On a rock near the Mādhavarāyasvāmin temple at **Bayanaguntapalli**, another hamlet of the same village.	Vijaya-nagara	Vīrapratāpa Vīra Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1560, Bahudhānya, ...	Do. ..	Damaged. Records the grant of the villages Ādimeṭṭipalli and Bayanaguṇṭa included in the Mallela-sthala which together with Vōnavōḷu formed the agrahāra called Kamalājapura in [Penu]koṇḍa-rājya, to Appayya, son of [Peda]-Nāgappa and grandson of Mallela Bhāskara-Achutayya of the Bhāradvāja-gōtra, the Āśvalāyana-sūtra and the Rik-śākhā by the Mahānāyakāchārya Narasiṁha-Nāyuḍu, son of Nārappa-Nāyuḍu and grandson of Mallappa-Nāyuḍu of Rākallu for worship and offerings to the god Veṅkaṭēśvara.
808	On a stone lying in the bed of the Munro-tank at **Kammavandlapalli**, another hamlet of the same village.	..	....	Naḷa, Vaiśākha, śu. di. 1, Thursday.	Do. ..	Records a gift of land to the temple of Kēśavadēva at Cheṇṇūru by a certain Śrigiri.
809	On a sati-stone lying near the fort at **Vanavolu**.	..	....	Śaka 1 [3] 27, Pārthiva, Kārtika, ba. di. 10, Monday.	Kanarese ..	States that Gaṅgā[sāni], daughter of Bayiri-Seṭṭi of Pāmiḍi and wife of Rāmadēva-Nāyaka, son of Kheyidēva-Nāyaka of Kaḍiri, entered into the fire (i.e., performed sati) at Penugoṇḍa where her husband died and that Tippa-Nāyaka set up the hero-hand in front of the bṛindāvana (erected in her name) at Vānavōḷu.
810	On a stone lying in the channel to the north of the same village.	..	....	....	Telugu ..	Records the gift of a rice-field to Bādu-Vīraya of Raṅga-samudram by Koḍuganṭi Ōbuḷaya.
811	On a stone lying in a field near **Budidigaddapalli**, a hamlet of the same village.	..	....	....	Do. ..	In archaic characters. Registers the gift of a tank by Apimana-Gaṅgu Kannaraju of Vaṇavṛōḷu.
812	On a boulder near the tank at **Jinigiravandlapalli**, a deserted hamlet of the same village.	..	....	Śubhakṛit, Kārtika, śu di. 1, Friday.	Kanarese ..	States that Nāgi-Seṭṭi, son of Tammi-Seṭṭi of Būdali converted the Dumbanahaḷa at Vāna[v]ōḷu into a tank.
813	On another boulder in the same place.	..	....	Do.	Do. ..	Damaged. Appears to refer to the facts stated in No. 812 above.
814	On a boulder in a field near the tank of the same hamlet.	..	....	Śaka 1345, Śōbhakṛit, Kārtika, śu. di. 1, Friday.	Telugu ..	Mentions the vaiśya Śiriyāla-Seṭṭi of the Tiru-Kāñchinambikula and registers the construction of a tank by Tippi-Śeṭṭi, grandson of Tambi-Seṭṭi Nāgi-Seṭṭi, in memory of his father Nāgi-Seṭṭi.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
815	On a boulder near the tank bund at **Kammavaripalli.**	..	....	Śaka 1676, Yuva, Mārgaśira, śu. di. 15, Thursday.	Telugu ..	Registers a dasavanda grant of land to a certain Guruvappa by Śēshappa, son of Purushōttamayya and grandson of Karaṇam Vallabhayya of Chēḷūru surnamed Kammavāripalle and two reḍḍis for having repaired the tank of the village called Eṛacheruvu which was in ruins.
816	On a boulder by the side of the road from **Gorantla** to **Gummayyagaripalli.**	..	....	Bahudhānya, Māgha, śu. di. 10, Thursday.	Do. ..	Records that Vāraṇāsi Gaṅgarāju granted as charities the mango-grove, well, lamp-stands, lintels, water-sheds and avenues.
817	On a boulder in a field to the west of **Gorantla.**	..	....	Tāraṇa, Mārgaśira, ba. di. 12.	Do. ..	States that Timmapayya of Gōraṇṭla, the agent of Ādeppa-Nāyaka, granted as sarvamānya idumu-kuñcheḍu (two tums and one kuñcha) of wet land to Chavuḍi-Reḍḍi of Būḍeli.
818	On a slab set up by the side of the road from **Gorantla** to **Kasireddipalli.**	..	....	Śaka 1[37]3, Pramōdūta, Bhādrapada, [ba]. di [3]0, Sunday.	Kanarese ..	Seriously damaged. Seems to record a privilege granted to the merchants of the Ayyāvaḷe community.
819	On a slab set up by the side of the road to the north of **Mereddipalli,** a hamlet of **Mandalapalli.**	Vijayanagara.	Mahāmaṇḍalēśvara Bukkarāya, son of Vīra Harihararāya.	Śaka 1309, Prabhava, Māgha, śu. di. 15, Thursday.	Telugu ..	Records that Pōli-Nāyuḍu, son of the Mahānāyakāchārya Lakiti-Nāyuḍu of Hariṭi, while ruling at Mēḍireḍḍipalli, made a dasabanda grant of wet lands to Peḍa Bairapōju and China Bairapōju, sons of Dēvōju, for having dug a feeder-channel to the tank of that village from the river Chiṟēṟu.
820	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at **Mallapalli.**	..	....	....	Do. ..	Registers the grant of a wet land to the god, Hanumanta, at Mallāpalli.
821	On a boulder below the tank bund at **Vadigepalli.**	..	....	Manmatha, Āshāḍha, ba. di. 30, [Solar] eclipse.	Do. ..	Registers a gift of land to Narasayya by Yerama-Nāyuḍu.
822	On a slab set up near the chāvaḍi in the same village.	..	....	Chitrabhānu, Māgha, ba. di. 13.	Kanarese ..	Records the gift of a field at Maruḷabaṇḍe to the god Chennakēśavadēva for the merit of Apparasayya.
823	On a boulder near the Āñjanēyasvāmin temple in the same village.	Vijayanagara.	Śrīraṅgadēva-Mahārā[ya]	Śaka 1494, Śrīmukha, Āshāḍha, śu. di. 11.	Telugu ..	Registers the grant of the village of Vaḍigepalli as a sarvamānya-agrahāra to Tirumala-Kōmāra-Tātāchārya, of Penugoṇḍa for the merit of his (i.e., the king's) mother, Veṅgaḷāji-Ammavāru.
824	On a slab set up in front of the Chennakēśavasvāmin temple in the same village.	Do.	Vīrapratāpa Vīra Sadāśiva-Mahārāya 'ruling at Vijayanagara.'	Śaka 1470, Kīlaka, Pushya, ba. di. 15.	Do. ..	Damaged. Seems to record a grant of money for conducting festivals in the temple of the gods Sōmēśvara and Chennakēśvara at Voḍigepalli.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
825	On the stone image of a king fixed into the platform in the central shrine of the Jagannātha temple in the fort at **Athagodo** (Kudala taluk, Ganjam district).	..	Aṇanta Harichandana Jagadēva, 'lord of Aṭhagaḍa'.	....	Uriya	Mr. Tarani Charan Rath, B.A., District Munsiff, Ongole, translates the record thus: "During the reign of Ananta Harichandana Jagadēva, the Rāja of Aṭhagodo, this temple was constructed and the image of the god was installed on the pedestal by him, who is ever at His feet. He is the son of Rāmachandra Harichandana. His mother is Chandramadēi. His brother is Bhramaravara Padmanābha sa-anta."
826	On the right column of the inner entrance into the Tumbēśvara temple at **Pratapur** (Chatrapur taluk, same district).	..	....	Śaka 1[17]3 ..	Telugu ..	Much damaged. Seems to record a gift of land to the temple of Tumbē[śvara-Mahādēva] by a certain Karma-Bhaṭṭa and his wife.
827	On a stone lying at the outer entrance into the same temple.	Eastern Gaṅga.	Anantava[rmadēva]	[15]th year ..	Do. ..	The grant portion is much damaged.
828	On a slab set up near the outer entrance into the Vaṭēśvara temple at **Palur** (Palur zamindari, same district).	[Do.] ..	Aniyaṅka-Bhīmadēva	2nd ,, ...	Do. ..	Damaged. Seems to register a gift of land and of 24 she-buffaloes for lamps, to the temples of Bā[ṭē]śvara and Bīrēśvara.
829	On the top beam of the outer entrance into the same temple.	..	....	....	Do. ..	Damaged and incomplete. Seems to register a gift of land made by the wife of a certain Nāyaka. Chinnaladēvi and Padmāvati are mentioned.
830	On a boulder to the south of **Phulta** (Berhampore taluk, same district).	..	....	....	Archaic characters.	The letters are of about the sixth century A.D. The record is slightly damaged. Vide para 1, part II below.
831	On the wall of the Durgapañcha cave at **Ramatirtham** (Vizianagaram zamindari, Vizagapatam district).	Eastern Chaḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	....	Kanarese (prose and verse).	This is a fresh copy of No. 372 of 1905. The inscription is very much damaged. States that the saint (muni) Trikālayōgi Siddhāntadēva, the presiding teacher (āchārya) of the Dēsigaṇa and the spiritual teacher (guru) of king Vimaḷāditya paid respects to Rāmakoṇḍa (i.e. Rāmatīrtha hill), with great devotion. The king is given the titles Rāja-Mārtaṇḍa and Mummaḍi-Bhīma.
832	On the pedestal of a broken Jaina image on the Gurubhaktakoṇḍa hill in the same village.	..	....	....	Telugu ..	Damaged. Seems to state that the image was set up by Pra[mmi]-śe[tṭi] of Chanuḍa[vrō]lu in the Oṅggerumārgga.
833	On a slab lying near the Gōvindamaṭha on the Indrakīla hill at **Bezwada** (Bezwada taluk, Kistna district).	Eastern Chaḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja i.e., Chaḷukya-Bhīma I.	17th year	Telugu and Sanskrit.	States that the shrine of Kartṭīśvara was founded at Yindrakīla by Chaṭṭapa, through the favour of Vishṇuvardhana, son of Vikramāditya.
834	On the front of the smaller shrine in the conserved Rāmānujamaṭha on the same hill	..	....	....	Telugu ..	Much peeled off. At the beginning and end of the top-line are seen the expressions Śrī-u- and muni respectively, engraved in Chaḷukyan characters.
835	On the west side of the gorge near the same maṭha.	..	....	....	Do. ..	The two letters Śrī and Śa, evidently the beginning of some name the rest of which is lost, are engraved here in Chaḷukyan characters to the size of about a foot in height. The formation and condition of the gorge suggest that there might have been some caves here.

B—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
836	On one of the pillars of the Akkanna-Mādanna rock-cut cave in the same hill.	..	....	....	Telugu ..	In modern characters. States that two private individuals, one of whom was a potter of the village Palūru in the Jammalamaḍugu-jilla, repaired the maṭha and resided in it.
837	On the front wall and two other pillars of the same cave.	..	....	....	Do. ..	The names Śrīdharayya, Śrī-Utpāttipi[ḍuga], and Śrī-Guṇḍagōśabi[tya] are engraved in Chaḷukyan characters.
838	On a pillar lying in a street near the office of the Public Works Department in the same village.	..	....	Saka 1115 ..	Do. ..	Damaged. Seems to record the supply of ghee evidently for lamps in the temple of Malléśvara-Mahādēva by some reḍḍis.
839	On a stone built into the Āñjanēya temple in the Brahman street in the same village.	..	....	Śaka 1511, Virōdhi, Bhādrapada, śu. di. 11, Wednesday, Lakshmī-Nārāyaṇa-yōga.	Telugu and Sanskṛit.	States that Akshatala Tirumala-Bhaṭṭa of the Bhāradvāja-gōtra constructed a foot-path on the hill (kuruva) at Bejavaḍa for the favour of (god) Nārāyaṇa. The Sanskṛit verse at the beginning states that salvation comes by a bath in the vicinity of (god) Nṛisiṁha to the west of Indrādri (i.e., Indrakīla hill).
840	On a stone set up near the Agastyēśvara temple at **Pedana** (Bandar taluk, same district).	..	....	....	Arabic ..	Records the death of some unnamed person in the Hijra year 1028. His son calls himself Muhammad aga, the slave of the Prince of Saints ('Ali). In the beginning, God's blessings are invoked upon Imām Hasan the chosen, Imām Husain, the martyr of Karbata, Imām Ja 'far the truthful, Imām 'Ali son of Musi Razi and the Imam of mankind, Muhammad at Mahdiai-Hadi, the lord of this age and time.
841	On a pillar in the Mukha-maṇḍapa of the Rājēśvaraśvāmin temple at **West Vipparru** (Tanuku taluk, same district).	..	....	Śaka 1221, Jyēshṭhao śu. di. 1, Saturday.	Telugu ..	Records that a certain [Du]dya Nāminēṇḍu gave the north-western pillar in the maṇḍapa of [the temple of] Narēṇḍrēśvara-Mahādēva at Vipparru for the merit of his parents.
842	On a second pillar in the same place.	..	....	Do.	Telugu ..	Records the gift of the south-western pillar of the same maṇḍapa by a certain [Bikka]palli Sūrapanēṇḍu, for the merit of his parents.
843	On a third pillar in the same place	..	....	Do.	Do. ..	Registers the gift of the south-eastern pillar of the maṇḍapa by Gantamavōli Gaṅgana for the merit of his parents.
844	On the same pillar	..	....	Do.	Do. ..	Gift of the columns of the eastern entrance of the same maṇḍapa by Sāre [Kā]ṭaya-bhakta for the merit of his parents.
845	On a fourth pillar in the same place	..	....	Do.	Do. ..	Records the gift of the north-eastern pillar by a certain Muttappa Ko[mma]na for the merit of his mother Bra-[hma]sāni and his father Kāpinēḍu.
846	On the white marble pillar set up in the Jaladhīśvarasvāmin temple at **Ghantasala**, (Divi taluk, same district.)	Eastern Chāḷukya.	Vishṇu[va]rdhana-Mahārāja	....	Sanskṛit in Telugu characters of about the 9th century A.D.	Much damaged. Seems to record a gift of dwellings made to 2,000 Brāhmaṇas of Ghaṇṭa [śāla] by the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
847	On the same pillar	Chōḷa ..	Rājarāja II	14th year, Śaka 1081, Dakshiṇāyana-Saṁkrānti.	Telugu ..	Gift of 5 Rājarāja-māḍas by a private individual for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura (i.e., Chōḍa-Pāṇḍyapura).
848	Do	Do. ..	Kulōttuṅga-Chōḷa II	Śaka 1066, 13th year, Uttarāyaṇa-Saṁkrānti.	Telugu prose and verse.	Gift of 10 Rājarāja-māḍas for two perpetual lamps in the shrine of Jaladhīśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura by Goṁṭa Kommi-śeṭṭi, the lord of Penugoṇḍa and a Vaiśya of the Nāḍela-gōtra belonging to Vēṅgi, for his own merit and that of his parents Eriyama-śeṭṭi and Bammama.
849	Do.	Velanāṇḍu ..	Mahāmaṇḍalēśvara Kulōttuṅgachōḍa-Goṅka.	Lost	Telugu ..	Much damaged and mutilated. Seems to record a gift of money and lands to the temple of Jaladhīśva[ra-Mahādēva] at Ghaṇṭaśāla. At the end is recorded a grant of 5 puṭṭis of land by a certain Puliyana Vijayapa-Nāyaka.
850	Do.	..	....	Circa, 13th century A.D.	Telugu verse and prose.	States that Avayaṇḍi-śeṭṭi, the son of Chōḍa, erected the top-structure of the temple of Jaladhīśa, gave, annually a pair of cloths to the god and goddess and that he had an image of Bhṛiṅgi made on the roof of the maṇḍapa. The engraver of the record was Kūnāchārya.
851	Do	....	....	Śaka 1142, Vikrama, Chaitra ba di. 15, Thursday, Vishu-Saṁkrānti.	Telugu ..	Gift of 25 cows and a bull for a perpetual lamp in the temple of Jaladhīśva[ra*]-Mahādēva at Ghaṇṭaśāla by Mariśeṭṭi of the Middikuḷa-gōtra and grandson of Palla Kommi-śeṭṭi for the merit of his parents Mariśeṭṭi and Sūrasāni. Mentions the Śāsanādhikārin and Sandhivigrahin Dēvanāmātya.
852	On the broken white marble pillar, lying in the Viśvēśvarasvāmin temple in the same village.	[Velanāṇḍu]	Vīrarājēndra-Chōḍa	Śaka 109[8], Mēsha, Vishu-Saṁkrānti.	Sanskrit verse and Telugu.	Incomplete. Records the gift of a lamp to the god Bhōgēśvara-Mahādēva at Ghaṇṭaśāla by Nūṅkanārya, son of Ra[khā]dimdi of the Kauśika-gōtra. The Sanskrit verse praises the greatness of the king, the prosperity of the country Varaṇa[ṇḍu] and of Ghaṇṭaśāla.
853	On the same pillar	Do.	Kulōttuṅga-Chōḍarāja	Lost	Telugu ..	Much damaged. Seems to record a gift made to some deity at Ghaṇṭaśāla by Dāmi-Nāyaka, a servant of the king.
854	On a pillar lying in the Kamaliṅgasvāmin temple at **Masulipatam** (Bandar taluk, same district).	....	....	Śaka 1069, Kārtika, ba. di. 15, Monday.	Do. ..	Damaged. Seems to record a gift of 25 cows evidently for a perpetual lamp to the god Jaladhīśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura.
855	On the same pillar	....	....	Śaka 10 [5]* . .	Do. ..	Damaged. Seems to record a gift of 5 Kulōttuṅga-māḍas for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at [Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura by Yadavadima Pōtiseṭṭi.
856	On a pillar in the Raṅganathasvāmin temple in the same village.	....	....	Śaka 1061, śu. di. 3, Monday.	Do. ..	Incomplete. Mentions the temple of Viśvēśvara-Mahādēva at Ghaṇṭaśāla alias Chōḍa-Vaṇḍyavura.
857	On a second pillar in the same temple.	.. .	....	Bahudhānya, Vaiśākha, śu. di. 2, Friday.	Do. ..	In modern characters. States that the mukha-maṇḍapa of the temple was built by Pallapōtu Sarvēśam, at the bidding of the god Raṅganātha in a dream, to perform this sacred service (kayiṅkarya).

B.--Stone inscriptions copied in 1917--*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
858	On the south wall in the Yudhishṭhiréśvara temple at **Mahendragiri** (Mandasa estate, Ganjam district).	....	....	....	Telugu ..	Much damaged. The names Madhurantaka and Rajendra-[Chōla] appear at the beginning of the inscription.
859	On the west wall in the same place.	....	....	....	Mixed characters (Nāgarī and Grantha).	Much damaged.
860	On the inner gōpura (right of entrance) of the Subrahmaṇya temple at **Tirupparankunram** (Madura taluk and district).	....	....	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiśakha, ba. di. saptami, Saturday.	Telugu ..	Gives a detailed genealogy of the chiefs of Chenji (i.e. Gingee) and states that Varadappa-Nāyaka of this family gave some land and a golden palanquin (amḍaḷa) to the god Kumārasvāmin on his way back from Sētu (i.e. Rāmēśvaram) whither he had gone on a pilgrimage.
861	In the same place, left of entrance.	....	....	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiyaśi 22, ba. di. saptami, Saturday.	Tamil	Gives the same genealogy as the above. Registers the gift of a golden palanquin (daṇḍigai) and the provision for service in the central shrine on the day of Paurṇamai in the month of Kārttika to Kumārasvāmi in the sacred place of Tirūpparaṅguṇram.
862	On a slab set up at the maṇḍapa near the hill at **Marugaltalai** (Tinnevelly taluk and district).	....	....	1037, Ādi 15, Kumbha, Amṛita-yōga.	Do.	In modern characters. Mentions the temple of Śāstā and certain private individuals of Kumbakkōṭṭai.
863	On the rock within the Ayyaṇār temple on the hill at **Kalugumalai** (Koyilpatti taluk, same district).	Pāṇḍya ..	Maṟañjaḍaiyaṉ	35 + 7th year ..	Vaṭṭeḻuttu ..	Gift of money for 20 sheep for a lamp to an image caused to be made by a Brahman named Madiśaṅkaraṇārāyaṇa, a nagarattār residing in Tiruchchuriyal. The money was deposited with the residents of Tiruṇechchuṟa-Pērūr.
864	In the same place	....	....	....	Do. ..	A portion built in. Mentions Kuraṇḍi [Hara]-Chandradēvar and Guṇakīrtti.
865 to 869	On the Pañchapāṇḍava beds in the cavern on the Siddharmalai hill at **Mettuppatti** (Nilakkottai taluk, Madura district).	....	....	....	Brāhmī.	....

C.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the first prakāra of the Vikrama-Chōḷīśvara temple at **Tukkachchi** (Kumbakonam taluk, Tanjore district).	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	+ 1st year, Vaigāśi 12, Friday.	Tamil ..	As the income from the dēvadāna gifts made by Śēndamaṅgalam-uḍaiyār chief of Vikrama-Chōḷanallūr alias Irumāpūṇḍūy in Tirunaraiyūr-nāḍu a subdivision of Uyyakoṇḍār-vaḷanāḍu were not properly collected and was insufficient to meet the requirements of the temple, Śīrāṇḍaṉ Muṉaiyadarayaṉ one of the hereditary watchmen of the village made a gift of land for worship, offerings, function and supply of flower garlands to the temple of Vikrama-Chōḷīśvara.
2	On the same wall	Do. ..	[Tribhuvanachakravar]tin Tribhuvanavīradēva, 'who having taken [Madurai] (Madura), Karuvūr, Iḷam (Ceylon) and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Mīna, śu. di. saptami, Monday, Rōhiṇi.	Do. ..	Gift of lamp to the temple of Vikrama-Chōḷīśvaramuḍaiyār at Vikrama-Chōḷanallūr in Tirunaraiyūr-nāḍu a subdivision of Uyyakkoṇḍār-vaḷanāḍu, by Arayaṉ Rājarājadēvaṉ alias Muṉaiyadaraiyaṉ of Gidaṅgil in Vijaiyarājēndrachōḷa-nāḍu a subdivision of Ōymā-nāḍu a district of Jayaṅgoṇḍa-Chōḷamaṇḍalam.
3	On the inner gōpura of the same temple, left of entrance.	..	....	....	Do.	Damaged and incomplete. Mentions Śiṅgarirāja son of Ōbuḷurāja who calls himself Nandyālapuravaḷādīsaṉ.
4	In the same place	..	....	Īśvara, Āvaṇi 29 ..	Do.	Records the gift of the image of Pallakkuśōkkar to the temple of Vikrama-Chōḷīśvara-tambirāṉār at Tukkaiāṭchi by a certain Raṅgayyaṉ agent of Gaṇapati Ayyaṉ son of Aḷagappa Ayyaṉ minister of Kaṭṭaṉirāya-Mahārāyar.
5	On the first gōpura of the same temple, right of entrance.	..	....	....	Do.	In modern characters. States that the length of the rod for measuring dry lands was fixed at 16½ feet during the time of Sāmanta-Nāyakkar Ayyaṉ.
6	On a slab set up in a garden in the same village.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	4th year	Do	Gift of land free of taxes by the great assembly of Vijayarājēndra-chaturvēdimaṅgalam in Tirunaraiyūr-nāḍu a subdivision of Uyyakkoṇḍār-vaḷanāḍu to the temple of Teṉ-Tirukkaḷaṭṭi-Mahādēva at Kulōttuṅgaśōḷanallūr for the recitation of Tiruppadiyam. Quotes the 30th year of Kulōttuṅga-Chōḷadēva.
7	On the east wall of the Tāyumāṉasvāmin shrine, at **Lakshmipuram** hamlet of Ramnad (Ramnad taluk and district).	..	....	....	Do.	In modern characters. Records that the great Śaiva saint Tāyumāṉavar obtained his emancipation in Śaka 1584, Subhakṛit, Tai, Monday, Viśākha.
8	On the south wall of the central shrine in the Puṇyanāthasvāmin temple at **Tiruvidavayal** (Nannilam taluk, Tanjore district).	..	....	....	Do.	The 11 verses of Dēvāram sung by the Saint Tirumāṉasambaṇḍa in praise of the sacred Viḍaivāi (i.e., Tiruviḍaivāyal) are engraved.
9	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do.	Gift of money for a lamp to the temple of Tiruviḍaivāyil-Uḍaiyār near Puḍukkuḍi in Maṅgaḷa-nāḍu a subdivision of Arumoḻidēva-vaḷanāḍu.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	4th year Tulā, śu. di. saptami, Thursday, [Uttarāshāḍha].	Tamil ..	Registers a gift of land for the maintenance of those who looked after the shrine (tiruppaḷḷi-arai) wherein Tirumurai (i.e., Dēvāram) was consecrated in the Tiruttoṇḍattogaiyaṉ-guhai (cave) and those who had to recite Tiruppaṭṭu (hymns), by a dēvotee belonging to the lineage of the Muḍaliyār Tiruvaiyāruḍaiyār residing in Tirumuraittēvarachchelvaṉ-guhai (cave) situated within the monastery (guhai) belonging to the lineage of the king (dēvar) Narasiṅgadēva in the temple of Tiruttoṇipuram-uḍaiya-Nāyaṉār at Tirukkaḷumaḷam in Kaḷumaḷa-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu. The Tiruttoṇḍattogaiyaṉ-guhai was founded by Āṉamaṅgalamuḍaiyāṉ Araiyaṉ Vāḍuganāḍaṉ alias Śeṉṉavaraiyar for the merit of Vāṉādarāyar.
11	On the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷa[dēva]	5th year	Do.	Damaged. Gift of money for oil-bath and offerings to the image of Ṛishabhadēva set up in the temple by a native of Iṅgaṉāḍu.
12	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachak-[ravartin] Vikrama-Chōḷadēva.	8th ,, ...	Do.	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Gift of money for supplying oil to the temple of Tiruviḍaivāyil-uḍaiyār in Maṅgala-nāḍu a subdivision of Arumoḷidēva-vaḷanāḍu.
13	Do.	Do. ..	Rāja[kēsarivarman alias Tribhuvanacha-kravartin Kulōt]tuṅga-Chōḷadēva.	39th ,, ...	Do.	Damaged. Registers a sale of land to the same temple. Begins with the introduction ஸ்வஸ்திஸ்ரீ etc.
14	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Maruḍai (Madura) and Īḻam (Ceylon).'	14th ,, ...	Do.	Stones out of order. Gift of money for a lamp.
15	Do.	..	....	....	Do	Much damaged. Seems to record a gift of money for burning a lamp.
16	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	19th year	Do.	Gift of money for a lamp by a dancing girl residing in one of the hamlets of Virudarāyabhayaṅkarapuram in Tiru ochchō-nāḍu a subdivision of Arumoḷidēva-vaḷanāḍu.
17	Do.	Do. ..	Do. do. ..	5th ,, ...	Do.	Incomplete. Mentions Puḍarkuḍi the hamlet of Jayatuṅga-chaturvēdimaṅgalam in Maṅgala-nāḍu a subdivision of Arumoḷidēva-vaḷanāḍu.
18	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-[Chōḷa]dēva.	4th ,, ...	Do.	Gift of 18 kāśu for burning a twilight lamp in the temple of Tiruviḍaivāyir-Āḻvār.
19	Do.	Do. ..	Do. do.	(Indistinct) śu. di. Monday, dvādaśi, Tiruvādirai, (Ārdrā).	Do.	Unfinished. Registers a sale of land by the members of the assembly of Virudarājabhayaṅkara-chaturvēdimaṅgalam in Iṅga-[nāḍu] a subdivision of Arumoḷidēva-vaḷanāḍu.
20	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	9th year ..	Do.	Gift of a twilight lamp by Dukkaiyāḻvār to the temple of Tiruviḍaivāyil-Uḍaiyār. Mentions Tiruchcharai in Śerrūr-kūrram a subdivision of Tirunaraiyūr-nāḍu.
21	On the same wall	Do. ..	[Tribhuvanacha]kravartin Kulōttuṅga-Chōḷadēva.	[10]th ,, ..	Do.	Gift of money for a lamp to the same temple by Śivalōka-muḍaiyaṉ Tiruvēgambamuḍaiyaṉ chief of Taṉjāvūr. The Brahman of the temple received the money and agreed to burn the lamp.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	On the same wall	Chōḷa ..	Kulōttuṅga-Chōḷadēva	9th year ..	Tamil	Incomplete. Gift of money for a lamp to the temple by a washerman in Neḍumaṇal alias Maḍanamañja[ri]-chaturvēdimaṅgalam a brahmadēya in Neṇmali-nāḍu.
23	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ..	Do. ..	Gift of money for a lamp by a native of Viḍaiyapuram alias Virudarājabhayaṅkarapuram in Takkaḷūr-nāḍu, a subdivision of Arumoḷidēva-vaḷanāḍu. The money was received by the Śivabrāhmaṇa and the Māhēśvara-Āryas.
24	Do.	Do. .	Do. do.	40th year, Ṛishabha, ba. di. Wednesday, pañchamī, Mūla.	Do. ..	Incomplete. Sale of land to the temple of Tiruppaḷḷiśvaramuḍaiya-Mahādēva by the members of the great assembly of Virudarājabhayaṅkara-chaturvēdimaṅgalam a brahmadēya in Iṅga-nāḍu a subdivision of Arumoḷidēva-vaḷanāḍu. Mentions Viḷakkōlimaṅgalam.
25	Do	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took Madurai (Madura).'	9th year	Do.	Gift of 40 kāśu to the temple of Tiruviḍavāyil-Uḍaiyār by a lady of Kōmapuram.
26	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Do.	Do.	Gift of money for a lamp by Ambalattāḍi Poṉṉambalakkūttaṉ, chief of Kōṭṭūr.
27	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	Do.	Do.	Gift of 4 kāśu for a lamp by Nārāyaṇaṉ Ārūrpiḍāraṉ, a native of Tiruchchaṟai in Tirunaṟaiyūr-nāḍu.
28	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	Do.	Do.	Records that the Śivabrāhmaṇa of the temple received 12 kalam of paddy from a certain Koṟṟiyammai and agreed to measure annually 3 kuṟuṇi of paddy as interest for providing offerings during the festival in the month of Śittirai.
29	Do.	Do. ..	Do. do.	Do.	Do	Records the gift of 28 kalam of paddy by the lady mentioned in No. 28 above for feeding the dancing girls during the Śittirai-festival. The expenditure had to be met from the annual interest of 7 kalam, the rate of interest being three kuṟuṇi per kalam.
30	Do.	Do. ..	Do. do.	Do.	Do.	Records a similar transaction as in No. 28 above. In this case the interest was also 3 kuṟuṇi per kalam.
31	Do.	Do. ..	Do. do.	10th year	Do.	Gift of 16 kāśu for 8 lamps.
32	Do.	Do. ..	Do. do.	11th ,, ...	Do.	Gift of paddy by the lady mentioned in No. 28 above for offerings to the same temple.
33	On the left of entrance into the same temple.	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	7th ,, ...	Do.	States that the images of Śokkakkūttar, Nāchchiyār and Tirujñānamperrapiḷḷai, got prepared in the 6th year by certain merchants of Viḍayapuram alias Virudarājabhayaṅkarapuram were set up in the temple and provision was made for offerings etc., to these images out of the temple treasury.
34	On the east wall of the central shrine in the Kadambavanēśvara temple at Kadambarkoyil (Kulittalai taluk, Trichinopoly district).	Vijaya-nagara.	Viru[ppaṇa] son of . . . . . uḍaiyar.	....	Do.	End lost.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the south wall of the same shrine.	..	....	Śaka 1432, Āṅgira, Paṅguṇi 2.	Tamil	Damaged. Seems to record a gift of land in Maṇattaṭṭai to the temple of Tirukuḍambandurai-uḍaiya-Tambirāṉār for the morning worship, by the śeṭṭis of the 56 countries: Kavirai, Kaṉṉaḍiyar and Tamiḻ śeṭṭis.
36	On the east wall of the maṇḍapa in front of the same shrine.	Vijaya-nagara.	Vīrapratāpa Vīra-Kṛishṇadēva-Mahārāya	Śaka 1444, Chitra-bhānu, Karka-ṭaka, ba. di. dvādaśī, Sunday, Aruṇa-yōga, Ārdrā.	Do.	Built in at the end. Records that Anantāḻvārpiḷḷai son of Kuravaśēri Śriraṅgarāja made a gift of [Kuḷitta]ṇḍalai-śīrmai alias Gaṇapatinallūr in Mikōṭṭu-nāḍu a subdivision of Teṉkarai Rājagambhīra-vaḷanāḍu, the country (śīrmai) assigned to him, for repairs to the gōpura, to the surrounding walls and the maṇḍapa and for festivals in the temple of Tirukkaḍambandurai-uḍaiya-Nāyaṉār.
37	On a slab built into the north wall of the same maṇḍapa.	..	..	....	Do.	Damaged. Records that a certain [Aru]ḷperrāḍēvar whose figure is cut above built the stone temple to Vāgaivāy-Uḍaiyār. The characters may be referred to the 10th century.
38	On the west wall of the Mātaliśvara-svāmin temple at **Madarvelur** (Shiyali taluk, Tanjore district).	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	19th year, Siṁha, ba. di. tṛitīya, Wednesday, Rēvati.	Do.	Gift of land to the temples of Mātuliśvaram-Uḍaiyār and Vikrama-Chōḷiśvaram-Uḍaiyār at Mātulivēḷūr alias Akalaṅka-chaturvēdimaṅgalam in Veṇvaṇayūr-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu by the great assembly for offerings and repairs.
39	On the south wall of the central shrine in the Vṛiddhagirīśvara temple at **Vriddhachalam** (Vriddhachalam taluk, South Arcot district).	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva I.	5th year	Do.	The conquests extend only as far as Ceylon in the introduction. Gift of gold for a lamp by Śembiyaṉ-dēvaḍigaḷār daughter of Paḻavēṭṭaraiyar and wife of Muṉṉai Vallavaraiyar to the temple of Neṟkuppai Tirumuḍukuṉṟam-Uḍaiya-Mahādēva at Paruvūr-kūṟṟam of Iruṅgōḷappāḍi a subdivision of Vaḍagarai Rājēndrasiṁha-vaḷanāḍu.
40	Do.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	18th ,, ...	Do.	Incomplete. Gift of land by the residents of Neṟkuppai to the temple of Mahādēva at Neṟkuppai alias Muḍukuṉṟam in Paruvūr-kūṟṟam a subdivision of Rājarāja-vaḷanāḍu alias Iruṅgōḷappāḍi on the northern bank, for reciting the Tiruppadiyam hymns.
41	Do.	Do. ..	Rājakēsarivarman alias Rājarāja I ..	[29]th ,, ...	Do.	Gift of 90 sheep for a lamp by a certain Miḻaḍaiyār Kaṉṉaraṉ Mādēvaḍigaḷār to the same temple.
42	Do.	Do. ..	Rājarājavarman alias Rājarājadēva (Rājarāja I).	Lost	Do.	Damaged. Seems to record a gift of paddy to the same temple.
43	On the west wall of the same shrine.	Do. ..	....	....	Do.	Built in at the bottom. A portion of the historical introduction of Rājēndra-Chōḷa I is preserved.
44	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva I.	4th year	Do.	Built in at the bottom. Seems to record a gift of land to the same temple by the residents of Neṟkuppai for reciting the Tiruppadiyam hymns.
45	On the south wall of the maṇḍapa in front of the shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva I.	24th ,, ...	Do.	A number of persons residing in Maṇalūr in Paruvūr-kūṟṟam a subdivision of Iruṅgōḷappāḍi agreed to supply annually 4 cloths to the cooks of the temple for covering (?) (vāy-kaṭṭu) the food.
46	On the same wall	Do. ..	Parakēsarivarman	15th ,, ...	Do.	Gift of money for a lamp by a native of Paravēḷūr. The money was received by the assembly of Arikulakēsari-chaturvēdimaṅgalam for supplying ghee for the lamp.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the same wall	Chōḷa ..	Parakēsarivarman	12th year .. .	Tamil ..	Records that the temple (śrīkōyil), the snapana-maṇḍapa, the gōpura, the verandah (śuṟṟālai) and the shrines for the minor deities were constructed by Śembiyaṉ-Mahādēviyār, mother of Śrī-Uttama-Chōḷa, daughter of Maḻaperumāṉaḍigaḷ, and queen of Gaṇḍarāditta-dēvar son of Parāntakadēva alias Periyaśōḻaṉār and registers the gift of gold ornaments and silver vessels to the temple by Uḍaiyapirāṭṭiyār.
48	Do.	Do. ..	Rājarāja-Rājakēsarivarman (Rājarājadeva I).	15th year	Do. ..	Gift of a head-ornament (śrīmuḍi) set with jewels by the queen mentioned in No. 47 above.
49	Do.	Do. ..	Rājarājakēsarivarman (Rājarāja I). ..	7th year	Do. ..	Gift of 90 sheep for a lamp and a lamp-stand by Malaiyavvai-dēviyār daughter of Pottappichchōḻar Śattiyaraiyar and queen of the Iruṅgōḷa Prithipati Amaṉimallar.
50	Do.	Do ..	Rājarājakēsarivarman alias Rājarājadēva I.	25th year	Do. ..	Gift of money by certain private individuals for reading . . . . . in the temple of Tirumudu-guṉṟam-Uḍaiyār. Iruṅgōḷappāḍi is here stated to be a subdivision of Rājēndraśiṅga-vaḷanāḍu.
51	Do.	Do. ..	Parakēsarivarman	16th ,, ...	Do. ..	Gift of land and cooking utensils for providing offerings in the evening, by Iruṅgōṉār Nāraṇaṉ Prithipatiyār to the temple of Tirumuduguṉṟam-Uḍaiyār.
52	On the north wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Tribhuvachakra vartin Rājarājadēva.	6th ,, ...	Do. ..	The introduction commences with the words பூமாலிய பொழி-வெழுந், etc. Records a number of gifts of lamps to the same temple.
53	On the same wall		....	10th ,, and 269 days.	Do. ..	Records the gift of 35 *vēli* of land as *dēvadāna* in Peṇṇāgaḍam alias Muḍigoṇḍaśōḻa-tirappu in Mērkā-nāḍu a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.
54	Do.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa dēva I.	20th year	Do. ..	Gift of land for monthly festivals, *tiruvādirai* festival, *pañchagavya* and other requirements of the temple of Tirumuduguṉṟamuḍaiya-Mahādēva at Neṟkuppai in Paruvūr-kūṟṟam a subdivision of Iruṅgōḷappāḍi in the district of Rājēndraśingha-vaḷanāḍu, by Maṇalūrkiḻavaṉ for the prosperity of Rājēndra-Chōḷadēva.
55	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār Rājādhi rājadēva.	32nd ,, ...	Do. ..	Begins with the introduction திங்களெர்வரா, etc. Gift of 32 cows for a lamp by Amaṉimallaṉ Paḷḷikoṇḍāṉ alias Mārvattumālai, a native of Vijayapuram in Vijayapura-kūṟṟam of Mēlkaraikkāḍu to the temple of Tirumudu-guṉṟam-Uḍaiyār. The king is surnamed Jayaṅgoṇḍa-śōḻaṉ.
56	Do.	Do. ..	Parakēsarivarman	12th ,, ...	Do. ..	Gift of 45 sheep for half a lamp to Sūryadēva of Tirumudu-guṉṟam and oḷattaṇḍu and a copper-pot by Kāvidikkuḍi Kulamāṉāṉ Kūttaṉ, a native of Neṟkuppai.
57	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do. ..	Assignment of land to a private individual by the residents of Neṟkuppai who had received the same from (king) Uttama-Chōḷa as a *dēvadāna* on perpetual tenure for the supply of sandal paste, dammar, and the bath requisites on the uttarāyaṇa, dakshiṇāyana and the monthly saṅkramaṇa days.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyar Rājēndradēva.	5th year	Tamil	Begins with the historical introduction commencing with the words ಶ್ರೀಮತ್ತ್ರಿಭುವನ, etc. Registers a sale of land by the residents of Vayalūr in Paruvūr-kūṟṟam in Iruṅgōḷappāḍi in the district of Vaḍagarai Rājēndrasiṅga-vaḷanāḍu to the temple of Tirubrahmīśvaramuḍaiya-Mahādēva in the same village.
59	Do.	Do. ..	Parakēsarivarman	13th ,, ...	Do. ..	Gift of dry land below the tank by the residents of Neṟkuppai to Sūryadēva at Tirumuḍuguṉṟam. This land was subsequently converted into a wet land by the individual mentioned in No. 56 above.
60	Do.	..	Tribhuvanachakravartin Koṉeriṉmaikoṇḍāṉ.	10th year and 217 days.	Do. ..	Gift of lands free of taxes as a dēvadāna to the temple of Tirumuḍuguṉṟam-Uḍaiyār of Paruvūr-kūṟṟam in Iruṅgōḷappāḍi. The lands were variously situated in Edirilisōḷanallūr, a hamlet of Muḍigoṇḍasōḷa-chaturvēdimaṅgalam in Mērkā-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, Iḷamaṅgalam alias Anapāyanallūr and Śāṟṟukkūḍal alias Vikramasōḷanallūr.
61	On the third gōpura of the same temple, right of entrance.	..	....	6th year	Do. ...	Registers that as the existing dēvadāna lands of the temple of Tirumuḍuguṉṟam-Uḍaiyār were inadequate for meeting the expenses of the temple, lands in lieu thereof and for feeding the Māhēśvaras in the Vikramasōḷaṉmaṭha within the temple were, at the instance of Sōḷakōṉār, given over in Śāṟṟukkūḍalūr alias Sinthāmaṇinallūr in Paruvūr-kūṟṟam in Iruṅgōḷappāḍi. These lands formed into a village named Vikramasōḷanallūr.
62	In the same gōpura, left of entrance	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	25th year Kumbha, śu. di. trayōdaśi, Sunday, Pūram.	Do	Gift of 32 cows and a bull for a lamp and a lamp-stand to the temple by a native of Kuḍalūr in Mērka-nāḍu.
63	In the same place	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do.	The historical introduction begins with the words ಯಸ್ಯ ಯಸ್ಯ, etc. Records with the same details the transactions referred to in No. 61 above. The king was seated on the seat called Sōḷakōṉ in the private apartment within the temple at Vīranārāṇa-chaturvēdimaṅgalam.
64	Do.	Do ..	Do. do.	4th ,, ...	Do.	Damaged. Begins with the same historical introduction. Gift of land for offering pudding-cakes on Sundays.
65	On the north wall of the kitchen in the same temple.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	16th year, Rishabha, śu. di. saptami, Monday, Uttiram.	Do.	Gift of 96 sheep for a lamp by a native of Jananāthachaturvēdimaṅgalam, a brahmadēya of Viḷuppuram in Paṇaiyūr-nāḍu.
66	On the second gōpura of the same temple, right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	8th year, Tulā, śu. di. tritīya, Saturday, Rōhiṇi.	Do.	Gift of an ornament (?) tiru-abhishēkam by Arayaṉ Sundarattōḷuḍaiyaṉ Kūpakarāyaṉ, a native of Nāḷkuricchi in Pāṇḍi-maṇḍalam to the temple of Tirumuḍuguṉṟamuḍaiya-Nāyaṉār in Paruvūr-kūṟṟam in Iruṅgōḷappāḍi-nāḍu a subdivision of Mērkā-nāḍu in the district of Vaḍagarai Virudarājabhayaṅkara-vaḷanāḍu.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	In the same place	..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	6 + 1st year and 55 days.	Tamil ..	Gift of land, free of taxes, by Mahābali-Vāṇarāyar for a flower-garden called Rājākkaṇāyaṉ-tirunandavanam called after the king in Oḍḍaṅkurichchi (which is) the boundary of Erumāṉūr in Paruvūr-parru.
68	Do.	Vijayanagara.	Pratāpa Dēvarāya-Mahārāya, son of Vīra-Vijayarāya-Mahārāya.	Śaka 1367, Krōdhana, Mīna, śu. di. dvādaśī Thursday, Maghā.	Do	Remission of taxes levied on śeṭṭis, kaikkōḷas, and various other castes immigrating to Tirumuḍuguṉṟam which belonged to the temple.
69	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	2nd year, Vṛischika, ba. di. trayōdaśī, Sunday, Aśvati.	Do.	Gift of 96 sheep for a lamp by the hereditary watchman of the temple of Tirumuḍuguṉṟa-Nāyaṉār. Mentions the measure Dēvaśrayaṉ.
70	Do.	..	....	Raktākshi, Śittirai 15.	Do.	Gift of the village of Nṛipanārāyaṇanallūr for worship and repairs to the temple of Tirumuḍuguṉṟa[muḍaiya]-tambiṟāṉār by a certain chief Kachchiyarāyaṉ who bears a number of birudas. Mentions a certain Narasayya-dēva.
71	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ Vikrama-Pāṇḍyadēva.	8th year and 106 days.	Grantha and Tamil.	Begins with the words Samastabhuvanaikavīra etc. Records a gift of land for conducting worship and offerings at the service called Vikrama-Pāṇḍyaṉ-śandi called after the king, on the day of the asterism in which he was born. Virudarājabhayaṅkara-vaḷanāḍu is herein stated to belong to Chōḷa-maṇḍalam.
72	Do.	Do. ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ Sundara-Pāṇḍyadēva.	13 + 1st year ..	Do. ..	The inscription begins with an introductory verse in Sanskrit in praise of Muppiḍi-kshmāpati, king of Vikrama-siṁha-paṭṭaṇa. Assignment of money levied as taxes from a number of villages for conducting the service established in the temple founded by the elder brother of the king and called after Muppiḍi-Nāyaka one of the ministers of Kākatīya Pratāparudradēva.
73	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñ-jiṅgadēva.	10th year, Siṁha, śu. di. pañchami, Monday, Rēvati.	Tamil	Damaged and unfinished. Gift of a gold forehead plate set up with jewels to Tirumuḍuguṉṟamuḍaiya-Nāyaṉār by Avaṇi-ālappiraṇḍāṉ alias Kō-Peruñjiṅgadēva of Kuḍal in Kīḻ-Āmūr-nāḍu a subdivision of Tirumuṉaippaḍi-nāḍu in expiation (of the sin) of [having killed] (?) . . . Kēśava, Harihara-Daṇḍanāyaka and other Daṇḍanāyakas of the Hoysaḷa king in the battle field at Perumbalūr and of having seized by force their ladies and treasure. This ornament was called Avaṇi-ālappiraṇḍāṉ and was placed on the image of the god with the chanting (?) of the Sanskrit verse. चारुरत्नमयम् पद्मवन्यवनसम्भवः [।*] दिदेश त्रिदशेशाय श्रीवृद्धगिरिवासिने [॥*]

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	In the same place	..	....	..	Tamil verse ..	Records the Tamil verses, composed by various authors whose names are given, eulogising certain Kāḍava chiefs. These were engraved on the Gaṇḍarāditta-gōpura (tiruvāśal) under orders of Araśanārāyaṇaṉ Ālappiraṇḍaṉ Vīraśēkhara alias Kāḍavarāyaṉ. One of the verses records that in Śaka 1108 (= 1186 A. D.) Ālappiraṇḍaṉ Vīraśēkharaṉ alias Kāḍavarāyaṉ son of Araśanārāyaṇaṉ Kachchiyarāyaṉ alias Kāḍavarāyaṉ destroyed Kuḍal belonging to Karkaḍaga-Mārāyaṉ and also the country of Adiyumāṉ.
75	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	4 + 1st year ..	Tamil	Unfinished. Gift of land free of taxes, in Pagaḍaṅguḍi in Paruvūr-parru consisting of thirty shares, in the name of the king, by Tirumāliruñjōlainiṉṟāṉ alias Maḷavarāyaṉ, the chief of Nā[ḍ]kuruchchi in Śevvirukkai Śembu-nāḍu in Pāṇḍi-maṇḍalam. Out of these, 24 brahmans of the agaram Kulaśēkhara-chaturvēdimaṅgalam received one share each, and the Nāyaṉmār two; two were assigned for Vēda-vṛitti, one for Vaidya-vṛitti, and one for Purāṇa-vṛitti. These brāhmaṇas had probably to do some service for the Vikrama-Pāṇḍyaṉ śandi by turns of eight.
76	On the same gōpura, left of entrance	..	Do. do.	5th year and 184 days.	Do.	Gift of taxes levied from the villages of Seṉṉiyanallūr alias Rajakkaṇāyanallūr and Śemba[ḷ]likurichchi alias Marukaṇai-toḍaḍa-Pāṇḍiyanallūr for offerings and for the Rājakkaṇāyaṉ festival instituted in the temple in the name of the king. The document is signed by Dōvaṉ Pallavarāyaṉ of Aḍaṅgarimaṅgalam in Muttūr-kūṟṟam in Pāṇḍimaṇḍalam.
77	In the same place	..	Do. do.	3rd year and 220 days.	Do.	Records that a certain private individual was appointed to serve as maṇḍapa-kottu in the temple receiving tūṇi padakku of paddy everyday.
78	Do.	Pāṇḍya ..	Māṟavarman Parākrama-Pāṇḍyadēva ..	14th year, Mēsha, śu. di. tritīyā, Monday, Rōhiṇi.	Do.	Unfinished.
79	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	7th year	Do.	Gift of land in Erumaṉūr in Paruvūr-parru for maintaining the Vikrama-Pāṇḍyaṉ flower-garden founded by Maḷavarāyar in the name of the king.
80	Do.	Pallava ..	Sakalabhuvanachakravartin Avaṇiāḷappiraṇḍāṉ alias Kōpperuñjiṅgadēva.	11th year and 113 kottu days.	Do.	Gift of a gold forehead plate to Tirumuḍuguṉṟamuḍaiya-Nāyaṉār by Perumā[ḷ]-pi[ḷḷ]ai alias Śōḷakōṉār one of the mudalis of the king.
81	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	5th year and 184 days.	Do.	Connected with No. 76 above. Registers the remission of taxes in the villages of Śeṉṉiyanallūr and Śemba[ḷ]likurichi in Paruvūr-parru.
82	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	[3]rd year, Makara, śu. di. trayōdaśi, Monday, Pushya.	Do.	Gift of 32 cows and one bull for a lamp to the temple by Malaipperumā[ḷ] alias Kanakarāyaṉ, son of Kulōttuṅga-vōḷāṉ, chief of Maṇañjēri near Kōḍikkulam Vaḍagarai Virudarājabayaṅkara-vaḷanāḍu. Mentions the measure Dōvāśriyaṉ.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	In the same place	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	6th year, Mīna, ba. di. shashṭi, Wednesday, Mūla.	Tamil	Gift of land for offerings and flower-garlands in Urrukkuricheri alias Ādanūr in Kūḍal-nāḍu a subdivision of Virudarājabayaṅkara-valanāḍu by Kūḍal Āḷappirandān Āḷagiya Śīyan Kōpperuñjiṅgan of Tirumunaippāḍi Kil-Āmūr-nāḍu.
84	Do.	Pāṇḍya	Tribhuvanachakravartin Kōṉerimaikoṇḍān Sundara-Pāṇḍyadēva.	13 + 1st year and 237 days, Kumbha, śu. di. trayōdaśī, Monday, Pushya.	Do.	Gift of lands in and taxes on Taṇḍalaipuliyūr for offerings at the service called Kōdaṇḍarāman-śandi after the king for conducting the festival on the day of the asterism Pushya in which the king was born, for perpetual lamps, for repairs and for maintaining the flower-gardens founded by Āṇḍār Uyyakkoṇḍār on behalf of Kāliṅgarāyar and Uḍaiya-Nāyaṉār.
85	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva.	3rd year [Simha], śu. di. daśamī, Monday, Pushya.	Do. ..	Gift of 32 cows for a perpetual lamp to the temple by one of the agambaḍi-mudalis of Arasūrudaiyān Seṅganivayan Śōḷakōṉār. Mentions the ghee measure Dēvaśrayan.
86	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍān Vikrama-Pāṇḍyadēva.	5th year and 181 days.	Do. ..	Gift of land inclusive of all taxes for offerings at the service called Rājakkaṉāyan-śandi after the king. This land was determined as excess in the course of a resurvey conducted by Śōḷakōṉ in the fifth year with reference to certain lands given to certain servants of the temple. The order was passed when the king was pleased to stop at Perumbaṟṟappuliyūr (i.e., Chidambaram).
87	Do.	....	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍaṉ.	5th year	Do.	Contents almost the same as above. The full name Vikrama-Pāṇḍyaśōḷaṉ is given herein.
88	Do.	....	Do. do.	5th year and 157 days.	Do.	The contents same as in Nos. 86 and 87 above. This inscription further records the remission of taxes on the lands enjoyed by the servants of the temple after the survey.
89	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[1]3 + 3rd year ..	Do	Gift of 97 sheep for a perpetual lamp by Gaṭṭidēvaṉ alias Sundara-Pāṇḍya Kachchiyarāyaṉ. Mentions the measure Dēvaśriyan-kā.
90	Do.	Vijayanagara.	Kamapaṇa-Uḍaiyar, son of Bukkaṇa Uḍaiyar.	Śaka 1295, Ānanda, Rishabha, śu.di. daśami, Monday, Punarvasu.	Do.	Damaged. Registers that the managers of the temple authorised a certain Tēṟiyarāyar Viraśēkharamuḍaiyaṉ alias Kachchiyarāyar to expend 400 kalams of paddy per day out of the tirukkāvaṇam.
91	Do.	Do.	Praudhadēvarāya-Mahārāya, son of Vira-Vijayarāya-Mahārāya.	Śaka 1352, Saumya, [Karkaṭaka], śu. di. shashṭi, Monday, Uttiram.	Do.	Records the rates of taxes in grain and money to be levied from the kaikkōḷar, tandirimār and other castes in certain villages. The people were assembled in the Vidiviṭaṅkaṉ tirukkāvaṇam.
92	Do.	Do.	Pratāpadēvarāya, son of Vira-Vijayarāya.	Śaka 1351, Saumya, Mēsha, ba.di. shashṭi, Sunday, [Uttiram.]	Do.	Unfinished and damaged. Seems to record a compact agreed upon by the Valaṅgai and Iḍaṅgai castes that they would inflict corporal punishment on those who helped the tax collectors of the king and the Brahman landholders in the collection of taxes by coercive measures and who consented to write the accounts.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
93	On the south wall of the *maṇḍapa* in front of the central shrine in the Svarṇapurīśvara temple at **Kugaiyur** (Kallakurichchi taluk, South Arcot district).	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the **Pāṇḍya**.'	6th year, Makara, śu. di. daśami, Hasta.	Tamil ..	Registers that Kūguḍaiyāṉ Iraṇaṉ Poṉparappiṉāṉ alias Rājarāja Kōvalarāyaṉ set up the image of Poṉparappiṉa-Īśvaramuḍaiya-Nāyaṉār, constructed the stone temple, the Śrī-Kailāsa of the village Kūgaiyūr, the arddha-maṇḍapa, the snapana-maṇḍapa, the nṛitta-maṇḍapa, the first prākāra and the gōpura, the second prākāra and the gōpura and made a gift of land for offerings and to the Brāhmaṇas of the temple. Kūgaiyūr was situated in Naraiyūr-kūṟṟam, a subdivision of Maḷāḍu alias Jananātha-vaḷanāḍu.
94	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura and the crowned head [of the **Pāṇḍya**].'	14th year, Makara, śu. di. daśami, Anurādha.	Do. ..	Gift of the village Poṉparappiṉanallūr free of taxes for worship and offerings and the village of Karpūṇḍi alias Tiruñāṉasambandanallūr in Ugaḷūr-kūṟṟam, a district of Vaḍagarai Rājasiṅga-vaḷanāḍu for conducting the festival in the month of Paṅguṇi, to the temple of Poṉparappiṉa-Īśvaramuḍaiya-Nāyaṉār at Kūgaiyūr.
95	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th year ..	Do. ..	Gift of two cows and a calf for a lamp by one of the agambaḍi-mūḍalis of Rājarāja-Kōvalarāyaṉ to the same temple.
96	Do.	..	....	Śaka 1386, Subhānu expired, Tāraṇa current, Āṇi 3.	Do. ..	Records the order of Immaḍi Rāyappa-Nāyaka Timmaya-Nāyaka prescribing the rates of certain dues in grain and money inclusive of those due to the authorities and fixing the same capacity of the measure (marakkāl) according to the old practice throughout the Magadai-maṇḍalam.
97	Do.	..	....	Śaka 1369, Prabhava, Siṁha, ba. di. chaturdhi, Monday, Aśvati.	Do. ..	Registers an order of Vāsudēva-Nāyakar Tirumalai-Nāyakar to the people of Magadai-maṇḍalam fixing the length of the rod for measuring the wet and dry lands for the purposes of assessment. The length of the rod then in use seems to have been very small and the people threatened to migrate elsewhere. The newly prescribed rod is represented on the wall below the inscription.
98	On the north wall of the same *maṇḍapa*.	..	....	Śaka 14**, Raktākshi, Vṛiśchika, Amāvāsyā, Wednesday, Viśākhā.	Do. ..	Gift of Śiṟṟēri, hamlet of Teṉkarai-śīrmai by Eramāṉji Tulukkaṇa-Nāyaka who was ruling over the said śīrmai to the temple of Poṉparappiṉa-Chōḷīśvaramuḍaiya-Nāyiṉār of Kūgaiyūr.
99	On the same wall	..	....	Śaka 1465, Śōbhakṛit, Karkaṭaka, ba. di. daśami, Thursday, Rōhiṇi.	Do. .	Remission of certain taxes for worship (Mahāpūja) in the temple of Poṉparappi-Chōḷīśvaramuḍaiya-Nayiṉār-Tambiṟāṉār for the prosperity of Viśvanātha-Nāyaka by his officers.
100	Do.	Vijayanagara.	Vīrapratāpa Kṛishṇarāya	Śaka 1442, Vikrama, Kanyā, ba. di., daśami, Friday, Pushya.	Do. ..	Damaged. Registers the sale of the privileges of periodical worship to a certain private individual by the managers of the temple of Poṉparappiṉa-Īśvaramuḍaiya-Nayiṉār at Kūgaiyūr in Teṉkarai Naraiyūr-kūṟṟam, a subdivision of Maḷāḍu alias Jananātha-vaḷanāḍu, a district of Magadai-maṇḍalam.
101	Do.	Do. ..	Do.	Śaka 1446, Tāraṇa, Siṁha, śu. di., prathamā, Sunday, [Makha].	Do.	Records a similar transaction to the one in No. 100 above. Mentions Tirumalai-Nāyakar Ayyaṉ and his agent Perumukkil-Nāyakar.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the same wall	..	Tribhuvanachakravartin Kōṇēriṇmai-koṇḍaṉ.	13th year ..	Tamil	Gift of Pullaṅgulam for conducting the service Sundara-Paṇḍyaṉ-śaṇḍi called after the king, for festivals and for repairs to the temple of Poṉparappiṉa-Īśuramudaiyār at Kūgaiyūr in Magadai-maṇḍalam.
103	Do.	..	....	Śaka 1404, Śubha-kṛit expired, Śōbhakṛit current, Vaigāśi 12.	Do ..	Records that excessive and unauthorised taxes were being levied from the people of Teṉkarai-nāḍu and that on this account the people migrated from the country. On representing their grievances to Chikka Parvata-Nāyakkar, he settled that the old custom should prevail in future.
104	Do.	Paṇḍya ..	Raṇamukharāmaṉ Perumāḷ Vira-Paṇḍyadēva.	21st year, Tulā, śu. di., trayōdaśī, Rēvatī.	Do. ..	Gift of the brahman village Peru-Nilā alias Raṇamugarāma-chaturvēdimaṅgalam in Vembār-kuṟṟam consisting of 26 shares at one share each to 24 Brahmans, one share for the Yajurvēda-vṛitti and 1 share for the Purāṇa-vṛitti, by Śōḷappiḷḷai alias Sambuvarāyaṉ of Vēṭṭaikuḍi in Maḷāḍu alias Jananātha-vaḷanāḍu on the southern bank, a district of Magadai-maṇḍalam. The signature of Kulaśēkhara Viḷupparaiyaṉ appears at the end of the record.
105	On the west wall of the Periya-nāyaki Ammaṉ shrine in the same temple.	..	....	Yuva, Vaigāśi 15 ..	Do. ..	Gift of lands in a number of villages in Teṉkarai-śīrmai to Raṅgappayyar brother of Ellamarasayya son of Bellem-koṇḍa Timmayyar for the midday offerings of Periyammai (goddess) by Śūrappavaṇḍāyar and the residents of Teṉkarai-śīrmai.
106	On the east wall of the same shrine.	Vijaya-nagara.	Virapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1483, Durmati, Makara, śu. di.	Do. ..	Gift of the tax talaiyārikkam in Kūgaiyūr-pēṭṭai, for special worship on Fridays in the shrines of Periyammai in the temple of Poṉparappi-Nayiṉār and Oppilāda Ammai in the temple of Pañchākshara-Nayiṉār at Kūgaiyūr, by an agent of Śūrappa-Nāyakkar Ayyaṉ for the merit of adigāram Krishṇappa-Nāyakkar.
107	On the western gōpura of the same temple, right of entrance.	...	....	Sādhāraṇa, Āḍi ..	Do. ..	Damaged. Mentions a gift for the merit of Śūrappa-Nāyaka and Timaya.
108	In the same place	Vijaya-nagara.	Achyutadēva-Mahārāya	Śaka 146[5] Śōbha-kṛit, Āvaṇi 12.	Do. ..	Gift of taxes levied in Kūgaiyūr, for the great worship (mahāpūjā) and repairs in the temples of Poṉparappi-Chōḷīśvaramudaiya-Nayiṉār and Dēvargaḷ-tambirāṉār Sākshināthar at Kūgaiyūr by an agent of Mallappa-Nāyakkar. The name of Achyutadēva is coupled with that of Krishṇadēva-Mahārāya as ruling in the same year.
109	On the same gōpura, left of entrance.	..	....	Śaka 1336, Jaya, Piraṭṭādi 18.	Do. ..	Records an order of Narayya-Nāyakkar to the people of Magadai-maṇḍalam waiving the right of levying varusha-kāṇikkai in the whole paṟṟu governed by him.
110	In the same place	..	....	Śaka 1372, Vibhava	Do. ..	Damaged. Seems to record the remission of certain taxes.
111	On a slab set up in front of the same temple.	..	....	Jaya, Āḍi 9 ..	Do. ..	Damaged. Seems to record a gift of land for conducting worship in the two temples at Kūgaiyūr.

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	On the south wall of the central shrine in the Pañchaksharēśvara temple in the same village.	Vijaya-nagara.	Immaḍi Sadāśivadēva-Mahārāya	Śaka 1468, Virōdhikṛit, Paṅguṇi 29, daśami, Saturday, and Paṅguṇi 23 ba. di. daśami, Mūla, Saṅkramaṇa.	Tamil	Gift of land in Tiruppaṇi-pēṭṭai for repairs to the temple of Dēvaṉ-Tambiraṉār Pañchākṣharanātha by Uratta Pāppa-Nāyakkar agent of Veṅkaṭappayya Veṅgappayyaṉ agent of Śūrappa-Nāyakkar.
113	On the west wall of the same shrine.	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1463, Vijaya, Kumbha, śu. di. Paurṇami, Lunar eclipse, Makha, Thursday.	Do.	Gift of the village of Maṭṭaipāṟai for the merit of the residents of the country of Teṉkarai in Magadai-maṇḍalam to the temples of Pañchaksharanathar and Dēvaga-Tambiraṉār on the occasion of the lunar eclipse.
114	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya	Śaka 1468, Parābhava, Kumbha ba. di., amāvāsyā, Sunday, Aśvati.	Do.	Gift of land in Pulavaṉūrkaḷam in Teṉkarai śīrmai a subdivision of Malāḍu alias Jananātha-vaḷanāḍu in Magadai-maṇḍalam for worship and offerings to the shrine of Ilaiya-Nayiṉār in the temple of Dēvargaḷ-Tambiraṉār in Kugaiyūr, by Vaḍamalai-Nāyakkar son of Śōḍi Pappa-Nāyakkar agent of Śūrappa-Nāyakkar.
115	On the south wall of the same maṇḍapa.	Do.	Tirumalaidēva-Mahārāya, son of Vīra-pratāpa Kṛishṇadēva-Mahārāya.	Śaka 1446, Tāraṇa, Tula, ba. di. ēkādaśi Monday, Hasta.	Do.	Gift of Urattūr as a dēvadāna, free of taxes, for the great worship (mahāpūja) and repairs to the temple of Dēvargaḷ Tambiraṉ Pañchākṣharanādaṉ in Kugaiyūr alias Tambiraṉkōyil by Mṛittyuñjaya-Nāyakkar for the merit of Kṛishṇadēva-Mahārāya and Tirumalai-Nāyakkar Ayyaṉ.
116	On the same wall	Do.	Do. do.	Śaka 1446, Tāraṇa, Dhanus, śu. di. paurṇai, Ārdrā, Sunday.	Do.	Gift of land in Pullaṅguḷam, on the southern bank of the Niva river, in Teṉkarai Naraiyūr-kūṟṟam in Āraṇaḷūr-śīrmai a district of Maḷāḍu alias Jananātha-vaḷanāḍu in Magadai-maṇḍalam by the same donee who is stated to have been the agent of Tirumalai-Nāyakkar.
117	Do.	Do	Do. do.	Śaka 1446, Tāraṇa, Dhanus, śu. di. prathama, Ārdrā, Sunday.	Do.	Gift of land to the Kaikkōḷa servants and the dancing girls of the temples of Dēvargaḷ Tambiraṉāṉ and Pañchākshaṟanādar at Kūgaiyūr by the donee mentioned in No 116 above.
118	On the north wall of the same maṇḍapa.		....	Śaka 1426, Raktākshi, Vṛischika, amāvāsyā, Wednesday, Viśākha.	Do.	Gift of land, free of taxes, in. Kōḍiyappāḍi by Eramañchi Tulukkaṇa-Nāyakkar to the temples of Dēvargaḷ Tambiraṉ and Pañchākshaṟanādar at Kūgaiyūr.
119	On the gōpura of the same temple	..	....	Parābhava, Mīna, ba. di. saptami, Mūla, Sunday.	Do.	Unfinished Seems to record a gift to the shrine of Ilaya-Nayiṉār in the temple of Dēvargaḷ Tambiraṉār for worship, offerings, bathing in oil and lamps by Vadamalai-Nāyakkar agent of Śūrappa-Nāyakkar Ayyaṉ.
120	On a slab set up in front of the same temple.	..	....	..	Do.	On the top of the slab 2 fish and a hook are engraved. Records that the temple of Nāyaṉār Bhagavadi-Āḻvār is under the protection of Mīṇavaṉ Mukkōṟkiḷāṉadigaḷ.
121	On the south wall of the ruined Kailāsanātha temple in the same village.	..	....	Śaka 1506, Tāraṇa, Vṛischika, śu. di. paurṇai, Saturday.	Do.	Seems to refer to a gift of land.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
122	On the south wall of the Rājanārāyaṇa-Perumāḷ temple in the same village.	Saḷuva ..	Bhujabala Tammarāya (i.e. Dharmarāya).	Śaka 1424, Raudri, Kārtigai, 7.	Tamil	Gift of money and land, free of taxes, to the temple of Rājanārāyaṇa-Viṇṇagaram-Perumāḷ at Peruṅgaraiyāṉpāḍi alias Kūgaiyūr in Teṉkarai-Naraiyūr-kūrram in Magadai-maṇḍalam for offerings by Aṇṇama-Nāyakkar in order that Bujabala Tammarāyar might rule the earth.
123	On the same wall	..	....	Raudri, Tai 10 ..	Do.	Gift of land for worship in the same temple and for the festivals of the images of Rāma, Rāghava, Nārāyaṇa and Kṛishṇa, taken in procession by Peruṅgoṇḍai Tammaya-Nāyakkar who repaired the maṇḍapa, set up the stone pillar and the pinnacle, built the surrounding wall and dug the tank.
124	On the north wall of the same temple.	..	....	Śaka 1422, Raudri, Tai 20.	Do.	Purchase of land for the Maḍaiviḷāgam of Rājanārāyaṇa-Viṇṇagar-Emberumāṉ from the temple of Poṉparappiṉa-Chōḷeśvaramuḍaiyār.
125	On the first gōpura of the Raṅganātha temple at Tiruvarangam (same taluk and district); right of entrance.	..	....	Plava, Piraṭṭāśi 29.	Do.	Records a gift of land for a flower-garden for the merit of Raṅgappa-Nāyakkar. Śūḍikkuḍutta-Nāchchiyār-tiruttu appears as one of the boundaries.
126	In the same place	..	. . .	Śaka 1480, Dunmati, Makara, Punarvasu, śu. di. trayōdaśi, Sunday.	Tamil verse ..	Damaged. Records that the vimāna was repaired and (the image of) Uttara-Raṅgaṉ was probably reconsecrated by a certain Śrīrāmaya.
127	Do.	..	....	Śaka 1553, Śōbhakṛit, Āṇi.	Tamil	Much damaged. Gift of land in Eḍuttavanallūr for supplying the yajñōpavīta (sacred thread) to the god Raṅganāthasvāmin.
128	Do.	Vijayanagara.	Vīrapratāpa Śrīraṅgadēva-Mahārāja, 'who having taken every country was pleased to receive tribute from Ceylon.'	Subhānu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptami, [Friday, Purāṭṭādi].	Do.	Mentions Emberumāṉār Ayyaṉ agent of Periyanambi Ayyaṉ agent of Eṭṭūr Kumāra Tāttāchāriyār Ayyaṉ of Uttara-Tiruvaraṅgam on the southern bank of Peṇṇai (Peṇṇār) and on the northern bank of Āvini in Korukkai-kūrram a subdivision of Meykunra-vaḷanāḍu in Magadai-maṇḍalam and the dēśāndrimuttirai Emberumāṉār-jīyar of Tirukkōvalūr.
129	On the same gōpura, left of entrance.	Do.	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya, ruling at Peruṅgoṇḍai.	Śaka 1517, Manmatha, Puraṭṭāśi 18.	Do.	Registers that Tiruveṅgaḍayyaṅgār Ayyaṉ of Aṇbaṉūr directed the lands given to the servants of the temple of Raṅganāthasvāmin at Uttara-Tiruvaraṅgam to be nīrkkūḷi-sarvamānya under orders of Eṭṭūr Tirumalai Kumāra Tātāchārya who bears the biruda, Vēdamārgga-pratishṭhāchārya and Ubhayavēdāntāchārya and who appears to have prepared the elephant vehicle for the god.
130	In the same place	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1482, Raudri, Mēsha, ba. di. dvitīya, Wednesday.	Do.	Damaged and end lost.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the same wall	....	....	....	Tamil verse ..	A Tamil verse composed by Kaliṅgarāya Uṇṇāmulai Ellappar in praise of the god Vishṇu.
132	Do.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śaka 1482, Siddhārthi, Mēsha, śu. di. pañchami, Śravana, Sunday.	Tamil	Damaged. Seems to register a gift of land to a private individual for repairing the tank called Pāṭalasamudram.
133	Do.	Do.	Do.	Śaka 1485, Dunmuki.	Do.	Much damaged.
134	On the east wall of the maṇḍapa in front of the same temple.	Do.	Virapratāpa Śrīraṅgadēva-Mahārāya 'who having taken all countries was pleased to levy tribute from Ceylon'.	Śaka 1499, Dhātu, [Paṅguṇi]25.	Do.	Do.
135	On the south wall of the central shrine in the Pañchanadēśvara temple at Tiruvaiyaru (Tanjore taluk and district).	Chōḷa ..	Rājakēsarivarman	5th year	Do.	Gift of 25 kaḷañju of gold for half a lamp to the temple of Tiruvaiyāṟṟu-paramamahādēva. The gold was deposited with the merchants (nagarattār) of Śivapuri.
136	On the same wall	Do. ..	Maduraikoṇḍa Parakēsarivarman	20th ,, ...	Do.	Built in at the end and the bottom. Gift of gold for a lamp.
137	Do.	Do. ..	Do. do.	16th ,, ...	Do.	Gift of 96 sheep for a lamp in the temple of Tiruvaiyāṟṟu-Mahādēva by Nakka Nambaṉ of Iruṅgaṇḍapuram on the southern bank of the Pennai in Vāṇagappāḍi.
138	On the west wall of the same shrine.	Do. ..	Do. do.	20th ,, ...	Do.	Built in at the end. Seems to record a gift of land to the temple of Tiruvaiyāṟṟu-Mahādēva.
139	On the north wall of the same shrine.	Do. ..	Do. do.	18th ,, ...	Do.	Damaged. Gift of gold for a lamp. Mentions Malainaṭṭuchchaliya.
140	On the south base of the verandah of the second prākāra of the same temple.	....	[Tribhuvanacha]kravartin Kōṉēriṉmaikoṇḍāṉ.	Lost	Do. .. .	Built in in the middle. Seems to register that the dancing girls were to enjoy the lands, given to them for service in the temple of Tiruvaiyāṟṟu-Uḍaiyār in Poygai-nāḍu a subdivision of Rājarāja-vaḷanāḍu, of which they had been dispossessed.
141	On the same base	....	Do. do.	Do.	Do.	Damaged. Records a transaction similar to that in No. 140 above.
142	On the west base of the same prākāra.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kuḷō[ttuṅga-Chō]ḷadēva Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	3rd year . .	Do.	Damaged. Seems to refer to carpenters' rights and privileges in the temples of Tiruvaiyāruḍaiyār, Āḷuḍaiya-Nāchchiyār, Ulagamādēvi-Īśvaramuḍaiyār and Tribhuvaṇamādēvi-Īśvaramuḍaiyār.
143	On a stone built into the east wall of the Śokkaṭṭaṉ-maṇḍapa in front of the same shrine.	Do. ..	Maduraikoṇḍa Parakēsarivarman ...	39th ,, ...	Do.	Seems to record a gift of lamp.
144	On another stone in the same place	Do. ..	Madurai[koṇḍa Para]kēsarivarman ..	[40]th ,, ...	Do.	Damaged. Seems to register a gift of land for feeding a brahman with sumptuous meal daily in the temple of Tiruvaiyāruḍaiyār by queen Arivijigai, daughter of Iḷaḍarāyar.
145	On the north wall of the third prākāra of the same temple.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	Lost	Do.	Damaged. Begins with the historical introduction *Svasti*, etc. Appears to make provision for conducting the tiruppaḷḷi-eḻuchchi (rising from bed) service.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
146	On the same wall	....	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍaṉ.	14th year and 45 days.	Tamil	Gift of the Brahman village Jñānasamudra-chaturvēdi-maṅgalam in Vikrama-Chōḷa-vaḷanāḍu to the Brahmans of the temple for various services and to a number of temples.
147	On a stone built into the western gōpura of the same temple.	Chōḷa ..	Rājakēsarivarman	3rd year	Do.	Gift of a chauri to the temple of Tiruvaiyāruḍaiyār by Pañchavaṉ-Mādēviyār, queen of Mummuḍi-Chōḷa.
148	On the east base of the Dakshiṇa-Kailāsa shrine in the same temple.	Do. ..	Parakēsarivarman alias [Rājēndra-Chōḷa-dēva].	Damaged	Do.	Records in details the various ornaments given to the temple.
149	On the same base	....	....	....	Tamil verse ..	Records that Vāṇavaṉ Mārāyaṉ of Vēvāśal set up the images of Pañchanadivāṇaṉ and Añjalai-Ummaiyār in Ayyāru.
150	On the west wall of the same shrine	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year	Tamil	Gift of 20 kāśu for a lamp by Ammaṅgai-Nāchchiyār alias Puvaṇamuḷuḍuḍaiyaḷ of (?) Vaḍaśāthamaṅgalam to the temple of Teṉ-Kayilāyam-uḍaiyār at Tiruvaiyār in Poygai-nāḍu a subdivision of Tirupuvaṇamuḷuḍuḍai-vaḷanāḍu.
151	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	6th ,, ...	Do.	Damaged. Gift of 20 kāśu for a lamp in the same temple.
152	On the south base of the Uttara-Kailāsa shrine in the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva I.	3rd ,, ...	Do.	Gift of seven bronze lamp-stands to the temple of Olōgamahādēvi-Īśvaramuḍaiya-Mahādēva at Tiruvaiyāṟu in Poygai-nāḍu a subdivision of Rājēndrasiṁha-vaḷanāḍu by Dantiśetti-Viṭaṅkiyār alias Olōgamadēviyār, queen of Rājarājadēva.
153	On the same base	Do. ..	[Parakēsarivarman] alias Uḍaiyār Rājēndra-Chōḷadēva.	22nd ,, ...	Do	Built in at the bottom.
154	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēn-dra-Chōḷadēva.	21st ,, ...	Do.	Gift of gold ornaments set with jewels to the same temple by the same queen as mentioned in No. 152 above.
155	Do.	Do. ..	....	....	Do.	Built in at the beginning. Contains a portion of the historical introduction of Rājarāja I. Records the gifts of various ornaments one of which is said to have been presented in the 25th year of Rājarājadēva.
156	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Rājarājarājadēva (Rājarāja I).	24th year	Do.	Gift of land to the stone temple of Olōkamādevi-Īśvara-muḍaiyār built by Dantiśetti-Viṭaṅkiyār alias Olōkamā-dēviyār, queen of Rājarājadēva at Tiruvaiyāru, a dēvadāna in Poygai-nāḍu, a subdivision of Rājēndrasiṁha-vaḷa-nāḍu.
157	On the west base of the Dharmām-bikā shrine in the same temple.	Do. ..	Rāja[kēsarivarman] alias Tribhuva[na-chakravartin] Kulō[ttuṅga-Chōḷa]dēva.	3rd year and 85 days.	Do.	Much damaged. Gift of 10 vēli of land in addition to the existing dēvadāna which was found insufficient for conducting worship and offerings of the goddess Ulaguḍaiya-Nāchchiyār of the Tirukkāmakkōṭṭam in Tiruvaiyāru in Ulagamuḷuḍuḍai-vaḷanāḍu. Mentions Anapāyanallūr.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158	On the south wall of the central shrine in the Brahmapurīśvara temple at Brahmadesam (Villupuram taluk, South Arcot district).	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	41st year, and 294 days, Rishabha, ba. di. ..... Tuesday, Anisham.	Tamil	Incomplete. The introduction commences with the words ஸ்வஸ்திஸ்ரீ. Purchase of land in Paṇaiyūr, the southern hamlet of this village, in the name of Brahmīśvaramuḍaiya-Mahādēva by the assembly of the great men at Rājarāja-chaturvēdimaṅgalam, a brahmadēya and a taṇiyūr in .... yūr-nāḍu, a subdivision of Gaṅgaikoṇḍa-śōḷa-vaḷanāḍu. It is stated that the king was residing in the temple of Rājarāja-Viṇṇagar-Āḻvār which was his tutelary deity along with his subordinate (magaṇār) Āḍavallāṉ alias Kulōttuṅga-śōḷamuvēndavōḷāṉ who was governing the place, having consecrated the god (dēva-pratishṭhai), opened sources for water (jala-pratishṭhai), destroyed the wicked and supported the wise.
159	On the north wall of the same shrine.	Do.	Do. do.	31st year	Do.	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Gift of 128 cows for 4 perpetual lamps in the temple of Brahmīśvaram-Uḍaiyār at Rājarāja-chaturvēdimaṅgalam by Aṇiyupuravaṉ Mēṉmattaṉ alias Kulōttuṅgaśōḷa-Mūvēndaraiyaṉ residing at Tribhuvaṇamādēvinallūr, the southern hamlet of Rājarāja-chaturvēdimaṅgalam, a village unit by itself in Paṇaiyūr-nāḍu a subdivision of Gaṅgaikoṇḍaśōḷa-puram in expiation of the sin of having killed Ammūri-Piḷichaṉ alias Rājēndraśēra Nīlagaṅgaraiyaṉ, one of the ryots of Āmūr in Uttamaśōḷa-vaḷanāḍu.
160	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th year, śu. di. trayōdaśī, Wednesday, Punarvasu.	Do.	Incomplete. The historical introduction begins with the words ஸ்வஸ்திஸ்ரீ. Records the same details as No. 159 above as far as the charitable disposition of the king is concerned. Herein Paṇaiyūr-nāḍu is stated to be a subdivision of Rājarāja-vaḷanāḍu. Refers to Karikālaśōḷa Naga-nāṭṭu Mūvēndavōḷāṉ.
161	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year and 75 days.	Do.	Begins with the introduction commencing with the words ஸ்வஸ்திஸ்ரீ. Registers that certain Brahmans of the temple of Piramīśuramuḍaiyār at Rājarāja-chaturvēdimaṅgalam a brahmadēya and a village unit by itself in Paṇaiyūr-nāḍu a subdivision of Rājarāja-vaḷanāḍu received 600 kāśu from the temple treasury and agreed to burn a perpetual lamp.
162	Do.	Vijayanagara.	..... [son of?] Viraprataṭapa Dēvarāya-Mahārāya, 'who having conquered all countries instituted the elephant hunt.'	śaka 14 * * Vi...., Tai 3, Kumbha, ba. di. śu. di. (sic.) Śravaṇa.	Do.	Beginning lost. Registers that the Kaikkōḷa community in this territory were not allowed to use the high pillow (daṇḍu), and blow the conch. Aramvaḷartta-Nāyiṉar having petitioned to a certain Kaṅgarāyar they were allowed the use of the pillow and the conch on the analogy of the practice in vogue in the provinces of Kāñchi, Viruñchipuram and Tiruvadi.
163	On a pillar in front of the same shrine.	..	....	....	Do.	Records that this pillar was set up by Pāḍāli-paḍiyaṉ alias Paṇaiyūrnāḍāḻvāṉ a ryot residing in Paṇaiyūr-Nāḍāḻvāṉ-viḷāgam near Ōgūr.
164	On the south wall of the verandah of the first prākāra.	Pallava ..	Śakalabhuvanachakravartin Kōpperuñjiṅgadēva.	5th year	Do	Gift of 33 cattle (cows, calves and bull) for a lamp in the temple of Brahmīśvaramuḍaiya-Nāyaṉār by Nīlagaṅgaṉ Ammūri-Kundaṉ Śōḷaṅgadēvaṉ of Āmūr.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
165	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Tamil ..	Gift of money for a twilight lamp to the shrine of Tirukkaṟṟaḷippiḷḷaiyār in the temple of Piramīśvaram-Uḍaiyār.
166	Do.	Śāḷuva ..	Narasiṅga-Mahārāja	Śaka 1392, Virōdhi, Kārttika 8.	Do. .	Gift of land, in Maṇḍagappaṭṭu in Iḷaiyakuru Araśavallapura-paṟṟu, by the avataram Śevvaṉ-Nāyaka servant of Annamarasa Ayyaṉ, to the temples of Piramīśvaramuḍaiya-Nayiṉār and Tiruppāṭāḷīśvaram-uḍaiya-Nayiṉār for worship and repairs.
167	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do. ..	Records that Ammaiyappaṉ Paṇḍi alias Rājarāja Śambuvarāyaṉ one of the Śeṅgēṇi chiefs utilized the gold of the two jewelled ear-rings (tōḍu) for various services in the temple of Piramīśvaramuḍaiya-Nayiṉār.
168	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	13th ,, ...	Do. ..	The introduction begins with the words ஸ்வஸ்தி. Gift of 32 cows for a lamp to the same temple by Sōṟuḍaiyaḷ, wife of Nittavinōda Śambuvarāyaṉ.
169	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ...	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ. Gift of 12 she-buffaloes for a lamp to the temple of Brahmīśvara at Rājarāja-chaturvēdimaṅgalam by the Śivabrāhmaṇas of the temple.
170	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	27th year Vṛischika, śu. di. saptami, Saturday, Aviṭṭam.	Tamil and Grantha.	Records a writ of Kachchiyarāyaṉ under orders of the king (nāyaṉār tirumugam). Gift of land, free of taxes, in Ōgūr-Paṉaiyūr to the temple of Brahmīśvara for conducting festivals on the day of the asterism Tiruvōṇam in which the king was born, for the service called Aḷagiya-Pallavaṉ-sandi and for repairs. A Sanskṛit verse at the end of this inscription records that Vīrapratāpa Bhuvanaikavīra instituted a festival on the day of Śravaṇa at the service (sandi) called after him to the goddess Pārvati.
171	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	....	Tamil ..	Mutilated. Contains a portion of the introduction.
172	Do.	Śāḷuva ..	Narasiṅga-Mahārāja	Śaka 1392, Vikṛiti, Paṅguṇi 2.	Do. ..	Gift of āyam and arasupēru on houses and lands in the Brahmīśvaram-śīrmai for burning 40 lamps in the temples of Piramīśvaramuḍaiya-Nayiṉār and Tiruppāṭāḷīśvaramuḍaiya-Nayiṉār by Timmi-Nāyaka, agent of Annamarasa Ayyaṉ the avataram of Narasiṅga-Mahārāja.
173	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Gift of 32 cows and one bull for a perpetual lamp by a dancing girl (dēvaradiyār).
174	Do.	Paṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Paṇḍyadēva.	7th year, Āvaṇi ..	Do. ..	Gift of land, free of taxes, in Ōgūr-Paṉaiyūr in Koliyapuranallūr-paṟṟu for worship and offerings at the service called Kulaśēkharaṉ-sandi named after the king.
175	On the west wall of the same verandah.	....	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍāṉ.	13 + 1st year, Māsi and 238 days.	Do. ..	Gift of land, free of taxes, for conducting a service called Kōdaṇḍarāmaṉ-sandi after the king and for providing offerings, etc., at the festival on the day of asterism Pushya in which he was born.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the east wall of the same verandah.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year Dhanus, śu. di. chaturthi, Friday, Aviṭṭam.	Tamil ..	Gift of land in Nerkuppai, the northern hamlet of the village, by Ammaiyappaṉ Paṇḍinādu-koṇḍaṉ alias Rājarāja Śambuvarāyaṉ for the worship and the procession of the god on the day of the asterism Aviṭṭam in which he was born.
177	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year ..	Do. ..	Gift of money for burning a lamp in the temple of Brahmiśvaramuḍaiya-Nāyaṉār by Vāchchaladēvi, daughter of the Chāḷukya (king) Tribhuvanamalladēva of the Raṭṭa-rājya.
178	On the west wall of the kitchen in the same temple.	....	....	....	Do. ..	Registers the uḷvari of the dēvadāna lands.
179	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ.	5th year ..	Do. ..	The historical introduction commences with the words, ஸ்வஸ்தி etc. Registers that the dēvadāna lands belonging to the temple of Brahmiśvaramuḍaiya-Mahādēva and the land given for feeding tapasvins in the Rājanārāyaṇaṉ-maḍam within the temple were clubbed together as a new village called Kulōttuṅga-Chōḷanallūr which was declared free of taxes.
180	Do.	....	....	....	Do. ..	Records the text of the uḷvari of the grant made in No. 179 above giving the detail description of the lands.
181	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year and 1174 days.	Do. ..	Begins with the introduction ஸ்வஸ்தி etc. Refers to the order of the king directing the transaction contained in No. 179 above.
182	Above the entrance into the same kitchen.	....	....	....	Do. ..	Records that the kitchen was called after Vikrama-Chōḷa.
183	On the front gōpura of the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	18th year .	Do. ..	Records that the second gōpura (tirumāḷigai) of the Piramiśvara temple was built by Ammaiappaṉ Gaṇḍarasūryaṉ alias Śambuvarāyaṉ.
184	On the east wall of the Pāṭaḷiśvara temple in the same village.	Vijaya-nagara.	Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka 1286, Krōdhi, Mēsha, śu. di. tritīya, Wednesday, Pūrāḍam.	Do. ..	Remission of taxes, by Goppaṇaṅgaḷ, on the lands in Kulōttuṅga-śōḷanallūr alias Brahmiśvaram, which was an unit village in Koḷiyapura-paṟṟu in Paṇaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu belonging to the temples of Piramiśvaramuḍaiya-Nāyaṉār and Tiruppāṭāḷīśvaramuḍaiya-Nāyaṉār at Rājarāja-chaturvēdimaṅgalam which was a brahmadēya and a unit in itself.
185	On the south wall of the same temple.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[1]3th year ..	Do. ..	Incomplete. Begins with the word ஸ்வஸ்தி. Records a gift of 16 cows for a lamp by a certain Aḷagaṉ for having missed his aim and killed another individual in a hunting excursion.
186	Do. do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Maḍurai (Maḍura), Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	26th ,, ..	Do. ..	Gift of a gold diadem to Pāṭaḷiśvaramuḍaiya-Nāyaṉār at Rājaraja-chaturvēdimaṅgalam a brahmadēya and a village unit in Paṇaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu by a merchant of Ulōgamādēvipuram, a city (nagaram) in Oymā-nāḍu.
187	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	14th ,, ..	Do. ..	Built in at the bottom. The introduction begins with the words ஸ்வஸ்திஸ்ரீ etc. Seems to record a gift of land.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
188	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Uḍaiyār Rājēndra-Chōḷadēva I.	24th year and 230 days, Mēsha, śu. di. Thursday, Pūram.	Tamil ..	Gift of land for worship and offerings in the temple of Pātāḷīśvaramuḍaiyār by Parāntakaṉ Śuttamaliyār alias Mukkōkkiḷānadigaḷ for the growth of the arms (bhujam vardhikka) of king Rājēndra-Chōḷa. The king was then residing in the temple of Rājarājīśvaramuḍaiyār.
189	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	16th year ..	Do. ..	End lost and incomplete. Gift of two she-buffaloes, one ox and two calves for a lamp in the temple of Pātāḷīśvaramuḍaiya-Nāyaṉār by Śeṅgēṉi maṉṉaḷa[miṭṭaṉ] Ammaiappaṉ Miṭṭāṉ Appaṉ alias Chōḷēndrasiṅga Sambuvarāyaṉ.
190	On the steps leading to the southern entrance of the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ..	Do. ..	Registers that a certain shepherd (maṉṟāḍi) residing in Eydāri, the southern hamlet of Rājarāja-chaturvēdimaṅgalam of Paṉaiyur-nāḍu in Rājarāja-valanāḍu received 32 cows and agreed to burn a perpetual lamp in the temple of Tiruppāṭāḷīśvaram-Uḍaiyār.
191	On the south and east walls of the same temple.	Do. ..	Do. do.	18th ,, ..	Do. ..	Incomplete.
192	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year, Makara, śu. di. tritīyā, Wednesday, Pūrāṭṭādi.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Quotes the 21st year of Kulōttuṅga-Chōḷadēva. Records the gift of land by the assembly for worship to the image of Āḷuḍai-Nāchchiyār set up by Iruṅgōḷar on the day of the consecration and celebration of the marriage festival.
193	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th year, Rishabha, śu. di. saptami, Monday, Pūram	Do. ..	Gift of land.
194	On the west wall of the same temple.	Do. ..	Rājakēsarivarman alias Rājādhirājadēva.	29th year and 342 days.	Do. ..	Do.
195	On the north wall of the same temple.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndradēva.	4th year ..	Do. ..	Gift of paddy.

D.—List of photographs taken during 1917–18.

Number (continued from the last report)	Locality.	Description.	Size of negative.
440	Trichinopoly ..	View of the interior of the rock-cut temple at the foot of the hill.	Full plate.
441	Do. ..	A pillar in the same temple .. .. Carvings in relief on the hill-side near the Kanaka-Durgā temple at Bezwada.	Do.
442	Bezwada ..	Chintāmaṇi-Durgā with a seated image to the right of it.	Half plate.
443	Do. ..	Chintāmaṇi-Durgā with an elephant surmounted by a lion (?) to the left.	Do.
444	Do. ..	Vārāhī, Mātaṁgēśvarī	Do.
445	Do. ..	Prathama-Durgā	Do.
446	Do. ..	Śumbhāsuramardinī-Durgā and Chāmuṇḍēśvarī ..	Do.
447	Do. ..	Raudra-Mahākālī	Do.
448	Do. ..	Some faint carvings	Do.
449–450	Do. ..	Do. with some inscriptions in Telugu..	Do.
451	Phulta ..	Inscription on a boulder (No. 850 of Appendix B) ..	Do.
452	..	Palm-leaf manuscript from Tenali (beginning) ..	Full plate.
453	..	Do. do. (end)	Do.
454	..	Five Brāhmī inscriptions	Do.
455	..	Seals of (*a*) Rājarāja Chōḍa-Gaṅga and (*b*) Chōḷa Rājarāja II.	Do.
456	..	The Muñjēru plates of Kokilivarma-Mahārāja ..	Do.
457	..	Do. do. (another grant)	Do.
458	..	Do. of Maṅgi-Yuvarāja II ..	Do.
459	..	Do. of Kokuli-Vikramāditya ..	Do.
460–461	..	An incomplete grant of Chāḷukya-Bhīma I	Do.
462	..	The Garavapāḍu grant of Kākatīya Gaṇapati ..	Do.
463	..	Seal of No. 462 above	Quarter plate.
464–465	..	The Tāṇḍivāḍa grant of the Eastern Chāḷukya Vijayāditya II.	Full plate.
466	..	Seals of (*a*) No. 464 above and (*b*) Eastern Gaṅga Rājēndravarma (No. 497 below).	Half plate.
467–469	..	The Tāṇḍivāḍa grant of Pṛithivī-Mahārāja	Full plate.
470–471	..	The Niḍupaṟu grant of Eastern Chāḷukya Jayasiṁha I.	Do.
472	..	The Musiniḳunda grant of Eastern Chāḷukya Vishṇuvardhana III.	Half plate.
473	..	Seals of (*a*) No. 472 above and (*b*) Eastern Chāḷukya Vijayāditya I, No. 474 below.	Do.
474	..	The Śēkharambu grant of Eastern Chāḷukya Vijayāditya I.	Do.
475	..	The Inuṅgaṟu grant of Chōḷa Rājarāja II	Do.
476	..	A forged modern plate with figures	Full plate.
477	..	The same (figures enlarged)	Do.
478–479	..	A spurious grant of Western Chāḷukya Vinayāditya..	Do.
480–481	..	The Kummaḍūru grant of Śaṁbhu-Chōḍa	Do.
482–483	..	The Arāṭaha grant of Nētṛibhaṇjadēva	Do.
484–485	..	The Mula-Māchchāḍa grant of Vidyādharabhaṇjadēva	Do.
486–487	..	The Machchada grant of Nētṛibhaṇjadēva	Do.
488–489	..	The Amēraśiṅga grant of Indravarmadēva ..	Do.
490–491	..	The Komyāṇa grant of Yasaḥbhaṇjadēva	Do.
492–494	..	The Kombaṟu grant of Eastern Chāḷukya Jayasiṁha I.	Do.
495–496	..	The Madhipathara grant of Eastern Gaṅga Anantavarmadēva.	Do.
497–499	..	The Tāmvoddi grant of Eastern Gaṅga Rājēndravarmadēva.	Do.
500–501	..	The Attili grant of Eastern Chāḷukya, Chāḷukya-Bhīma I.	Do.
502	..	The Rāvulapaṟti grant of Uṇḍirāja	Do.
503	..	Seals of Nos. 478, 488 and 495 above	Half plate.
504	..	Seals of Nos. 11 and 15 of Appendix A	Do.
505	..	Seals of Nos. 14 and 20 of Appendix A	Do.
506–507	..	Brāhmī inscriptions	Full plate.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18, calculated by the Officiating Epigraphist with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., L.L.B., I.S.O.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Kōpperuñjiṅgadēva.
1918	62	25th year, Kumbha, śu. di. trayōdaśī, Sunday, Pūrva-Phalgunī = A.D. 1268, Sunday, January 29 ; ·45 ; ·88. 'Pūram' is a mistake for Pūśam (Pushya).
,,	65	16th year, Ṛishabha, śu. di. saptamī, Monday, 'Uttara-Phalgunī = A.D. 1258, Monday, May 13 ; ·28 ; ·63. Saptamī seems to be a mistake for navamī.
,,	69	2nd year, Vṛiśchika, ba. di. trayōdaśī, Sunday, Aśvati = A.D. 1244, Sunday, November 13. Ba. 13 began at ·22 and Aśvati ended at ·40.
,,	73	10th year, Siṁha, śu. di. pañchamī, Monday, Rēvatī = A.D. 1254, Monday, August 3 ; ba. 5 began at ·99 and Rēvatī at ·51. The date is unsatisfactory ; moreover, the 10th regnal year probably came to end in February—July 1253 A.D.
,,	83	6th year, Mīna, ba. di. shashṭhī, Wednesday, Mūla. No satisfactory equivalent whether regnal year is 6 or 9 ; i.e. in A.D. 1249 or A.D. 1252.
,,	85	3rd year [Siṁha], śu. di. daśamī, Monday, Pushya. Irregular.
,,	170	27th year, Vṛischika, [śu.] di. saptamī, Saturday, Dhanishtha. = A.D. 1269, Saturday, November 2 ; ·25 ; ·79.
		Chola.
		Rājarājadēva I.
1917	356	10th year, Ṛishabha, Thursday, Viśākhā. Details not enough for verification. The nearest equivalent is A.D. 995, May 16, Thursday. In this case however the given *nakshatra* had ended the previous day at ·95.
,,	362	12th year, Dhanus, Tuesday, Aślēshā. = A.D. 996, December 1st, Tuesday. On this day the *nakshatra* commenced at ·39, ending at ·50 the following day. [The tithi was ba. 3 which ended at ·13.]
		Parakēsarivarman Rājēndra-Chōla I.
,,	335	25th year and 112th day, Kaṇṇi, ba. di. Thursday, Punarvasu = A.D. 1036, September 16, Thursday ·26 ; ·74. [The tithi was ashṭamī.] Reign, according to Kielhorn, began between 27th March and 7th July A.D. 1012. The present date (112th day) indicates that regnal years changed about May 27th.
,,	341	30th year and 27th day, Karkaṭaka, ba. di. daśamī, Thursday, Kṛittikā = A.D. 1041, June 25, Thursday. f.d.t. ·08 ; f.d.n. ·76. The *tithi* and the *nakshatra* commenced on this day at ·09 and ·76 respectively. By Garga and Brahma Siddhāntas nakshatra would have commenced about ·25 of day. The beginning of the reign inferred from this date (about May 29) agrees with that arrived at from the previous date.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Parakēsarivarman Rājēndra-Chōḷa I—cont.
1918	188	24th year and 230th day, Mēsha, śu. di. Thursday, Pūram = A.D. 1036, April 8, Thursday. On this day the *nakshatra* commenced at ·50. [*Tithi* was daśamī ·69.] f.d.n. ·45. According to this date (230th day) regnal years must hvae changed about August 20.
		Rājakēsarivarman Rājādhirāja I.
1917	330	30th year, Mīna, śu. di. Tiruvādirai, Friday = A.D. 1048, February 26, Friday; Ārdrā ended at ·05. [*Tithi* was śu. navamī ·25.]
		Rājakēsarivarman Kulōttuṅga I.
,,	347	30th year and 24th day, Kumbha, ba. di. dvitīyā, Thursday, Uttiram. Thursday is perhaps mistake for Wednesday = A.D. 1099, February 9, Wednesday. ·93; ·79. Regnal year in February A.D. 1099 was not the 30th but 29th. Date is unsatisfactory.
,,	348	[3]8th year and 50th day, Karkaṭaka, ba. di. shashṭhī, Saturday = A.D. 1107, July 13, Saturday. [*Nakshatra* was Rēvatī ·49.]. Ba. 6 ended at ·32. Regnal year must have changed about May 24.
1918	158	41st year and 294th day, Vṛishabha, ba. di. [trayōdaśī], Tuesday, Anisham. On Tuesday 23rd May A.D. 1111, Nak. "Anurādhā" began at ·05. Tithi was śu. 13 which came to end at ·07. Beginning of regnal year, indicated by 294th day is August 3. (According to Kielhorn reign began between 14th March and 8th October A.D. 1070).
		Vikrama-Chōḷa.
,,	160	15th year, śu. di. trayōdaśī, Wednesday, Punarvasu. The 15th year corresponds to A.D. 1132-33 and the month intended is Makara. On January 10, Wednesday A.D. 1134 (but this was in the 16th year), Punarvasu commenced at ·29; f.d.n. ·23. The *tithi* was trayōdaśī ·52.
,,	193	15th year, Ṛishabha, śu. di. saptamī, Monday, Pūram. = A.D. 1132, May 23, Monday, ·34; ·68. (According to Kielhorn, 15th year would not have commenced till 29th June A.D. 1132.)
		Rājarāja II.
,,	192	14th year, Makara, śu. di. tṛitīyā, Wednesday, Pūraṭṭādi = A.D. 1160, January 13, Wednesday. On this day the *nakshatra* commenced at ·21, and tithi ended at ·65; f.d.n. ·27.
		Tribhuvanachakravartin Rājādhirāja II.
1917	224	6th year, Mithuna, śu. di. tritīyā, Saturday, Punarvasu = A.D. 1169, May 30; ·91; ·39. The week day was Friday and not Saturday. Neither tithi nor nakshatra was current on Saturday, both having come to end on Friday.
		Kulōttuṅga-Chōḷa III.
,,	226	11th year, Makara, śu. di. saptamī, Monday, Uttiraṭṭādi = A.D. 1188, December 26, Monday. During the whole of the day the *tithi* was saptamī which came to end at ·02 on Tuesday nakshatra ended at ·25 on Monday.
,,	233	38th year, Makara, śu. di. ēkādaśī, Saturday, Rōhiṇī = A.D. 1216, January 2, Saturday 46; ·76.
,,	242	9th year, Ṛishabha, 8, Saturday, Pushya = A.D. 1187, May 2 (Ṛishabha 8) Saturday. The *Nakshatra* on this day was Dhanishṭhā and not Pushya.
,,	243	15th year, Dhanus, ba. di. Wednesday, Hasta. = A.D. 1194, December 7, Wednesday. [Tithi was ashṭamī which ended at ·17.] f.d.n. ·63.
,,	350	42nd year and 50th day, Siṁha, ba. di. ēkādaśī, Thursday, Pushya = A.D. 1185, August, 22, Thursday, f.d.t. ·08; f.d.n. ·78. The tithi and *nakshatra* commenced on this day at ·17 and ·84 respectively. Beginning of nakshatra by Brahma and Garga siddhantas would have been the same. Day of regnal year agrees closely with the beginning of reign as arrived at by Kielhorn (between 6th and 8th July A.D. 1178).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Kulōttuṅga-Chōḷa III—cont.
1918	2	35th year, Mīna, śu. di. saptamī, Monday, Rōhiṇī. On Thursday, February 28 A.D. 1213, śu. 7 began at ·24 and "Rōhiṇī" ended at ·63. The week day however was not Monday but Thursday.
"	24	40th year, Rishabha, ba. di. Wednesday, pañchamī, Mūla = A.D. 1217, April 26, Wednesday; f.d.t. ·69; ·33; tithi commenced at ·80 on this day. But April 1217 A.D. fell in 39th regnal year according to Kielhorn.
"	93	6th year, Makara, śu. di. daśamī, Hasta. Cannot be verified for want of week-day.
"	94	14th year. Makara, śu. di. daśamī, Anurādhā. The date cannot be verified for want of week-day.
"	176	4th year, Dhanus, śu. di. chaturthī, Friday, Aviṭṭam. = A.D. 1181, December, Friday 11, ·75; ·93.
		Tribhuvanachakravartin Rājarājadēva III.
1917	221	[1]3th year, Kaṇṇi, ba. di dvādaśī, Thursday, Svāti. The date is irregular. The given details do not work out correctly for the 13th or the 23rd year of Rājarāja III or of Rājarāja II. In A.D. 1229 Kaṇṇi, ba. 12 fell on a Sunday and the *nakshatra* was Makhā.
"	231	14th year, Mīna, śu. di. chaturdaśī, Wednesday, Makhā = A.D. 1230, February 27, Wednesday ·85, ·14.
"	245	5 + 1st year, Dhanus, ba. di. chaturdaśī, Wednesday, Anusham. There is no date corresponding to this in A.D. 1221, the 6th regnal year.
"	247	21st year, Tulā, ba. di. saptamī, Wedesday, Pushya = A.D. 1236, October 22, Wednesday. During the whole of the day the *tithi* was saptamī, f.d.n. ·77.
"	250	6 + 1st year, Mēsha, śu. di. chaturdaśī, Saturday, Śittirai (Chitrā) = A.D. 1223, April 15, Saturday; ·87; ·71.
"	256	10th year, Siṁha, śu. di. trayodaśī, Sunday, Śrāvaṇa = A.D. 1225, August 17, Sunday; ·88; ·72.
"	315	4th year, Siṁha, Wednesday, Pushya, śu. di. trayōdaśī. In A.D. 1220, on Wednesday, July 29 which fell in or immediately after close of 4th year (regnal year began according to Kielhorn between 27th June and 10th July 1216) ba. 13 (not śu. 13) in Siṁha, ended at ·23 and Nak. 'Pushya' ended at ·94.
1918	38	19th year, Siṁha, ba. di. tṛitīyā, Wednesday, Rēvatī. No suitable date could be found to answer the details; in Siṁha of the year A.D. 1234–35 corresponding to the 19th year of the reign or in 1251–2, the 16th year.
		Rājēndra-Chōla III.
"	10	4th year, Tulā, śu. di. saptamī, Thursday, Uttarāshāḍhā = A.D. 1249, October 14, Thursday; ·66; ·60.
		Pandya.
		Raṇamukharāṇaṇ Perumāḷ Vīra-Pāṇḍyadēva.
"	104	21st year, Tulā, śu. di. trayōdaśī, Rēvaṭī. Date cannot be verified for want of week day.
		Tribhuvanachakravartin Sundara-Pāṇḍya.
1917	249	2nd year, Vṛiśchika, ba. di. shashṭhī, Friday, Pushya. A.D. 1272, November 11, Friday (= Vṛiśchika 15); f.d.t. ·64; ·75. This is a possible date for Māṟ. Sundara-Pāṇḍya, if a king with that name began to reign in A.D. 1271 as conjectured in notes against No. 347 of 1916—*Annual Report* for 1916–17, page 90.
		Jaṭāvarman Tribhuvanachakravartin Rājarājaṇ Sundara-Pāṇḍya.
"	248	13th year, Kumbha, śu. di. tṛitīyā, Wednesday, Śadaiyam. In A.D. 1288, which fell in the 12th year of Jaṭāvarman Sundara-Pāṇḍya (whose reign began in February—March. A.D. 1277—vide page 97, *Annual Report* for 1915–16), January 7th, Wednesday ·90; ·99 answers to most of the given details: but the month was Makara, not Kumbha, and regnal year was 12th not 13th. In an inscription at Tiruvaraṅgulam in Pudukkōttai State the surname *Rājarājaṇ* has been found associated with Jaṭāvarman Sundara-Pāṇḍya "*Samastajagad*, etc." who came to the throne in A.D. 1251: but the present details are not found in that reign.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tribhuvanachakravartin Vīra-Pāṇḍya.
1918	66	8th year, Tulā, śu. di. tṛitīyā, Saturday Rōhiṇī. The *paksha* should be bahula not śuddha. With ba. 3, we have an equivalent on Saturday, October 23 (= Tulā 26) A.D. 1260; f.d.t. ·03; ·29. The 3rd tithi was current throughout Saturday. In the notes at page 98 of *Annual Report* for 1915-1916, it was pointed out that the dates of the reign of Jaṭāvarman Vīra-Pāṇḍya of Ilam and Kongu fame pointed, some to A.D. 1253, and others to A.D. 1254, the majority pointing to A.D. 1254. The present date points to A.D. 1253.
		Māṟavarman Tribhuvanachakravartin Vikrama-Pāṇḍya.
1917	426	5th year, Kārttigai, ba. di. tṛitīyā, Thursday, Rōhiṇī = A.D. 1254, October 29, Thursday when ba. 3 commenced at ·39, f.d.t. ·33; ·24. But it is very doubtful whether the reign of any Māṟavarman Vikrama-Pāṇḍya began in or about A.D. 1250.
„	427	5th year, Aippaśi, 30, śu. di. paurṇamī, Tuesday. In A.D. 1254, on October 27, Tuesday, which was the 30th day of Tulā or Aippaśi, the paurṇamī tithi ended at ·51. As a date containing a reference to the day of the solar month this is worth studying side by side with No. 704 of 1916 (*Annual Report* for 1916-17 page 92); but in the present uncertainty as to the date of commencement of this reign it is useless to speculate further.
1918	82	3rd year, Makara, śu. di. trayōdaśī, Monday, Pushya. On account of the uncertainty of this reign it is not possible to investigate this date with any degree of confidence. It may be noted however that the given details are satisfied in A.D. 1274, Jan. 22 (= Makara 28), Monday on which day śu. 13 and Pushya ended respectively at ·07 and ·99 of day. If this was the 3rd year A.D. 1284 would be the 13th year for which see No. 704 of 1916, *Annual Report* for 1916-17 page 92.
		Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍya.
1917	422	[2]3rd year, Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1357, Wednesday, May 24 (= Rishabha 29); ·83; ·01. This reign has to be dated from A.D. 1334—See N.B. on page 90 of *Annual Report* for 1916-17.
		Jaṭāvarman Vīra-Pāṇḍya.
„	432	3rd year, Vṛiśchika, 13, ba. di. shashṭhī Thursday, Āyilyam = A.D. 1256, November 9, (= Vṛiśchika 13, Thursday ·71; f.d.n. ·05. The nakshatra commenced at ·10 on this day.
„	437	15th year, Vṛiśchika, śu. di. pañchamī, Monday. = A.D. 1267, November 21, Monday. On this day śu. 5 commenced at ·58, and the nakshatra must be Śravaṇa which commenced at ·39, f.d.t. ·62; f.d.n. ·44.
		Māṟavarman Tribhuvanachakravartin Bhuvanaikavīraṉ Kulaśēkharadēva I.
„	260	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam = A.D. 1291, June 28, Thursday ·58; ·90.
„	263	22nd year, Karkaṭaka, śu. di. prathamā, Thursday, Pūśam. Same as No. 260 above.
		Tribhuvanachakravartin Kōnerinmaikoṇḍāṉ Sundara-Pāṇḍyadēva.
1918	84	13 + 1st year, and 237th day, Kumbha, śu. di. trayōdaśī, Monday, Pushya. =A.D. 12, Monday February 12 (= Kumbha 19); ·89, ·25. This was in the 14th year of the reign which began in February— March 1277 A.D. as noted at page 97 of *Annual Report* for 1915-1916.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara I.
1917	483	4th year, Siṁha, ba. di. navamī, Friday, Rōhiṇī = A.D. 1271 July, 31, Friday. Ba. 9 commenced at ·03 and *nakshatra* at ·23 f.d.t. ·02 ; f.d.n. ·24.
,,	636	4th year, Kaṉṉi, 22, śu. di, chaturdaśī, Saturday, Uttiraṭṭādi = A.D. 1271, September 19, Saturday ·46; f.d.n. ·03; the *nakshatra* commenced at ·11 on this day.
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara II.
,,	415	7th year, Kumba, 13, śu. di. ashṭamī, Friday, Rōhiṇī. This date has been already calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal (vide *Indian Antiquary* Vol. XLII, p. 228). The regnal year has been corrected from 4 in the inscription. The equivalent is A.D. 1321, February 5, Friday, ·58 ; ·93.
		Vīra-Pāṇḍya.
,,	422	23rd year. Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1445, May 12, Wednesday, ·13 ; ·28.
,,	452	Śaka 1368, Mesha 15, chaturdaśī, Sunday, Hasta = A.D. 1446, April 10, Sunday , ·73; ·10.
		Arikēsari Parākramadēva.
,,	507	Śaka 1374, Vṛiśchika 16, śu di. dvitīyā, Monday, Mūlā = A.D, 1452, November, 13, Monday ; ·58 : ·89.
,,	518	Śaka 1385, Mīna 10, su. di. navamī, Friday = A.D. 1464 ; March 2, Friday, ·38 ; ·57.
,,	547	Śaka 1385, 31 + 11th year, Karkaṭaka 30, śu. di. trayōdaśī, Thursday, Uttirādam = A.D. 1463, July 28, Thursday, ·38 ; ·88.
		Jaṭilavarman Kulōttuṅga-Pāṇḍya 'born in asterism Jyēshṭhā.'
,,	569	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayōdaśī, Thursday, Kēṭṭai (Jyēshṭhā) = A.D. 1466, Thursday, June (26 = Mithuna 29), ·34; ·12.
		Kulaśēkharadēva.
,,	519	Śaka 1390, 2 + 37th year, Tulā 13, ba di. ēkādaśī, Wednesday, Uttiram = A.D. 1468, October 12, Wednesday, ·08 ; f.d.n. ·27.
		Jaṭilavarman Tribhuvanachakravartin Arikēśvaradēv
,,	541	Śaka 1[3]90, 2+30th year, Siṁha, 21, śu. di. dvitīyā= A.D. 1468, August 19, Friday, ·94.
		Parākra[ma]-Pāṇḍya . . . . . Vīra-Pāṇḍyadēva.
,,	548	Śaka 1402, 12th year, Vṛiśchika, ba. di. daśamī, Sunday, Hasta. On A.D. 1480, November, 26, Sunday, ba. 10 began at ·36 and ended at ·26 on the following day, while "Hasta" ended at ·86 on Sunday.
		Jatilavarman Tribhuvanachakravartin Ponṉiṉperumāḷ Parākrama-Pāṇḍya.
,,	401	Śaka 1202, 5th year, Siṁha 18. ba. di. ashṭamī, Wednesday, Rōhiṇī. The date is too early. Calculated for the possible initial dates Śaka 1344, 1389, 1395 and 1402 the details do not work out for the first and the second and the approximate results arrived at for the other two are as follow :— (i) A.D. 1473, August 16, Monday, ·22; ·33. But the week-day is Monday not Wednesday. (ii) A.D. 1481, August 17 (= Siṁha 18) Friday (not Wednesday) f.d.t. ·03; ·99. Ba. 8 was current throughout the day.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Parākrama-Pāṇḍyadēva.
1917	520 & 521	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. ashṭamī, Friday, Uttiraṭṭādi = A.D. 1484, November 26, Friday. Uttiraṭṭādi began at ·07 on this day.
,,	551	Śaka 1406, 2 + 9th year, Vṛiśchika 28, śu. di. ashṭamī, Friday, Uttiraṭṭādi. Same as No. 520 above.
		Jaṭilavarman Aḻagaṉ-Perumāḷ Parākrama 'born in Aviṭṭam'.
,,	664	Śaka 1425, 2 + 28th year, Kumba, śu. di. dvādaśī, Sunday, Tiruvādirai = A.D. 1504, January 28, Sunday.
		Śrīvallabha.
,,	461	Śaka 1355, Ṛishabha, 14, śu. di. dvitīyā, Mṛigaśīrsha = A.D. 1433, May 20, Wednesday, on which day śu. 2 began at ·19 and ended on the next day at ·09 while "Mṛigaśīrsha" ended at ·34 on the same day. *Tēdi* 14 is mistake for *tēdi* 24.
		Jaṭāvarman Parākrama-Pāṇḍya 'born in Kṛittikā'.
,,	502	Śaka 1419, 18th year, Siṁha 2, śu. di. tṛitīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday (= Siṁha 2); ·21; ·41.
,,	503	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday; ·78; ·39.
,,	504	Śaka 1419, 18th year, Siṁha, 2, śu. di. tṛitīyā, Tuesday, Uttiram. See No. 502 above.
,,	505	Śaka 1421, 20th year, Vṛiśchika 15, ba. di. tṛitīyā, Wednesday, Aśvati. In A.D. 1499 Vṛiśchika 15 fell on Thursday, 14, November. The *nakshatra* was Aśvati which commenced at ·98 on Wednesday and ended at ·05 on Friday. The *tithi* was not ba. 3, but śu. 12 which ended at ·73.
,,	508 & 509	Śaka 1416, 15th year, Paṅguṇī 15, Paurṇai, Wednesday, Hasta. Śaka 1416, should presumably be read as Śaka 1417, and the intended day is A.D. 1495, Wednesday, March 11, (= Paṅguṇi 15); ·10; ·88.
,,	510	Śaka [14] 19, 18th year, Siṁha 2, [śu.] di. tṛitīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday; ·21; ·41.
,,	516	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Aviṭṭam = A.D. 1500, October, 2, Friday (= Tulā 3); ·64; ·95.
,,	524	Śaka 1412, 11th year, Kumbha, 18, śu. di. panchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday (= Kumbha 18); ·78; ·39.
,,	527	Śaka 1424, 23rd year, Siṁha 12, śu. di. ashṭamī, Thursday, Anusham = A.D. 1502, August 11, Thursday, (= Siṁha 12); ·45; ·43.
,,	534	Śaka 1423, 22nd year, ba. di. tṛitīyā, Saturday, Punarvasu, Durmati, Vṛiśchika, 29 = A.D. 1501, November 27, Saturday; ·95; ·78.
,,	618	Śaka 1429, 28th year, Makara, 15, ba. di. 10, Wednesday, Rōhiṇī = A.D. 1508, Wednesday, January 12, (= Makara 15); śu. 10 (not ba. 10) fell on that day, ending at ·95; while 'Rōhiṇī' commenced at ·48 on that day and ended at ·58 on the following day.
		Śrīvallabhadēva 'who revived the old times'.
,,	631	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchamī, Sunday, Mūlā = A.D. 1541, October 23, Sunday. Śu. 5, began at ·09 on Sunday and ended at ·10 on the following day, while the nak. "Mūlā" ended at ·32.
,,	650	Śaka 1456, Jaya, Vaigāśi, ba. di. prathamā, Wednesday, Aśvati. In A.D. 1534 (= Śaka 1456 = Jaya), on Wednesday Sep. 23 (= Puraṭṭāśi 24) ba. 1 ended at ·35 and the Nak. "Aśvati" was current the whole of that day, commencing at ·97 on Tuesday and ending at ·07 on Thursday. "Vaigāśi" seems to be an error for "Puraṭṭāśi."
,,	658, 662 & 663	Śaka 1466, 10th year, Krōdhi, Kumbha tēdi 6, ba. di. pañchamī, Sunday, Hasta = A.D. 1545, Sunday, Feb. 1, (= Kumbha 6); ba. 5 began at ·16 and ended at ·15 on the following day, while "Hasta" ended at ·15 on Sunday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Kulaśēkhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.
1917	386	Śaka 1467, 2nd year, Viśvāvasu, Dakshiṇāyana, Karkaṭaka 9, amāvāsyā, Wednesday, Punarvasu = A.D. 1545, July 8 (= 9 Karkaṭaka), Wednesday, ·90; ·47.
,,	388	Śaka 1468, Rishabha, 23, ba. di. pañchamī, Thursday, Tiruvōṇam (Śravaṇa). = A.D. 1546, May 20, Thursday; ·44.
,,	389	Śaka 1467, 3rd year, Viśvāvasu, Karkaṭaka 9, amāvāsyā, Wednesday, = A.D. 1545, July 8 (= 9 Karkaṭaka), Wednesday. Same as No. 386 above.
,,	397	Śaka 1469, 4th year, Plavaṅga, Mithuna 12, ba. di. saptamī, Thursday [Pūraṭṭā]di. = A.D. 1547 June 9, Thursday (= Mithuna 11). The tithi and the nak. began on Thursday at ·33, and ·17, respectively and ended the next day at ·24 and ·12 respectively — "Mithuna 12" seems to be an error for "Mithuna 11".
,,	450	Śaka 1474,* 8th year, Virōdhikṛit, Karkaṭaka, 20, ba. di. dvitīyā, Sunday, Aviṭṭam = A.D. 1551, Sunday, July 19 (= Karkaṭaka 20); ·68; ·22. [* Ś. 1474 current = A.D. 1551].
,,	451	Śaka 1470, Kīlaka, Dhanus 5, Monday, Uttiram. = A.D. 1548, Monday, December 3 (= Dhanus 5); nak. "Uttirāḍam" (not Uttiram) ended at ·45.
,,	466	Śaka 1473, 8th year, Virōdhikṛit, Kaṉṉi 3, [śu. di.] ṭritīyā [Thursday], = A.D. 1551, Thursday, September 3 (= Kanyā 3); tithi ended at ·19; while Śvāti began at ·09 and ended on Friday at ·02. [Śōdi] (Svāti).
,,	472	Śaka 1470, Kīlaka, Kumbha 18, ba. di. dvitīyā, = A.D. 1549, Wednesday, February 13 (= Kumbha 18); ba. 2 ended at ·95.
,,	478	Śaka 1473,* [Sādhā]raṇa, Kanyā, 28, [śu.] di. . . daśi, Wednesday, Anurādhā. In A.D. 1550 = Ś. 1472 (= Sādhāraṇa) on Wednesday, June 25 (= Mithuna 28); Su. ·12 and "Anurādhā" ended at ·85 and ·60 respectively. The month Kanyā seems to be an error for Mithuna. In A.D. 1551 = Ś. 1473 = Virōdhikṛit on Wednesday, March 28, (= Mīna 28) ba. 4 and Anurādhā ended at ·81 and ·88. If it be this year the month Kanyā is an error for Mīna. [* Ś. 1473 current = A.D. 1550–51].
,,	523	Śaka 1467, 23rd year, Sarvadhāri, Rishabha 22, śu. di. ashṭamī, Tuesday, Uttiram. = A.D. 1545, May 19, Tuesday. The Śaka year is correctly given in the inscription as 1467. But the regnal year must be 3, not 23 and the cyclic year must be corrected into Viśvāvasu. The tithi began at ·27 and ended at ·35 on the following day.
,,	525	Śaka 1469, 5th year, Plavaṅga, Siṁha 28, śu. di. trayōdaśī, Sunday, Tiruvōṇam. = A.D. 1547, August 28, Sunday; ·92; ·19.
,,	531	Śaka 1470, 6th year, Kīlaka, Vṛischika 28, ba. di. dvādaśī, [Monday], Śōdi. = A.D. 1548, November 26, Monday. The tithi began at ·00 on Monday and ended at ·04 on Tuesday, while the nak. "Svāti" ended at ·87 on Monday.
,,	532	Śaka 1470, 6th year, Kīlaka, Tulā 25, ba. di. ashṭamī, Wednesday, Āyilyam. =A.D. 1548, October, 24, Wednesday; ·53; ·54.
,,	536	Śaka 14[71], 6th year, Saumya, Mithuna 20, [sap]tamī, Monday. = A.D. 1549, June 17, Monday; ·62.
,,	540	Śaka 1473, 9th year, Virōdhikṛit, Śara-ṛitu, Monday, Tulā 5, śu. di. shashṭhī, Mūlā = A.D. 1551, October 5, Monday; ·33; ·14.
,,	545	Śaka 1471, 7th year, Saumya, Karkaṭaka, 21, ba. di. ēkādaśī, Saturday, Rōhiṇi. = A.D. 1549, July 20, Saturday; ·84; ·22.
,,	553	Śaka 1471, 7th year, Saumya, Kaṉṉi, 8, paurṇai, Uttiraṭṭādi. = A.D. 1549, September 7, Saturday; ·09; ·90.
,,	554	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśī, Sunday, Mūlā = A.D. 1551, January 4, Sunday. ·87; ·87. Sādhāraṇa = A.D. 1550 = Ś. 1472.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Kulaśēkhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva—cont.
1917	562	Śaka 1470, 6th year, Kīlaka, Dhanus 10, śu. di. ashṭamī [Saturday], Uttiraṭṭādi = A.D. 1548, December 8, Saturday; ·66; ·71.
,,	563	Śaka 1472, 8th year, Sādhāraṇa, Simha, śu. di. daśamī, Thursday, Mūlā = A.D. 1550, August 21, Thursday; ·84; ·28.
,,	564	Śaka 1471, 7th year, Saumya, Tulā 23, śu. di. tṛitīyā, Wednesday, Kēṭṭai = A.D. 1549, October 23, Wednesday; ·70; ·77.
,,	566	Śaka 1470, 6th year, Kīlaka, Simha, 16, śu. di. ēkādaśī, Wednesday, Pūraṭṭādi. = A.D. 1548, August 15, Wednesday: śu. ·11 ended at ·14, while the nak. was "Pūrādam" (not Pūraṭṭādi) which ended at ·14.
,,	567	Śaka 1471, 6th year, Saumya, Ṛishabha 17, ba. di. tṛitīyā, Bhaumavāra, Mūlā = A.D. 1549, May 14 (= 17 Ṛishabha), Tuesday; ·76; ·04.
,,	587	Śaka 1470, 5th year, Kīlaka, Mēsha 1, ba. di. chaturdaśī, Anisham = A.D. 1548, March 27, Tuesday. The nakshatra commenced at ·22 of day 1 and ended at ·33 on Wednesday; chaturthi commenced at ·40 and ended at ·48 next day. *Chaturdaśī* is a mistake for *chaturthī*.
,,	666	Śaka 1467, 10th year, Viśvāvasu, Tulā 13, śu. di. pañchamī, Monday, Hasta. In Viśvāvasu, "Hasta" in Tulā combined with tēdi 4, ba. chaturdaśī, i.e., Sunday 4th October 1545 A.D.
		Tirunelvēlipperumāḷ Kulaśēkhara.
,,	387	Śaka 1475, 4th year, Pramādīcha, Dakshiṇāyana, Karkaṭaka 9, ba. di. trayōdaśī, Saturday, Tiruvādirai = A.D. 1553, July 8, Saturday; ·54; the nak. was current the whole of this day, commencing on Friday at ·91 and ending at ·03 on Sunday.
,,	403	Śaka 1480, 8th year, Kālayukta, Mēsha 8, ba. di. dvitīyā, Monday [Svā]ti = A.D. 1558, April 4, Monday; ·92; ·03.
,,	481	Śaka 1479, 7th year, Piṅgala, Mēsha-Ravi, śu. di. ashṭamī, Tuesday, Pushya = A.D. 1557, April 6, Tuesday; ·79; ·85.
,,	511	Śaka 1481, 9th year, Siddhārthi, Uttarāyaṇa, Mithuna 15, śu. di. ashṭamī, Bhaumavāra, Hasta = A.D. 1559, June 13, Tuesday; ·08; ·35.
,,	512	Śaka 1475, 4th year, Pramādīcha, Dakshiṇāyana, Vṛiśchika 18, śu. di. dvādaśī, Friday, Punarvasu = A.D. 1553, November 17, Friday. The nakshatra on this day was Aśvinī (not Punarvasu). Punarvasu in Vṛiśchika fell on tēdi 24, ba. tṛitīyā, Thursday (= November 23). The tithi ended at ·08 and the nak. "Aśvinī" ended at ·20.
,,	513	Śaka 1474, 2nd year, Paridhāvi, Mēsha 29, śu. di. dvitīyā, Monday, Rōhiṇī. The combination Rōhiṇī with Monday in Mēsha occurred on tēdi 30 (not 29), i.e., 25th April 1552 A.D. The tithi ended at ·92 on Monday while the nak. was current the whole of that day beginning at ·90 on Sunday and ending at ·00 on Tuesday.
,,	515	Śaka 1485, 13th year, Rudhirōdgārin, Uttarāyana, Varsha-ṛittu, Ṛishabha 25, śu. di. prathamā, Saturday, Rōhiṇī = A.D. 1563, May 22, Saturday. On this day amāvāsyā ended at ·05; f.d.t. ·06; ·10.
,,	529	Śaka 1479, 7th year, Piṅgala, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 23, ba. di. ēkādaśī, Thursday, Mṛigaśīrsha = A.D. 1557, July 22, Thursday; ·14; ·39.
,,	530	Śaka 1480, 8th year, Kālayukta, Uttarāyaṇa, Grīshma-ṛitu; Mithuna 6, ba. di. dvitīyā, Thursday, Uttarāshāḍhā. In A.D. 1558 on Friday, June 3 (= Mithuna 6) ba. 2 ended at ·14 and the nak. Uttarāshāḍhā began at ·00 of the day and ended at ·11 on Saturday. Thursday seems to be an error for Friday.
,,	537	Śaka 1484, 12th year, Dundubhi, Dakshiṇāyna, Varsha-ṛitu, Kanyā, śu. di. saptamī [Wednesday], [Jyēsh]ṭhā = A.D. 1562, September 5, Saturday (not Wednesday); ·53; ·62.
,,	538	Śaka 1477, 5th year, Rākshasa. Uttarāyaṇa, Vasanta-ṛitu, Mēsha 9, śu. di. chaturdaśī, Hastā. = In A.D. 1555, on April 5 the tithi and the nak. ended at ·89 and ·67 respectively. The week-day, not noted in the inscription, was Friday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tirunelvēlipperumāḷ Kulaśēkhara—cont.
1917	543	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Grīshma-ṛitu, Mithuna 30, ba. di. trayōdaśī, Mṛigasīrsha. = In A.D. 1554, on June 27, (Wednesday) the tithi and nak. ended at ·63 and ·88 respectively.
,,	546	Śaka 1484, 12th year, Du[ndubhi], Dakshiṇāyana, Varsha-ṛitu, Kaṉ[ṉi] 6, Mūlā. = A D. 1562, September 6, Sunday (= Kanyā 6); nak. ended at ·56 and the tithi was śu 8.
,,	556	Śaka 1479, 8th year, Piṅgala, Uttarāyaṇa, Kumbha 13, Wednesday, amāvāsyā, Śravaṇa. This date is irregular.
,,	557	Śaka 1475, 3rd year, Pramādi, Mithuna, 5, ba. di. Saptamī, Friday, śa[daiyam] = A.D. 1553, June 2, Friday.
,,	559	Śaka 1475, 4th year, Pramādīcha, Mārgaḷi 20, ba. di. dvitīyā, Friday, Pushya A.D. 1553, December 22, Friday; ·09; ·03. Tēdi 20 seems to be mistake for 24.
,,	560	Śaka 1481, Siddhārthi, Uttarāyaṇa [ba.] di. ashṭamī, Bhaumavāra, Uttirāḍam. In A.D. 1559-60 (= Siddhārthi) on Tuesday, March 19 A.D. 1560 (= Mithuna 23) ba. 8 ended at ·55 while the nak. Uttirāḍam began ·45 on this day and ended at ·46 on the following day.
,,	561	Śaka 1481, 9th year, Siddhārthi, Vṛiśchika 8, śu. di. shashṭhī, Sunday, Śravaṇa = A.D. 1559 November 5, Sunday. Tēdi 8 is a mistake for 6. The tithi and nak. ended at ·47; ·96 respectively.
,,	570	Śaka 1481, 9th year, Siddhārthi, Sara[d*]-ṛitu, Tulā, 17, ba. di. prathamā, Tuesday, Bharaṇī = A.D. 1559, October 17, Tuesday; ·43; ·32.
,,	572	Śaka 1479, 7th year, Piṅgala, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka 29, amāvāsyā, Saturday [Punarvasu]. = A.D. 1557, July 24, Saturday. On this day amāvāsyā commenced at ·84 (f.d.t. ·75) and the nakshatra was Punarvasu (·26). The week day was also Saturday but the tēdi was 25 not 29.
,,	575	Śaka 1476, 5th year, Ānanda, Uttarāyaṇa, Śiśira-ṛitu, Mīna 23, ba. di. dvādaśī, Wednesday, [Hasta]. = A.D. 1555, March 20, Wednesday. The nakshatra was not Hasta, but Śatabhishaj (Śadayam) ·12; ·40..
,,	579	Śaka 1482, 9th year, Raudri, Uttarāyaṇa, Hēmanta-ṛitu, [ba] di. dvitīyā, Sunday, Uttiram. In Raudra the only combination of ba. dvitīyā with Uttiram and Sunday was on Kuṁbha, 7 (= A.D. 1561, February 2, Sunday); ·19; ·88.
,,	5[illegible]	Śaka 1491, 9th year, Siddhārthi, Dakshiṇāyana, Varsha-ṛitu, Kaṭaka 29, ba. di. ēkādaśī, Friday, Rōhiṇī. In Siddhārthi in the month Kaṭaka, Rōhiṇī combined with ba. ēkādaśī on tēdi 2 Saturday (= A.D. 1559, July 1). On tēdi 29 Friday (= A.D. 1559, July 28, Friday) Rōhiṇī commenced at ·42 and occurred combined with ba. navamī (not ēkādaśī). f.d.n, 45. The Śaka year was 1481 (= Siddhārthi) and not 1491.
,,	592, 593 and 594	Śaka 1481, 9th year, Siddhārthi, Mīna 25, ba. di. navamī, Wednesday, Uttirāḍam. = A.D. 1560 March 20, Wednesday; ·54; ·46. This was on Mīna 24 and not Mīna 25.
,,	619	Śaka 1478, 6th year, Naḷa, Varsha-ṛitu, [Maka] ra 29, śu. di. ēkādaśī, Monday, Pushya. In A.D. 1557 Naḷa, Pushya combined with Monday on only two occasions:— (i) Siṁha 4, ba. trayōdaśī (August 3) and (2) Kanyā 1, ba. dvādaśī (August 31). Makara 29 was Monday, ba. ēkādaśī but the nakshatra was (not Pushya) Jyēshṭhā. It corresponded to A.D. 1556 January 25. In A.D. 1557 on Monday, January 25 (= Makara 29) ba. 11 began at ·26 and ended on the following day at ·34. But the nak. was Jyēshṭhā and not "Pushya."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Tirunelvēlipperumāḷ Kulaśēkhara—cont.
1917	620	Śaka 1478, 6th year, Naḷa, Dakshiṇāyaṇa, Tulā 1, trayōdaśī, Thursday, Uttiram = A.D. 1556, October 1, Thursday. Tulā 1 fell on the previous day, i.e., Wednesday on which ba. 12 ended at ·35 and Uttiram began at ·57. Tulā 1 seems to be an error for 2 as all other items agreed with Tulā 2.
,,	621	Śaka 1482, 9th year, Durmati, Varsha-ṛitu, Kaṉṉi 20, śu. di. [ēkādaśī], Monday, Punarvasu. In Durmati, which corresponded to Śaka 1483 (not Śaka 1482), Punarvasu in Kanyā fell on tēdi 5, śu. 10, Thursday = A.D. 1561, September 4). On Thursday the tithi śu. 10 (not śu. 11) ended at ·42 and nak. 'Punarvasu' at ·37.
		Kōnērmaikoṇḍāṉ Perumāḷ Abhirāmasaundara Varatuṅgarāma.
,,	590	Śaka 1510, Dakshiṇāyana, Śarad-ṛitu, Tulā 10, śu. di. . . . . Anisham (Anurādhā). Anurādhā in Tulā combined with śu. dvitīyā which fell on tēdi 12 Saturday (= A.D. 1588, October 12); tēdi 10 must be a mistake for tēdi 12; ·03; ·85. In Vṛiśchika, of the same year on Saturday November 9 (= Vṛiśchika 10); śu. 1 and 'Anurādhā' ended at ·57 and ·19.
,,	605	Śaka 1512, 4th year, Vikṛita, Dakshiṇāyana, Śara[d]-ṛitu, Tulā 9, ba. di. saptamī, Punarvasu = A.D. 1590, October 9, Friday; ·82; ·88.
		Aḷagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha.
	405	Śaka 1527, 42nd year, Viśvāvasu, Uttarāyaṇa, Grīshma-ṛitu, Mithuna, 29, ba. di. saptamī, Thursday, Uttara-prēshṭhapadā = A.D. 1605, June 27, Thursday; the tithi ended at ·58; but the nakshtra began at ·20 on this day and ended at ·29 on the following day.
,,	407	Śaka 1492 (= Pramōdūta), 7th year, Vibhava (= S. 1490 = 1568 A.D.) Uttarāyaṇa, Mīna, ba. di, pañchamī, Monday, Anisham. The intended day was apparently A.D. 1569, March 7, Monday. Viśākhā ended and Anisham began at ·18 on Monday; Anisha ended at ·14 on Tuesday.
,,	409	Śaka* 1492 (current) 7th year, Śukla (= S. 1491 = A.D. 1569-70), Uttarāyaṇa, Śiśira-ṛitu, Mīna 3, ba. di. daśamī, Tuesday. Mūlā = A.D. 1570, February 28, Tuesday. Ba. di. navamī ended at ·95 and daśamī began at ·95 ending next day at ·87. Mūlā ended at ·40.
,,	410	Śaka 1507, 23rd year, Pārthiva, Vṛiśchika, śu. di. ashṭamī, Friday, Śatabhishaj = A.D. 1585, November 19, Friday. Śatabhishaj ended at ·22 and the tithi ended at ·73.
,,	482	Śaka 1513, 29th year, Mithuna 15, śu. di. [pañcha]mī, Sunday [Pushya]. In A.D. 1591, on Sunday, June 13 (= Mithuna 15) śu. 2 (not śu. 5) ended at ·05 and 'Pushya' ended at ·77.
,,	484	Śaka 1519, 34th year, Durmukhi, Uttarāyaṇa, Śiśira-ṛitu, Mīna 29, śu. di., ashṭamī, Wednesday, Punarvasu = A.D. 1597, March 16, Wednesday. The tēdi must be correctly 19, not 29.
,,	485	Śaka 15[1]2, 28th year, Vikṛiti, Uttarāyaṇa, Śiśira-ṛitu, Mīna 15, ba. di. dvādaśī, Friday, Aviṭṭam (Śravishṭhā) = A.D. 1591, March 12, Friday (= Mīna 15); ·41; ·31.
,,	486	Śaka 1509, 25th year, Sa[rvajit], Dakshiṇāyana, Grīshma-ṛitu, Āshā[ḍha], śu. di. tṛitīyā, Saturday, Uttara-Phalgunī. In A.D. 1587 lunar Śrāvaṇa (not Āshāḍha), śu. 3 and Uttara-Phalgunī fell on Friday, 28th July; ·17; ·74.
,,	487	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyana, Śarad-ṛitu, Vṛiśchika 7, śu. di. ēkādaśī, Monday, Rēvatī. In A.D. 1573 Śrīmukha, on Friday, November 6 (= Vṛiśchika 7), śu. 12 (not śu. 11) ended at ·56; while the nakshatra was 'Rēvatī' which ended at ·52.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Alagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.
1917	488	Śaka 1498, 14th year, Dhātu, Dakshiṇāyana, Varsha-ṛitu, Siṁha, śu. di. trayōdaśī, Wednesday, Tiruvōṇam (Śravaṇa) = A.D. 1576, August 8, Wednesday. Śu. 14 (not 13) ended at ·46 and Śravaṇa nak. ended at ·24.
,,	489	Seventeenth year, Pramādi, Dakshiṇāyana, Varsha-ṛitu, Siṁha [25], ba. di. tṛitīyā, Friday, Āyilyam (Āślēshā). In A.D. 1579 (= Pramādi) on Thursday (not Friday) August 20 (= Siṁha 20), śu. 13 (not śu. 3) ended at ·23 and the nak. "Āyilyam" ended at ·66. Śu. 3 is an error for śu. 13: neither the tithi nor the nak. began or ended on Friday.
,,	490	Śaka 1489, 5th year, Prabhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 30, ba. di. trayōdaśī, Tuesday, Uttarāshāḍhā. In A.D. 1568 A.D. Makara had only 29 days. Uttarāshāḍhā in this month began at ·31 on Monday the 29th of Makara and ended at ·21 on Tuesday, Kumbha 1, which corresponds to 27th January, Tuesday and trayōdaśī fell on Tuesday. Makara 30 is an error for Kumbha 1, whether Āryasiddhānta or Sūryasiddhānta was followed.
,,	491	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ṛitu, Mithuna, 9 śu. di. daśamī, Thursday, Viśākhā, = A.D. 1566, June 27, Thursday; ·04; ·56·9 must be a mistake for 29 which fell on Wednesday. Śu. daśamī began at ·00 on Wednesday and ended at ·04 on Thursday. Mithuna 9 is an error for Mithuna 30.
,,	492	Śaka 1490, 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 1[6], ba. di. pañchamī, Friday, Uttiram, = A.D. 1569, January 7, Friday, (i.e., Makara 11 not 16); ·82; ·77.
,,	493	Śaka 1495, 11th year, Śrīmukha, Kārttika, 2[7], ba. di. trayōdaśī, Tuesday, Mūlā. In A.D. 1573 (= Śrīmukha) on Thursday, November 26 (= Kārttigai 27) the tithi was śu. 2 and not ba. 13, but "Mūlā" ended on this day at ·03.
,,	494	Śaka 1489, 5th year, Prabhava, Āvaṇi 20, ba. di. tṛitīyā, Friday, Uttiraṭṭādi, (Uttarabhadrapadā) = A.D. 1567, August, 22, Friday; ·90; ·06. Āvaṇi 20 is a mistake for Āvaṇi 22.
,,	495	Śaka 1492, 8th year, Pramōdūta, Dakshiṇāyana, Śarad-ṛitu, Mārgaḷi 15, śu. di. dvitīyā, Thursday, Punarvasu. The combination Punarvasu and Thursday occurred on Mārgaḷi 17 (not 15), ba. (not śu.) dvitīyā, Thursday (= A.D. 1570, December 14, Thursday. The tithi and nak. ended at ·65 and ·16 respectively. Śu. is an error for ba.; Mārgaḷi 15 is an error for Mārgaḷi 17.
,,	496	Śaka 149[0], 6th year, Vibhava, Uttarāyaṇa, Hēmanta-ṛitu, Makara 1[1], ba. di. pañchamī, Friday, Uttiram (Uttara-Phalguṇī) = A.D. 1569, January 7, Friday (= Makara 11); ·82; ·79.
,,	497	Śaka 1489, 5th year, Prabhava, Dakshiṇāyana, Varsha-ṛitu, Siṁha 13, śu. di. ēkādaśī, Monday, Rōhiṇī. In Prabhava, Rōhiṇī in Siṁha fell on *tēdi* 27, ba. ashṭamī, Wednesday (= A.D. 1567, August 27, Wednesday).
,,	498	Śaka 1488, 3+4th year, Akshaya, Uttarāyaṇa, Dhanus, 9, śu. di. daśamī, Sunday, Viśākhā. In Akshaya (= A.D. 1566) Viśākhā in Dhanus fell on Sunday, Makara 10 (= 8th December); śu. di. 10 is a mistake for ba. di. 12 ba. 12 ended at ·38 and "Viśākhā" at ·40.
,,	499	Śaka 1493, Prajōtpatti, Uttarāyaṇa, Mīna, 6, śu. di. dvitīyā, Svāti. = A.D. 1572, March 3, is apparently meant; but it was Mīna 7, not Mīna 6, and ba. 4, not śu. 2. The nak. was "Svāti" which ended at ·62.
,,	500	Śaka 1493, 9th year, Prajōtpatti, Uttarāyaṇa, Mīna 6, śu. di. dvitīyā, Svāti. Vide remarks on No. 499, above.
,,	501	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Mithuna 5, śu. di. daśamī, Sunday, Viśākhā. Śu. 13 and "Viśākhā" fell on Friday (not Sunday), May 31 (= Mithuna 3, not Mithuna 5) A.D. 1566 (= Kshaya); ·63; ·25.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Aḷagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.
1917	539	Śaka 1493, 8th year, Prajōtpatti, Uttarāyaṇa, Vasanta-ṛitu, Ṛishabha 15, śu. di. pañchamī, Monday, Rōhiṇī. In A.D. 1571 (= Prajōtpati), Rōhiṇī in Ṛishabha combined with *tēdi* 26, Wednesday, amāvāsyā (= Wednesday the 23rd of May). But in A.D. 1572 Monday, May 12 (= Ṛishabha 15) Rōhiṇī ended at ·69, and it was śu. 1, and not śu. 5.
,,	555	Śaka . . 94, 9th year, Grīshma-ṛitu, Mithuna, 23, śu di. daśamī, [Friday] = A.D. 1572, June 20, Friday. The Śaka year was 1494. The tithi began at 00 on Friday, ending on the next day ·01.
,,	571	Śaka 1488, 3rd year, Kshaya, Uttarāyaṇa, Grīshma-ṛitu, Mithuna, 23, śu. di. dvitīyā, Thursday, Pushya. Mithuna 23, in Kshaya fell on Thursday but corresponded to śu. tṛitiyā. Śu. dvitīyā combined with Pushya which fell on *tēdi* 22, Wednesday (= 19th June A.D. 1566). The tithi and nak. fell on Wednesday June 19 (= Mithuna 22, not 23) A.D. 1566 ending at ·27 and ·49 respectively.
,,	574	Śaka 1495, [10]th year, Śrīmukha, Uttarāyaṇa, Śiśira-ṛitu, Kumbha 6, Svāti = A.D. 1574, February 11, Thursday; *tēdi* 6 is a mistake for 16 and it was ba. 5.
,,	580	Śaka 1527, [42]nd year, Viśvāvasu, Āṇi, Sunday, daśamī, Suvādi (Svāti) = A.D. 1605, June 16, Sunday; ·24; ·47.
,,	584	Śaka 1496, 12th year, Bhava, Dakshiṇāyana, Karkaṭaka, ba. di. pañchamī, Tuesday, Uttiram. In Karkaṭaka of Bhava Uttara-Phalgunī commenced on śu. tṛitīyā, Wednesday, 21st July and ended at ·16 on Thursday following (22nd July 1574 A.D.). If the *tithi* were pañchamī, the nakshatra would be *not* Uttiram but Uttiraṭṭādi which fell on Friday 9th July A.D. 1574. In A.D. 1574 (= Bhava) on Thursday July 22 (= Karkaṭaka 23) śu. 5 (not ba. 5) began at ·05, ending next day at ·09, while nakshatra "Uttiram" ended at ·16 on Thursday. If this be the date, Tuesday must be an error for Thursday.
,,	585	Śaka 149[4], 10th year Āṅgirasa, Dakshiṇāyana, Śarad-ṛitu, Tulā 7, ba. di. saptamī, Monday, Pushya. In A.D. 1572 (= Āṅgirasa) Monday, October 27, (= Tulā 27) ba. 7 began at ·14 and ended at ·19 on the following day, while "Pushya" ended at ·78 on Monday.
,,	589	Śaka 1490, 5th year, Vibhava, Uttarāyaṇa, [śu. di.] trayōdaśī, Monday, Rōhiṇī. In the Uttarāyaṇa of Vibhava (= Ś 1490 = A.D. 1568) Rōhiṇī combined with Monday on Karkaṭaka 20, ba. di. 10, July 19; ·71; f.d.n ·05.
,,	595	Śaka 1494, 10th year, Āṅgirasa, Dakshiṇāyana, Hēmanta-ṛitu, Mārgaśīrsha 21, full-moon, Friday, Ārdrā = A.D. 1572, December 19, Friday; ·35; ·30 and there was a Lunar eclipse.
,,	596	Śaka 1495, 10th year, Śrīmukha, Uttarāyaṇa, Vasanta-ṛitu, Mēsha, śu. di. pañchamī, Monday, Rōhiṇī (= A.D. 1573, April 6, Monday). Rōhiṇī ended at ·57 on Sunday preceding. *Tēdi* 15 must be a mistake for 10. The nakshatra was Mṛigaśirā not Rōhiṇī." The tithi and nakshatra ended at ·78 and ·57 respectively.
,,	597	Śaka 1494, 10th year, Āṅgirasa, Varsha-ṛitu, Siṁha 9, śu. di. saptamī, Thursday, Bharaṇī (= A.D. 1572, July 31, Thursday). *Tēdi* 9 must be a mistake for 1 when ba. 7 (not śu. 7) ended at ·48 and Bharaṇī ended at ·66.
,,	598	Śaka 1494, 10th year, Āṅgirasa, Dakshiṇāyana, Varsha-ṛitu, Siṁha, 5, ba. di. pañchamī, Monday, Ārdrā. In Siṁha 5, combination of Ārdrā with Monday fell on (not ba. pañchamī) ba. ēkādaśī. The date corresponds to A.D. 1572, August 4, Monday; 40; ·72.
,,	599	Śaka 1496, 12th year, Bhava, Dakshiṇāyana, Grīshma-ṛitu, Karkaṭaka, 23, śu. di. pañchamī, Thursday, Hasta (= A.D. 1574, July 22, Thursday). A.D. 1574, Thursday July 22; f.d.f ·09; f.d.n ·22. The tithi and nakshatra began at ·05 and ·16 on Thursday.
,,	600	Śaka 150[4], 20th year, Chitrabhānu, Dakshiṇāyana, Varsha-ṛitu, Kaṉṉi, 21 [śu. di. ash] ṭami, Friday, Pūraṭṭādi. On Friday 21 September (= 21 Kaṉṉi) A.D. 1582 (= Chitrabhānu) the tithi was śu. 4 and nakshatra Aniḷam, which ended at ·16 & ·86, respectively.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Aḷagaṇ-Perumāḷ Ativīrarāma alias Śrīvallabha—cont.
1917	601	Śaka 1494, 10th year, Āṅgirasa, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 15, śu. di. pañchamī, Thursday, Pushya. Śu. pañchamī, Thursday was on tēdi 21 (not 15) of Mēsha (= A.D. 1572, April 17) and the nakshatra was Ārdrā, ending at ·48. Pushya fell on śu. saptamī, tēdi 23 of Mēsha (= April 19, Saturday).
„	602	Śaka 1495, 11th year, Śrīmukha, Dakshiṇāyana, Grīshma-ṛitu, Mīna 15, śu. di. pañchamī, Monday, Rōhiṇī. In Śrīmukha, Rōhiṇī in Mīna coincided with śu. shashṭhī, Monday (= A.D. 1573, March 9, Monday); tēdi 15 is a mistake for 12; ·28; ·26.
„	603	Śaka [14]95, [11]th year, Śrīmukha, Dakshiṇāyana, Grīshma-ritu, Mithuna 15, śu. di. dvādaśī, Friday, Anurādhā (= A.D. 1573, June 12, Friday); ·28; the nak. was current the whole of the day commencing at ·99 on Thursday and ending at ·05 on Saturday.
„	604	Śaka 1498, 14th year, Dhātu, Āvaṇi 28, śu. di. pañchamī, Wednesday, Rōhiṇī. In Dhātu, Rōhiṇī in Āvaṇi fell on tēdi 18, ba. ashṭamī, Friday (= 17th August A.D. 1576). "Rōhiṇī" ended at ·75.
„	614	Śaka 1507, 19th year, Vi[ya] = Ś. 1508 (Vyaya), Tai 13, śu. di. saptamī, Sunday, Uttiraṭṭādi. In Vyaya, Uttiraṭṭādi in Tai fell on tēdi 7, śu. pañchamī, Wednesday (= (A.D. 1587, January 4, Wednesday); ·06; ·93.
„	617	Śaka 1483 (= Durmati), 3rd year, Kshaya (= S. 1488), Tai 27, Friday, chaturdaśī, Pūśam = A.D. 1567 (= Śaka 1489 not 1483) January 24, Friday; ·08; ·20.
„	661	Śaka 1496 (= Bhava), 17th year, Pramādi (Ś. 1501), Āṇi 3, ba. di. pañchamī, Uttiram. Pramādi corresponded to (not Śaka 1496 but) Ś. 1501. Āṇi 3 in Pramādi fell on śu. 7 (not ba. pañchamī) on which day Uttiram began at ·77 (= A.D. 1579, June 1, Monday). In Śaka 1496 (Bhava), Āṇi 3 fell on śu. 12 and the nakshtra was Viśākhā. The day intended was probably the former.
		Māṟavarman Parākrama-Pāṇḍya.
1918	78	14th year, Mēsha, śu. di. tṛitīyā, Monday, Rōhiṇī = A.D. 1349, April 20, Monday, f.d.t. ·51; ·83. The tithi commenced at ·43 of day.
		Later Pandyas with regnal years only.
		Māravarman Śrīvallabha.
1917	468	42nd year, Ṛishabha, śu. di. dvitīyā, Monday, Mṛigaśīrshā. Several dates between A.D. 1425 and 1478 were examined to satisfy the details given in this record. The following are the years in which the dates regularly correspond to the details:— (1) A.D. 1434, May 10, Monday, ·80; ·76. (2) A.D. 1451, May 3, Monday, ·11; ·61, 1454, April 29, Monday, f.d.n., ·82, śu. 2, current throughout day. (3) A.D. 1461, May 11, Monday, f.d.t., ·11; ·98, śu. 2, commenced at ·19 of day. (4) A.D. 1478, May 4, Monday, ·43; ·84.
		Jaṭilavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍya.
„	467	31 + 2nd year, Mīna [2]8, śu. di. shashṭhī, Monday, Mṛigaśīrsha = A.D. 1455, March 24, Monday, ·70; ·50.
„	533	31 + 6th year, Mithuna, 16, śu. di. trayōdaśī, Wednesday, Anisham = A.D. 1459, June 13, Wednesday, ·95; ·58.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Later Pandyas with regnal years only—*cont.*
		Jaṭilavarman Tribuvanachakravartin Perumāḷ Parākrama-Paṇḍya.
1917	535	31 + 7th year, Makara, 9, śu. di. dvādaśī = A.D. 1506, January 5. Week-day was Monday and nakshatra was Rōhiṇī. f.d.t. ·90. Dvādaśī commenced ·95 of day. Also = A.D. 1460, January 5, Saturday ·60; ·88. The nakshatra was Mṛigaśīrśha. The former date is not possible as it works out a different year of accession.
		Jaṭilavarman alias Tribhuvanachakravartin Parākrama, 'born in the nakshatra Mṛigaśira.'
,,	568	31 + 8th year, Vriśchika 3, ba. di. tṛitīyā, Saturday, Mṛigaśīrsha = A.D. 1460, November, 1, Saturday, ·80; ·62. The date of the month is 4, not 3.
		Māṟavarman Tribhuvanachakravartin Perumāḷ Kulaśēkhara.
,,	471	2 + 35th year, 23, ba. di. Thursday, Makhā = A.D. 1457, October 22, Thursday ·82; ·09. Month was Tulā and the tithi ba. 10.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
,,	453	2 + 35th year, Ṛishabha, 27, ba. di. pañchamī, Saturday, Tiruvōṇam = A.D. 1467, May 23, Saturday, f.d.t. ·14; ·99, ba. 5 commenced at ·19 of day.
,,	477	2 + 36th year, Tulā 3, śu. di. saptamī, Friday, Anisham. In A.D. 1467 October 2, Friday, the tithi was chaturthī not saptamī; ·72; ·44.
,,	476	2 + 3[4]th year, 10, śu. di, prathamā, Saturday, Aniḻam = A.D. 1466 November 8, Saturday, f.d.t. ·15; ·72. Śu. 1 commenced at ·13 on this day. The month was Vriśchika.
,,	526	2 + 37th year, Tulā, pañchamī, Thursday, Mṛigaśīrsha = A.D. 1468, October 6, Thursday; ·49; ·49. The paksha is bahuḻa.
,,	544	2 + 42nd year, Kumbha, 24, śu. di. dvitīyā, Friday, Uttiraṭṭādi = A.D. 1474, February 18, Friday, ·35; ·30.
,,	640	2 + 38th year, Mēsha, 22, ba. di. dvitīyā, Tuesday, Anusham = A.D. 1470, April 17, Tuesday; ·59; ·77.
,,	565	2 + 42nd year, Makara 7, Monday, Punarvasu = A.D. 1474, January 3, Monday; ·44; ·15. The tithi was paurṇamī.
,,	642	Lost, Makara 8, śu. di. ashṭamī, Thursday, Aśvati = A.D. 1468, January 3, Sunday; ·30; ·36. Date 7 not 8; Sunday not Thursday. No suitable equivalent at all for this date could be found between A.D. 1430 and 1474 which is the range of the king's reign.
,,	643	2 + 36th year, Mīna, 21, ba. di. saptamī, Mūlā = A.D. 1468, March 16, ·45; ·43. The week-day was Wednesday.
,,	645	2 + 37th year, Mīna 26, śu. di. daśamī, Pūśam = A.D. 1469, March 22, f.d.t. ·00; ·33. The week-day was Wednesday.
,,	646	2 + 40th year, Mēsha [illegible]2, śu. di. pañchamī, Wednesday, Uttirāḍam = A.D. 1473, April ·17, ·46; f.d.n. ·82. Nakshatra commenced at ·87 of day. But the week-day was Saturday not Wednesday.
,,	649	2 + 36th year, Vriśchika, 30, śu. di. dvitīyā, Saturday, Mūlā = A.D. 1467, November 28, Saturday, f.d.t. ·06; ·20. śu. 2 commenced at ·03 of day.
		Parākrama-Pāṇḍya alias Kulaśēkhara.
,,	549	.... 2nd year, Mēsha 27, śu. di. chaturthī, Tiruvādirai (i) = A.D. 1482, April 22; ·30; ·91. The week-day was Monday. (ii) A.D. 1547 April 23, ·51; ·99. The week-day was Saturday. The former is probably the date intended.
		Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Parākrama.
,,	657	Śaka ..67, 3rd year, Viśvāvasu, Kaṉṉi, ba. di. daśamī, Tuesday, Pushya. = A.D. 1545, September 29, Tuesday, f.d.t. ·57; ·46; ba. 10 commenced at ·49 of day.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
1917	644	4 + 2nd year, Mārgaḷi, 22, śu. di. trayōdaśi, Monday, Rōhiṇī. The nearest approach to the above is A.D. 1401, December 19, Monday. But on this day the tithi was chaturdaśī not trayōdaśī and the *nakshatra* was Mṛigaśīrsha not Rōhiṇī. Both of these had ended at ·75 and ·42 respectively on the previous day. A.D. 1550, December 20, f.d.t. ·87; f.d.n. ·45. The tithi and *nakshatra* began at ·87 and ·41 respectively on this day which was however Saturday not Monday. The other dates examined, but with unsatisfactory results, are A.D. 1435, 1487, 1542 and 1560.
		Perumāḷ Śrīvallabha, son of Vīraveṇbāmālai Kulaśēkhara.
"	489	17th year, Pramādhi, Siṁha, 25, ba. di. tritīyā, Friday, Āyilyam = A.D. 1579, August 25. But the week-day was Tuesday not Friday and the nakshatra was Chitrā not Āyilyam.
		Jaṭilavarman Tribhuvanachakravartin Kulaśēkhara.
"	655	33rd year, Tulā 13, śu. di. tritīyā, Monday, Anisham = A.D. 1645, October 13, Monday. But śu. 3 had ended at ·77 and the nakshatra Anisham at ·72 the previous day.
		Hoysala Dynasty.
		Ballāḷa III.
"	738	Śaka 1238, Naḷa, Phālguṇa, śu. di. 5, Thursday = A.D. 1317, February 17, Thursday.
"	771	Śaka 1246, Rudhirōdgāri, Chaitra, śu. daśamī, Monday = A.D. 1323, March 18, Friday (not Monday); ·27.
"	772	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday = A.D. 1320, September 1, Monday; ·52.
"	780	Śaka 1262, Vikrama, Bhādrapada, śu. di. 10, Saturday = A.D. 1340, September 2, Saturday. The *tithi* commenced at ·16 on Friday and ended at ·06 on Saturday.
		Saluva.
		Narasiṅgarāya.
"	710	Śaka 1407, Viśvāvasu [Āśvija] ba. solar eclipse. There was a solar eclipse on ba. amāvāsyā in Śrāvaṇa. The date given will correspond to A.D. 1485, September 9, Friday. ba. 30 ended at ·00.
"	719	Śaka 1420, Piṅgaḷa, Chaitra, su. di. 15, Saturday = A.D. 1497, March 18, Saturday.
		Vijayanagara Dynasty I.
		Bukkarāya I.
"	779	Śaka 1289, Plavaṅga, Prathama-Āshāḍha, śu. di. 14, Friday = A.D. 1367 June 11, Friday. Śu. Chaturdaśī commenced at ·18 on this day and ended at ·08 on the following day.
		Kampaṇa-Oḍeya II.
1918.	90	Śaka 1295, Ānanda, Ṛishabha, śu. di. daśamī, Monday, Punarvasu. Śaka 1295 was (not Ānanda) Pramādīcha. In Ānanda śu. daśamī fell on Sunday (21st May A.D. 1374) but the *nakshatra* was Hasta. In Pramādīcha, Ṛishabha, śu. daśamī fell on Monday (= A.D. 1373, May 2) but the *nakshatra* on this day was Pūrva-Phalguṇī ending at ·09. The cyclic year seems wrong, probably the date intended was the latter. The nakshatra "Punarvasu" is an error for "Pūram".

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty I—*cont.*
		Kampaṇa-Oḍeya II—cont.
1918	184	Śaka 1286, Krōdhi, Mēsha, śu. tṛitīyā, Wednesday, Pūrāḍam. Pūrāḍam in Mēsha, in Krōdhi commenced at ·04 on Sunday ba. chaturthī and ended at ·12 on Monday following (= A.D. 1364, April 21 Sunday and 22 Monday) Śu tṛitīyā in Mēsha fell on Saturday (April 6) and the *nakshatra* was Rōhiṇī. In A.D. 1363 on Wednesday April 5, Pūrāḍam ended at ·89 and the tithi was ba. śhashṭhī (not śu. 3.)
		Śiṅgaṇṇa-Oḍeya.
1917	681	Śaka 1299, Piṅgaḷa, Mārgaśira, śu. 5, Tuesday = A.D. 1377, November 6, Friday. Tuesday is mistake for Friday. ·71.
		Dēvarāya I.
"	803	Śaka 1304, Sarvadhāri (wrong) Mārgaśira, śu. di. 7, Wednesday. Śaka 1304 does not correspond to Sarvadhāri. In Sarvadhāri corresponding to Śaka 1330, Mārgaśira, śu. 7 was Sunday not Wednesday (= A.D. 1408, November 25, Sunday). But in Virōdhi following, Mārgaśira śu. 7, fell on Wednesday commencing at ·23 and corresponded to A.D. 1409 November 13, Wednesday. In Ś. 1304 = A.D. 1382 = Dundubhi, Mārgaśira śu. 7, began on Wednesday November 12 at ·08 ending next day at ·15.
"	804	Śaka 100303 (?), [Hē]malambi (wrong) Phālguṇa śu. di. 10, Thursday. Hemalamba in the reign of Dēvarāya I corresponded to Śaka 1339. Phālguṇa, śu. daśamī in this year was Wednesday ending at ·29 on that day. In Durmukhi preceding (= Śaka 1338) Phālguṇa śu. daśamī commenced on Thursday at ·80 and ended at ·71 on Friday (= A.D. 1417 February 25, Thursday).
		Virupaṇṇa-Oḍeya II.
"	328	Śaka 1312, Śukla, = 1311 Kaṭaka, śu. di. Sunday, Mūlā, = A.D. 1389, July 6, Tuesday. Sunday must be a mistake for Tuesday. "Mulā" ended at ·78.
		Bukkarāya II.
"	217	Śaka 1327, Pārthiva, Mīna, śu. di. ashṭamī, Friday, Mṛigaśīrsha = A.D. 1406, February 26, Friday, ·18; ·10.
"	370	Śaka 1328, Vyaya, Siṁha, śu. di. tṛitīyā, Tuesday, Hasta = A.D. 1406, August 17, Tuesday, śu. tṛitīyā and Hasta ended at ·01 and ·03 respectively on this day.
"	819	Śaka 1309, Prabhava, Māgha śu. di. 15, Thursday = A.D. 1388 January 23, Thursday, when śu. 15, began at ·01 and ended at ·00 on the following day.
		Dēvarāya II.
"	765	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday = A.D. 1432, October 24, Friday; śu. 1 commenced at ·29 on this day.
1918	68	Śaka 1367, Krōdhana, Mīna, śu. dvādaśī, Thursday, Makhā = A.D. 1446, March 10, Thursday; ·42; ·85.
"	91	Śaka 1352, Saumya. [Karkaṭaka] śu. shashṭhī, Monday, Uttiram. Śaka 1352, corresponded to Sādhāraṇa (not Saumya). In Saumya, Karkaṭaka, śu. shashṭhī fell on Thursday (not Monday) i.e., A.D. 1429, July 7, on which the *nakshatra* was Uttiram up to ·15.
"	92	Śaka 1351, Saumya, Mēsha, ba. shashṭhī, Sunday, Uttiram = A.D. 1429, April 24, Sunday, Uttiram is mistake for Uttirāḍam. Śu. 6, ended at ·74 and Uttiraḍam at ·73.
		Vijayanagara Dynasty II.
		Kṛishṇadēvarāya.
1917	210	Śaka 1439, Īśvara, Pushya, śu. di. paurṇimā = A.D. 1517, December 28, Monday.
"	235	Śaka 1409 (mistake for 1439), Īśvara, Pushya, śu. paurṇimā. See remarks on 210 above.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		Krishṇadēvarāya—cont.
1918	36	Śaka 1444, Chitrabhānu, Karkaṭaka, ba. dvādaśī, Sunday, Aruṇayōga, Ārdrā = A.D. 1522, July 20, Sunday, ·42; ·88.
,,	100	Śaka 1442, Vikrama, Kanyā, ba. daśamī, Friday, Pushya. In Vikrama, Kanyā, ba. daśamī ended at ·71 on Thursday (= A.D. 1520, September 6) the *nakshatra* on which day was Punarvasu up to ·45. Friday following, on which day Pushya lasted till ·46 was ba. ēkādaśī (not daśamī) till ·69.
,,	101	Śaka 1446, Tāraṇa, Siṁha, śu. prathamā, Sunday, Makhā = A.D. 1524, July 31, Sunday; ·75; ·78.
		Tirumalaidēva-Mahārāya.
,,	115	Śaka 1446, Taraṇa, Tulā, ba. ēkādaśī. Monday, Hastā. In Tāraṇa, ba. ēkādaśī fell on Sunday (= A.D. 1524, October 23) ending at ·32 on which day Hastā commenced at ·67 and ended at ·60 on Monday following.
,,	116	Śaka 1446, Tāraṇa, Dhanus, śu. paurṇai, Ārdrā, Sunday. Paurṇami in Dhanus in Tāraṇa ended at ·95 on Saturday (= A.D. 1524, December 10) while Ārdrā commenced at ·50 on this day and ended at ·53 on Sunday.
,,	117	Śaka 1446, Tāraṇa, Dhanus, śu. prathamā, Ārdrā, Sunday = A.D. 1524, December 11 Sunday; śu. prathamā must be mistake for ba. prathamā; ·96; ·53.
		Achyutarāya.
1917	261	Durmukhi, Tai 20, Makara, śu. prathamā, Monday, Saṅkramaṇa. Śu. prathamā in Tai fell on Friday, Makara 16 (= January 12, 1537 A.D.) Saṅkramaṇa, i.e., Makara Saṅkramaṇa fell on Thursday ba. prathamā (December 28, A.D. 1536).
,,	331	Śaka 1461, Vikāri, Mithuna, śu. di. pañchamī, Punarvasu, Wednesday. In Vikāri, Punarvasu in Mithuna fell on Tuesday (not Wednesday) śu. prathamā ending at ·05 and dvitīyā ending at ·97 (= A.D. 1539, June 17, Tuesday). Pañchamī an error for prathamā.
,,	789	Śaka 1455, Vijaya, Mārgaśira, ba. di. 15, Monday = A.D. 1533, December 15, Monday; ·86.
,,	794	Śaka 1459, Vilambi (= Ś. 1460) Māgha, śu. di. [2], Wednesday = A.D. 1539, January 22, Wednesday; ·13.
,,	802	Śaka 1449, Vikṛiti, Jyēshṭa, śu. di. 5, Tuesday. Vikṛiti corresponds to Śaka 1452 (not 1449). The details would give correctly A.D. 1530, May 31, Tuesday; ·46.
1918	113	Śaka 1453 (= Khara), Vijaya (= Ś. 1455), Kumbha, śu. di. Paurṇamī, lunar eclipse, Makhā, Thursday = A.D. 1534, January 29, Thursday. Śu. chaturdaśī ended at ·07 on this day and Makhā commenced at ·79 on the same day. The Śaka year corresponding to Vijaya was 1445.
		Sadāśivarāya-Mahārāya.
1917-18	No. 5 App. A	Śaka 1478, Naḷa, Śrāvaṇa, ba. di. ashṭamī, Jayanti, Thursday. In Naḷa Srāvaṇa, ba. ashṭamī ended at ·73 on Wednesday. But the *nakshatra* Rōhiṇī associated with the Jayanti commenced at ·11 on Thursday following (= A.D. 1556, July 30), and ended at ·04.
1917	332	Śaka 1467, Viśvāvasu, Kumba, śu. daśamī, Friday, Hastā. In Viśvāvasu, Hastā in Kumbha commenced at ·39 on Wednesday ba. dvitīyā and ended at ·49 on Thursday ba. tritīyā (= A.D. 1546, February 18).
,,	338	Śaka 1467, Viśvāvasu, Kaṇṇi, śu. daśamī, Friday also Sunday = A.D. 1545, September 15, Tuesday (neither Friday nor Sunday); ·95
,,	689	Śaka 1469 (Plavaṅga), Parābhava (Ś. 1468), Māgha, ba. di. 3 [Monday] = A.D. 1547, February 7, Monday; ·93
1918	112	Śaka 1468 (Plavaṅga), Virōdhikṛit (Ś = 1473), Paṅguṇi, 29, daśamī, Saturday, and Paṅguṇi 23, ba. daśamī, Mūlā, Saṅkramaṇa. In Virōdhikṛit Paṅguṇi 29 was pañchamī (not daśamī) and Thursday (not Saturday). Paṅguṇi 23 was trayōdaśī (not daśamī) and the nakshatra was Pūrva-Phalgunī (not Mūlā). In Paṅguṇi occurring in Phālguṇa of Virōdhikṛit tēdi 29 was amāvāsyā (not daśamī), Friday (not Saturday) and Paṅguṇi 23 was ba. daśamī from ·05 but the nakshatra was Śravaṇa (not Mūlā) from ·07. In Śaka 1468 Paṅguṇi 29 was daśamī from ·42 which ended on Saturday following tēdi 30 at ·33. Paṅguṇi 23 was ba. tritīyā (not ba. daśamī) with nakshatra Viśākhā not Mūlā.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		Sadāśiva-Mahārāya—cont.
1918	114	Śaka 1468, Parābhava, Kumbha ba. amāvāsyā, Sunday, Aśvati. In Parābhava, Aśvati in Kumbha combined (1) with śu. shashṭī, Thursday (= A.D. 1547, January 27) and (2) with śu. Chaturthī, Wednesday (=A.D. 1547, February 23).
		In A.D. 1547, Kumbha amāvāsya fell on Sunday February 20 (=Kumbha 25); ·13; but the nak. on that date was 'Pūraṭṭādi' (not Aśvati) which ended at ·77
„	130	Śaka 1482, Raudri, Mēsha, ba. dvitīyā, Wednesday = A.D. 1560, April 12, Friday (not Wednesday). But Mēsha ba. dvitīyā in Durmati following (=Śaka 1483) fell on Wednesday (= A.D. 1561, April 2).
		In A.D. 1560 Phālguṇa ba. 2 fell on Wednesday, March 13 and it ended at ·97. Probably the month Mēsha is an error for Mīna.
„	132	Śaka 1 82, Siddhārthi, Ś. 1481, Mēsha, śu. pañchamī, Śravaṇa, Sunday. In Siddhārthi, Śravaṇa in Mēsha fell on ba. navami, Saturday 9 (=A.D. 1559, April 1).
		But in A.D. 1559 in Dhanus, śu. 5, began at ·11 on Sunday, December 3, and it ended at ·16 on Monday. 'Sravaṇa' also fell on Sunday ending at ·26.
		Vijayanagara Dynasty III.
		Śrīraṅgarāya II.
1917	697	Śaka 1506, Tāraṇa, Kārttika, śu. di. 15, lunar eclipse = A.D. 1584, November 7, Saturday, ·97.
1918	128	Svabhānu, Paṅguṇi 29, Śaka 1505, Mīna, śu. di. saptamī [Friday, Pūraṭṭādi]. In Svabhānu (= Śaka 1505), Paṅguṇi, 29 (= Mīna, śu. chaturdaśī) fell on Tuesday (=A.D. 1583, March, 26). Mīna, śu. saptamī fell on Paṅguṇi 23 and the *nakshatra* on that day was Ārdrā (not Pūraṭṭādi).
		In this Svabhānu śu. 7 and Pūrva-Bhādrapada combined only in Dhanus—Mārgaḷi, (not in Mīna-Paṅguṇi) on a Wednesday = A.D. 1583, Wednesday, December 11; ·42; ·24
		Veṅkaṭapatirāya I.
1917	736	Śaka 1526, Krōdhi, Pushya, ba. di. [3] Makara-Saṅkrānti = A.D. 1604, December 29, Saturday.
		Veṅkaṭapatidēva II.
1917–18	17 of App. A	Śaka 1555, Śrīmukha, Chaitra, śu. di. pañchamī = A.D. 1633, March 5, Tuesday.
		Western Chalukya.
		Vinayāditya Satyāśraya.
,	3 of App. A	Śaka 512, Sādhāraṇa, Māgha, śu. di. trayōdaśī, Monday.
		Mr. L. D. Swamikannu Pillai remarks:—
		"In A.D. 590 (= Śaka 512 expired, Māgha śukla 13 fell on Monday as stated". But he is of opinion that "all the same the record may be a forgery; there being no evidence that the Southern Bārhaspatya reckoning according to which the year would be Sādhāraṇa, was in use in the sixth century A.D."
		Jagadēkamalla i.e. Taila III.
1917	733	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśī, Thursday, Uttarāyaṇa-Saṅkramaṇa =A.D. 1169, August 7, Thursday; ·40.
		Eastern Chalukya.
		Sarvalōkāśraya Vishṇuvardhana alias Chālukya-Bhīma I.
1917–18	No. 14 of App. A	Śaka 814, Mēsha, Chaitra, ba. di. dvitīyā, Monday, Maitra, Mithuna. In Śaka 814, Chaitra ba. dvitīyā did not fall in Mēsha but coincided with *tēdi* 29 of Mīna preceding and was on a Sunday on which day the *nakshatra* was Svāti; but on ba. dvitīyā of Vaiśākha following corresponding to Mēsha (Chittirai) 27, Monday, the *nakshatra* was Anurādhā (Maitra) (= A.D. 892, April 17, Monday). The inscription has: "Manuvasusaṁprāptē[shu*] Saṁkhyēshu Mēshē Mitrē Chaitrē cha Maitrē Śaśini Śaśidinē Kṛishṇapaksha-dvitīyē 1, Yugmarkshasy=ōdgamēdhāt paṭṭam=āchandra-tāram.'

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Nolamba-Pallava.
		Nolambādhirāja.
1917	734	Śaka 934,. . . .śu. pañchamī, Saturday. Details not enough for verification.
		Miscellaneous.
		Uṇḍirāja of the Solar race.
1917-18	No. 16 of App. A	Śaka 1304, Dundubhi, Māgha, śu. daśamī, Thursday = A.D. 1383, January 14, Wednesday, śu. daśamī ended at ·94 on Wednesday. Thursday is an error for Wednesday.
		Raghunātha Toṇḍaimāṉār.
,,	No. 22 of App. A	Śaka 1687, Kali, 4866, Pārthiva Tai, 4. Friday, śu. pañchamī, Uttara (Uttara-Phalgunī). In Tai, Uttara-Phalgunī fell on ba Chaturthī, Thursday ending at ·35 on that day (=A.D. 1766, January, 30, Thursday); ba. pañchamī ended at ·21 on Friday following. In A.D 1765 on Friday 25, January (16 Tai.)=śu. 5 and Uttiraṭṭādi began at ·27 and ·25, respectively on and ended at ·30 and ·30 respectively on Saturday. Probably Tai 4 is an error for Tai 16, and Uttira for "Uttirāṭṭādi."
		Anonymous.
,,	No. 2 of App. A	Śaka 1665, Rudhirōdgārin, Śrāvana, śu. di. prathamā, Monday. = A.D. 1743, July 11, Monday.
1917	378	Śaka 1600, Kollam 853, Kālayukta, Vaigāsi 17, śu. di. pañchāmī, Wednesday, Pūśa (Pushya), = A.D. 1678 May 15, Wednesday; ·78; ·82.
,,	458	Śaka 1333, Kumbha, 13, ba. daśamī ..... Mūlā = A.D. 1412, February 7, Sunday; ·99. "Mūlā" began at ·06 and ended at ·00 the following day.
,,	459	Śaka 1351, Mēsha, ba. prathamā, Viśākhā = A.D. 1429, April 20, Wednesday; ·23; ·06.
,,	462	Śaka 1353, Tulā, 1, śu. dvitīyā, Monday, Svāti. The combination śu. dvitīyā, Monday, fell on Tulā 9, (not 1) and the nakshatra was Viśākhā (not Svāti) ending at ·75 on Monday (= A.D. 1431, October 8). ·69; ·75. Tulā 1 is an error for Tulā 9. Svāti had ended on the previous day at ·67.
1917	463 & 464	Śaka 1453, Kollam 707, Makara 17, śu. saptamī, Sunday, Aśvati. = A.D. 1532, January 14, Sunday. Aśvati began at ·01 and ended on the next day at, 04.
,,	506	Kollam 685, Simha 9, ba. ashṭamī Rōhiṇī = A.D. 1509, August 8, Wednesday; ·15; ·90.
,,	517	Śaka 1447, Kollam 701, Kaṉṉi, 15, ba. dvādaśī, Thursday, Makhā, = A.D. 1525, September, 14, Thursday; ·38; ·78.
,,	528	Śaka 1469, Kollam 722, Śittirai, 17, ba. ashṭamī, Wednesday, Tiruvōṇam = A.D. 1547, April 13, Wednesday; ·45; ·57.
,,	641	2 + 26th year, Vriśchika, 6, śu. di. ēkādaśī, Sunday, Uttiraṭṭādi = A.D. 1470, November 4, Sunday; ·79; ·69.
,,	667	Śaka 157[4], Nandana, Āvaṇi 20, Friday, ba. [dvādaśī], Pushya. = A.D. 1652, August, 20, Friday; ·69; ·98.
,,	668	Śaka 15[9]4, Kollam 847, Paridhāvi, Ādi 6, Sunday, Paurṇimāvāsī, Uttirāḍam, = A.D. 1672, July 28, Sunday. Tēdi 6, is mistake for 29. Paurṇimāvāsī, began at ·61 on this day.
,,	715	Śaka 1521, Vikāri, Pushya ba. di. 7, Friday. = A.D. 1599, December 28, Friday; ·89.
,,	757	Śaka 1426, Krōdhana (= Ś. 1427) Chaitra, śu. di. 1, Wednesday. Śaka 1426 (= A.D. 1504-05) corresponded to Rākshasa (not to Krōdhana) in which Chaitra śu. 1 was Sunday. In Krōdhana (= Śaka 1427) Chaitra śu. 1, was Thursday the tithi ending at ·91 but Chaitra śu 1, in Śaka 1428 (i.e.,) Kshaya Samvat was Wednesday (= A.D. 1506, March 27, Wednesday). Chaitra may mean, Chaitra at the beginning or Chaitra at the end of a year. The inscription refers to Chaitra at the end of Ś. 1427 (= Krōdhana = A.D. 1505 — 06), which would be the same as Chaitra at the beginning of A.D. 1506-07 (= Ś. 1428 = Kshaya Samvat).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1917–18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1917	773	Śaka 1238, Naḷa, Māgha, ba. di. 5, Thursday. = A.D. 1317, February 2, Wednesday (not Thursday). In A.D. 1316 on Thursday, January 15 ; Māgha ba. 5 ended at ·76
„	774	Śaka 1255, Śrīmukha, Āshāḍha, śu. di. 15, Monday = A.D. 1333, June 28, Monday ; ·35.
„	776	Śaka 1624, Chitrabhānu, Vaiśākha, śu. di 1, Monday. = A.D. 1702 April, 17, Friday (not Monday). In Śaka 1623 (Vṛisha) Vaiśākha śu. 1, was Monday (= A.D. 1701, April 28) and in Tāraṇa (= Śaka 1625) Vaiśākha śu. 1, commenced at ·14 on Monday (= A.D. 1703 April 5). Probably the 2nd date is intended.
„	778	Śaka 1418, Naḷa, Māgha, śu. Paurṇimā Thursday, Lunar eclipse. = A.D. 1497, January 18, Wednesday (not Thursday) ; ·72. Thursday is an error for Wednesday.
„	791	Śaka 1261, Pramādi, Śrāvaṇa, ba. di. 5, Monday = A.D. 1339, July 26, Monday ; ·58.
„	801	Śaka 1474, Paridhāvi, Paushya, ba. di. 30, Saturday = A.D. 1553, January 14, Saturday. There was a solar eclipse on this day though not noted in the inscription.
„	809	Śaka 1[3]27, Pārthiva, Kārtika, ba. di. 10, Monday = A.D. 1405 November, 16, Monday ; ·58.
„	814	Śaka 1345, Śōbhakṛit Kārttika, śu. di. 1, Friday. In Śōbhakṛit Kārttika, śu. 1, fell on Tuesday but in Śubhakṛit preceding (= Śaka 1344) Kārttika, śu. 1, was Friday (= A.D. 1422, October 16, Friday) and it ended at ·83.
„	815	Śaka 1676, Yuva, Mārgaśira, śu. di. 15, Thursday = A.D. 1755, December 18, Thursday ; ·66. Yuva corresponded to Śaka 1677 (not to 1676).
„	818	Śaka 1[37]3, Pramōdūta, Bhādrapada [ba.] di. [3]0 Sunday = A.D. 1450, September 6, Sunday ; ·18.
„	839	Śaka 1511, Virōdhi, Bhādrapada śu. 11, Wednesday = A.D. 1589, September 10, Wednesday. The tithi ended at ·46.
„	841	Śaka 1221, Jyēshṭha, śu. 1, Saturday = A.D. 1299, May 2, Saturday. Śu. 1, ended at ·29 on this day.
„	851	Śaka 1142, Vikrama, Chaitra, ba. 15, Thursday, Vishu-Saṅkrānti. In Vikrama Chaitra ba. 15 was Saturday. But in Vṛisha following Chaitra ba. 15, was Thursday (= A.D. 1221, March 25).
„	854	Śaka 1069, Kārttika, ba. di. 15, Monday = A.D. 1147, November 24, Monday, when amāvāsyā began at ·04 and ended at ·02 on the following day.
„	860 & 861	Śaka 1593, Kali 4772, Virōdhikṛit, Vaiśākha. ba. di. saptamī, Saturday. = A.D. 1671 Saturday May, 20 ; ·80.
1918	97	Śaka 1369, Prabhava, Siṁha, ba. chaturthī, Monday, Aśvati = A.D. 1447, August 28, Monday, f.d.t. 69 ; f.d.n. ·43.
„	98	Śaka 14 " ", Raktākshi, Vṛiśchika, amāvāsya, Wednesday, Viśākhā. In Śaka 1426, Raktākshi, amāvāsyā, fell on Wednesday and the *nakshatra* was Viśākhā (= A.D. 1504 November 6, Wednesday, ·82. In Raktākshi (= Śaka 1486) Vṛiśchika amāvāsyā fell on Friday though the *nakshatra* was Viśākhā (= A.D. 1564, November, 3 Friday).
„	99	Śaka 1465, Śōbhakṛit, Karkaṭaka, ba. daśamī, Thursday, Rōhiṇī = A.D. 1543, July 26, Thursday ; ·48 ; ·35.
„	118	Śaka 1426, Raktākshi, Vṛiśchika, amāvāsyā, Wednesday, Viśākhā. = A.D. 1504, November, 6, Wednesday (vide No. 98 above).
„	121	Śaka 1506, Tāraṇa. Vṛiśchika, śu. paurṇai, Saturday = A.D. 1584 November, 7 Saturday. On this day there was also a lunar eclipse.
„	126	Śaka 1480, Durmati, Makarā, Punarvasu, śu. trayōdaśi Sunday = A.D. 1562, January 18, Sunday ; ·37 ; ·89. Durmati was Śaka 1483, (not 1480).

PART II

An inscription at Phulta in early characters.

An early inscription at Phulta (No. 830 of App. B) in the Ganjam district engraved on a rock embedded in the soil near a water-pit has been copied during the year. The villagers report that this pit which was formerly a bigger pond contains a good quantity of water in dry weather when it generally becomes scarce in the neighbourhood. The inscription is written in a mixed script of northern and southern characters. From the formation and slanting position of the letters, from the use of the developed sign for *i* in consonants and the sign for secondary *dha* as in later Dēvanāgarī, this record resembles very much the two plates opposite pages 128 and 290 of Dr. Fleet's *Gupta Inscriptions*. It may have, therefore, to be assigned to about the 6th century A.D. The inscription has been tentatively read and translated as below :—

TEXT.

[Pī]thī-[śu]ddhī-tīrtham (i.e., Pīthī-śuddhi-tīrtham).

Translation.

"Pure water for (those that wish to) drink." The other possible translations are—(*a*) Pure water for horses (*pīthi*) and (*b*) pure water for the market-place (*pīthī-vīthī*). The first alternative might be a probable interpretation if it is supposed that the water-pond lay near a military camping-ground and the second would suggest that formerly there was in the neighbourhood a market-place or a ground for holding a fair.

The Pallavas.

Kōpperuñjiṅga.

2. No early Pallava inscriptions have been discovered this year. Sakalabhuvanachakravartin Kōpperuñjiṅgadēva who claimed Pallava descent and was a contemporary of the Chōla king Rājarāja III (A.D. 1216 to 1248) is represented by nine inscriptions from the South Arcot district. In one of these (No. 80 of 1918) he is called Tribhuvanachakravartin Avaṇiāḷappiṛandāṉ Kōpperuñjiṅgadēva. In No. 73 of 1918 which comes from Vṛiddhāchalam and which is dated in his 10th year (A.D. 1253–54) we are informed that Kūḍal Avaṇiāḷappiṛandāṉ alias Kōpperuñjiṅgadēva defeated certain Daṇḍanāyakas of the Hoysaḷa king in the battle field at Perumbalūr (in the Trichinopoly district) and seized the ladies and treasures, and to absolve himself from the sin thus committed he presented to the god Tirumuduguṉṛam-uḍaiya-Nāyaṇār at Vṛiddhāchalam a gold forehead plate set with jewels. It is not certain if there was only one chief or more with the name Kōpperuñjiṅga. In the record under reference Kūḍal Avaṇiāḷappiṛandāṉ Kōpperuñjiṅgadēva who occupies the position of a donor is probably identical with the Sakalabhuvanachakravartin Kōpperuñjiṅga in whose reign the record is dated. In the *Annual Report* for 1906, page 63, Mahārājasiṁha of the Tripurāntakam record has been identified with Kūḍal Avaṇiāḷappiṛandāṉ Kōpperuñjiṅgadēva. In my *Annual Report* for 1913, paragraph 66, I have shown that Kūḍal Avaṇiāḷappiṛandāṉ Kāḍavarāyar I was identical with Mahārājasiṁha. As A.D. 1243 is the initial date of Sakalabhuvanachakravartin Kōpperuñjiṅga, the Hoysaḷa king referred to must be Vīra-Sōmēśvara whose capital was Kaṇṇaṇūr near Trichinopoly and whose regular reign extended from 1233 to 1263 A.D. We have known of open hostilities between Kōpperuñjiṅga and the Chōla king Rājarāja III, the intervention of the Hoysaḷa king Narasiṁha II on behalf of the Chōḷa and the defeat of the Pallava. But then Kōpperuñjiṅga had no *locus standi* anywhere as an anointed king or chief and it was only in 1243 A.D. that he was regularly crowned.

No. 83 of 1918 also dated in the 6th year of Sakalabhuvanachakravartin Kōpperuñjiṅga records a gift of land by Kūḍal Āḷappiṛandāṉ Aḷagiya Śīyaṉ Kōpperuñjiṅga. In his *Annual Report* for 1906, page 63, Mr. Venkayya has identified Aḷagiyaśīyaṉ Avaṇiāḷappiṛandāṉ Kōpperuñjiṅga with the father of Mahārājasiṁha, i.e., Avaṇiāḷappiṛandāṉ or Kūḍal Avaṇiāḷappiṛandāṉ Kōpperuñjiṅga.

No. 74 of 1918 which comes from Vriddhāchalam is not dated in the reign of any king but refers to Kāḍava (i.e., Pallava) chiefs. The record consists of Tamil verses eulogising the family of the Kāḍavas. They furnish the following genealogy :—

Vaḷandaṉār alias Kāḍavarāyar.

Āṯkolliyār alias Kāḍavarāyar.

Eḷisaimōgaṉ Kāḍavarāyaṉ (who conquered the four quarters).

Araśanārāyaṇaṉ Kachchiyarāyaṉ alias Kāḍavarāyaṉ.

Āḷappirandāṉ Vīraśēkhara alias Kāḍavarāyaṉ.

It is stated that in Śaka 1106 (= A.D. 1186) Āḷappirandāṉ Vīraśēkhara alias Kāḍavarāyaṉ the last in the geneological table given above devastated Kūḍal (i.e., the modern Cuddalore in the South Arcot district) belonging to Karkaṭa and the Aḍiyamānāḍu. In one of the verses it is stated that the kings of the north prostrated at his feet. From the introductory sentence in prose it is known that the above chief had the record engraved on stone in the *gōpura* (called Gaṇḍarāḍittaṉ-tiruvāśal) of the Vṛiddhagirīśvara temple at Vṛiddhāchalam.

Eastern Chalukyas.

3. Of this dynasty we have not many records in the collection of the year under review. Among the copper-plate inscriptions we have only three pertaining to it. One of them (No. 11 of App. A) belongs to an early king, viz., Jayasiṁha I whose records are very rare. Another (No. 14 of App. A) belongs to Chāḷukya-Bhīma I while the third (No. 15 of App. A) is of the later Chāḷukya king Saktivarman who is called by the characteristic appellation Sarvalōkāśraya Vishṇuvardhana. A rare feature of the records of this family secured this year is that there are stone inscriptions for some of its kings.

The first of these sets of copper-plate records has three plates which are rectangular in shape and are hung on a ring which carries a fixed circular seal engraved in relief with the title '*Śrī-Sarvasiddhi*' of this king found also on the seals of his two other grants, viz., the Peddamaddali plates (*Ind. Ant.* Vol. XIII, p. 137) and No. 7 of App. A to the *Annual Report* for 1917. The plates measure about $7\frac{3}{4}$" in length and $2\frac{3}{4}$" in breadth. The ring is about $3\frac{1}{2}$" in diameter.

Jayasiṁha I.

The writing very closely resembles that of No. 5 of App. A of the *Annual Report* for 1914, and of the latter of his other two records referred to above. The record under review unlike all others begins with an invocation and that to the Sun-god (*Savitṛi*). The dynasty called Chalukya in the other three records of the king is in this inscription called Chāḷukya. The genealogy given in it commences with Kīrtivarman who is described as the 'elevator of the Chāḷukyas.' Kubja-Vishṇuvardhana I is mentioned under the name Vishṇuvarman using the title *varman* which is not generally seen in Eastern Chāḷukya names. Kubja-Vishṇu is compared in this inscription to god Vishṇu in the epithet *kāraṇa-Vishṇu* applied to him. Jayasiṁha I, his son, is mentioned by the title *Sarvasiddhi* in addition to the proper name Jayasiṁha-Vallabha. The village granted Kombaṟu is stated to have been situated in the Kanthēṟuvāṭi-*vishaya*. This *vishaya* must be the same as the Gaṇḍēṟuvāṭi-*vishaya* mentioned in the record of this king noticed on page 115 of the *Annual Report* for 1917. This name was corrupted later into Kaṇḍēṟuvāṭi (*ibid.*) and Kaṇḍravāṭi as mentioned in No. 94 of 1917 (see paragraph 33, Part II of the same report). The name of the village near which Kombaṟu lay is given as Vleṇṭūṟu and must be the corrupt form of Velaṇṭūṟu. It is very likely that the village Vellaṭūru in the modern Repalli taluk of the Guntur district is referred to here and that Kombaṟu of the inscription is identical with the modern village Kōmali in the same taluk.

The donee is said to have been a resident of Kukkanūru. This place may be the same as the one of that name in the Nizam's Dominions mentioned very often in later Western Chāḷukya inscriptions (*Bombay Gazetteer Vol. I*, Part II, pages 304, 333, 432, etc.). The place was an important one in the 11th century A.D. as can be gathered from inscriptional references to it. Though in later times it formed part of the Western Chāḷukya dominion, at the time of the copper-plate grant now noticed it might have been in the Eastern Chāḷukya country.

Kukkanūru.

4. The next king of the dynasty, represented in the year's copper-plate inscriptions is Chāḷukya-Bhīma I. No. 14 of Appendix A belonging to him was sent to me by Mr. J. Ramayya Pantulu Garu for examination. The plates which are three in number measure $3\frac{3}{4}$ inches in height and $7\frac{1}{2}$ inches in breadth. They are hung on a ring which bears a seal with the usual emblem the boar and the legend '*Śrī-Tribhuvanāṁkuśa*' cut in relief as in the seals of his other grants. This record, in giving the duration of the rule of the several previous kings of this line shows certain variations from the periods given by Dr. Fleet to some of them. Jayasiṁha I is given a rule of 33 years and not 30 as per Fleet's table, while Vijayāditya I is given 19 instead of 18 years. Vijayāditya II has 40 years in our inscription as against 44 years. This king is said to have destroyed together with the Southern Gaṅga (*Dakshiṇa-Gaṅga*) force a certain Bhīma-Salki. This rival of Vijayāditya II is mentioned as his younger brother under the name Bhīma-Sāḷukki who occupied the Vēṅgī country for sometime (*Annual Report* for 1912, page 84). The conquests of Vijayāditya III are mentioned with the same details as are given in No. 1 of Appendix A to the *Annual Report* for 1914, mentioning his title Tripuramartya-Mahādēva which in our inscription appears in the form Tripuramartya-Mahēśvara. The facts noticed by Dr. Fleet, that Vijayāditya III cut off the head of a certain Maṅgi in a fight with the Gaṅgas and defeated Kṛishṇa, are narrated in and confirmed by this inscription. As has already been pointed out (page 85 of *Annual Report* for 1914) this Kṛishṇa must be Kṛishṇa II of the Rāshṭrakūṭa line who was the contemporary and opponent of Guṇaka-Vijayāditya III.

Chāḷukya-Bhīma I.

The king is called in the prose portion of our inscription Sarvalōkāśraya Vishṇuvardhana-Mahārāja as in No. 14 of Appendix A to the *Annual Report* of 1909, with the title *Paramēśvara* and the epithet *Paramabrahmaṇya*. Chāḷukya-Bhīma I is said to have defeated Kṛishṇa-Vallabha (i.e., Kṛishṇa II). The present inscription is the only one of the king bearing a date and its importance is all the greater when it is observed that it gives the date of the king's coronation as Śaka 814 (= A.D. 892), Mēsha, Chaitra, *ba. di.* 2, Monday, Maitra, *Yugmarkṣha* (i.e., Mithunarāśi ?). The details of the date given do not work out correctly and for further remarks regarding it see page above. This would give a date four years later than that adopted by Dr. Fleet for the king's accession (*Ind. Ant. Vol. XX*, page 283). The grant made consisted of two plots of land in the village of Attili in the Attili-*vishaya* to a certain Challavā who knew the *gāndharva-vidyā* (science of music). The village is identical with the one of that name in the Tanuku taluk of the Kistna district which at the time of the grant must have been a more famous place, than what it is now, as the headquarters of a *vishaya* (i.e., district).

His surname Vishṇuvardhana and his coronation in Śaka 814.

His gift of land to a songstress.

Among the stone inscriptions of this dynasty engraved in Chāḷukyan characters we have one from Bezwada (No. 833 of 1917) and another from Ghaṇṭasāla (No. 846 of Appendix B). The former is dated in the 17th year of Vishṇuvardhana-Mahārāja who is referred to as the son of Vikramāditya. Vikramāditya II is not known to have had any issue. Vishṇuvardhana, son of Vikramāditya, of this record must be identical with the king of the copper-plate inscription noticed above who was the son of Vikramāditya I. Calculated from Śaka 814 (= A.D. 892) the date of his accession given by the above copper-plate grant, the date of the Bezwada inscription would be A.D. 909. The king is stated in the latter record to have patronized the foundation of the Pārttīśvara (i.e., Pārthīśvara) temple on the Indrakīla hill by a certain Chaṭṭapa. The record is a further evidence that at this time the Indrakīla hill was associated with the puranic hero Arjuna called also Pārtha (*Annual Report* for 1910, page 82, and *Annual Report* for 1916, page 149). The record from Ghaṇṭasāla is not dated. It is difficult, therefore, to determine who the king called Vishṇuvardhana in it was. The characters of the inscription may be assigned to about the same period as those of the Bezwada record noticed above.

His stone inscription at Bezwada dated in the 17th year.

The Pārthīśvara temple on the Indrakīla hill at Bezwada built about A.D. 909.

5. The only other Eastern Chāḷukya copper-plate record we have in the collection (No. 15 of Appendix A) belongs to king Śaktivarman, the son of Dānārṇava and the elder brother of Vimalāditya. The plates are much damaged and mutilated and the record is incomplete. The ornamental seal, which bears in relief the usual Chāḷukyan emblems and the well-known legend '*Śrī-Tribhuvanāṁkuśa*' in bold characters, now carries only four of the plates of the set. The remaining one or two plates are missing. Even the plates extant are so badly damaged that their contents could not be read entirely. Only certain names are legible here and there. The genealogy of the family given in this inscription from the first member Kubja-Vishṇuvardhana almost coincides with that drawn up by Dr. Fleet.

Enemies of Vijayāditya III.

Of Vijayāditya III it states that he cut off the head of a certain Maṅgi. This must be the Maṅgi who fomented rebellion and opposition among the Gaṅgas as informed by the above noticed copper-plate grant of Chāḷukya Bhīma I (No. 14 of Appendix A). Saṅkila and Baddega are mentioned in connexion with this king. Though Baddiga is known to have been the name of the Rāshṭrakūṭa king Amōghavarsha III (Vaddiga) (See *Ep. Ind.* Vol. VII, Appendix, Nos. 93, 127 and 130), Baddega of this inscription could not be identical with this Rāshṭrakūṭa king whose reign according to Dr. Kielhorn began only about A.D. 937. It is possible that Baddega was the Western Chāḷukya prince Baddiga, the grandfather of Arikēsarin who was the patron of the Kanarese poet Pampa who lived about A D. 940 (*Bombay Gazetteer, Vol. II*, Part I, page 380). Allowing 25 years on the average for the reigns of Baddiga, his son Yuddhamalla II and his grandson Narasiṁha (elder brother of Arikēsarin), Baddiga might be placed at about A.D. 860 and might have been a contemporary of Vijayāditya III (A.D. 844–888). Saṅkila was the friend of Kṛishṇa II (See *Annual Report* for 1914, page 85).

Pillar of victory at Viraja, i.e., Virajāpurī.

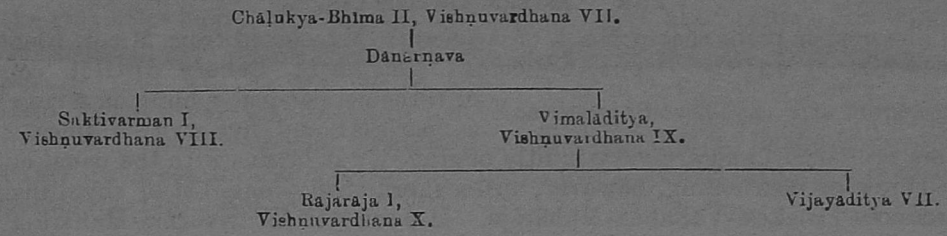
The inscription informs us that a son of Chāḷukya-Bhīma I planted a pillar of victory at Viraja. The reference might be to Kollabhigaṇḍa-Vijayāditya IV who is stated elsewhere (*Annual Report* for 1917, page 118, paragraph 26) to have met with his death in a battle at Virajāpurī. The inscription like a few others refers to the usurpation of the crown of Vijayāditya V by Tāḷa (called sometimes Tāḍa and Tāḍapa), the son of Yuddhamalla I, its recovery from him by Vikramāditya II the second son of Chāḷukya-Bhīma I, and his rule of 11 months, the subsequent rule for 7 years of Yuddhamalla II the son of Tāḷapa, and his defeat afterwards in battle by Bhīma, i.e., Chāḷukya-Bhīma II, the second son of Kollabhigaṇḍa-Vijayāditya IV, who ruled for 12 years. Ammarāja II, the son of Chāḷukya-Bhīma II, is stated to have been born with a tissue round his neck which resembled a *kaṇṭhikā*, *i.e.*, neck-ornament and that he performed his coronation at the express request of all people. He is also said to have acquired the *biruda* '*Tribhuvanāṁkuśa*' by his heroism displayed in the thick of a battle, between elephant-forces. His father is called Rāja-Bhīma as in another record noticed by Dr. Fleet on page 269 of *Ind. Ant.* Vol. XX. Dānārṇava, his elder brother by a different mother, is, as in other records, said to have ruled for three years and not for 30 years as solitarily stated in No. 23 of Appendix A to the *Annual Report* for 1917 (see page 118 ibid). In our record for the first time is this king given the title '*Rāja-Nārāyaṇa*' already known to us as that of Kulōttuṅga I, his great-grandson (*Ind. Ant.*, Vol. XX, p. 276). The interregnum after his reign is as usual said to have lasted for 27 years, when 'the Āndhradēśa was without a king as the night is without the moon'. His son Śaktivarman born to his wife Āryādēvī is said in the record to have risen to fame even in his youth by his victory in a battle with the Chōḷas (Chaulika-*raṇa*) (see also *Ind. Ant.* Vol. XX, p. 272) and put to flight a certain Badyema-Mahārāja and others. This latter chief is not known from any other inscription nor is any specific reference to the fight of Śaktivarman or his father Dānārṇava with the Chōḷas made in any record. A certain Chōḍa-Bhīma not known from elsewhere is said to have 'met with his death like Rāvaṇa in the hands of this Chāḷukya-Nārāyaṇa'. It is probable that Śaktivarman bore the biruda '*Chāḷukya-Nārāyaṇa*'. His other title '*Chāḷukya-Chandra*' is noticed by Dr. Fleet (*Ind. Ant.* Vol. XX, p. 273). In the prose

Dānārṇava, his title '*Rāja-Nārāyaṇa*'.

Śaktivarman I, his titles '*Chāḷukya-Nārāyaṇa*' and '*Chāḷukya-Chandra*'.

portion of our record Śaktivarman is called Sarvalōkāśraya Vishṇuvardhana-Mahārāja with the titles *Adhirāja* and *Paramēśvara* and with the epithets *Parama-Bhaṭṭāraka*, *Parama-Brahmanya* and *Parama-Māhēśvara*. The grant is addressed to the officials of Vaṛanāṇḍu, a variant of the name of the territorial division, Velanāṇḍu. The extant portion of the record does not give the date; and the portion mentioning the actual donee is missing.

In consideration of the facts that No. 15 of Appendix A gives the family title *Vishṇuvardhana* to Śaktivarman and Vimalāditya his younger brother and successor is also called *Vishṇuvardhana* (*Ep. Ind.* Vol. VI, p. 350) the numbering of the Vishṇuvardhanas of the family in Dr. Fleet's genealogical table will have to be changed as hereunder.



But against this arrangement as well as that given by Dr. Fleet, has to be counted the fact that in some stone inscriptions even so late a king as Kulōttuṅga-Chōḷa I, the son of Rājarāja I (Vishṇuvardhana X) is called Saptama-Vishṇuvardhana, i.e., the seventh Vishṇuvardhana (see Nos. 194, 195 and 202 of 1893).

Inscription of Vimalāditya at Rāmatīrtham in the Vizagapatam district.

6. The only other stone inscription of this dynasty besides Nos. 833 and 846 of Appendix B in the year's collection is from Rāmatīrtham in the Vizagapatam district (No. 831 of Appendix B). This is a fresh copy of No. 372 of 1905 made for a further examination of the record. The inscription is engraved on the very rough surface of the wall of the Durgapañcha cave in the hill at the village. In my last visit to the place I have read the record *in situ*. It belongs to the time of an Eastern Chāḷukya king called Sarvalōkāśraya Vishṇuvardhana-Mahārāja who had the *birudas Rāja-Mārtaṇḍa* and *Mummaḍi-Bhīma*. It bears no date. *Rāja-Mārtaṇḍa* was also a title of Chāḷukya-Bhīma II (*Ind. Ant.* Vol. XX, p. 269). *Mummaḍi-Bhīma* is already known to have been a title of Vimalāditya (*Ep. Ind.* Vol. VI, p. 350) to whom the inscription has been referred by the late Mr. Venkayya (*Annual Report* for 1906, p. 79, para. 41). In the Telugu *Mahābhāratam* of Nannaya-Bhaṭṭa, Rājarāja I, son of Vimalāditya, is given the title *Rāja-Mārtaṇḍa* (*Ādiparva*, *āśvāsa* 2, verse 239).

His titles *Rāja-Mārtaṇḍa* and *Mummaḍi-Bhīma*.

We learn from our inscription for the first time that Vimalāditya adopted Jainism as is evidenced by the mention of a certain Trikāḷayōgi-Siddhāntadēva called also Trikāḷayōgi-Munīndra, a teacher of the Dēsigaṇa school of Jainism as his *guru*. From No. 9 of Appendix A to the *Annual Report* for 1917 we learn that Jainism was patronised by the earliest members of this dynasty. The queen of the early king Kubja-Vishṇuvardhana I influenced the grant of a village to a Jaina *basti* at Bījavaḍa (i.e., Bezwada) (see p. 116 of the same report). Amma II is already known to have made grants to Jaina temples (see *Ep. Ind.* Vol. VII, p. 185 and Vol. IX, p. 49) and patronised the grant of a Jaina *Śrāvakī* (lay disciple) by lending his title to a charitable Jaina feeding house called Sarvalōkāśraya-Jinabhavana endowed by her (*Ind. Ant.* Vol. XX, p. 271 f.). This is one of the very few Kanarese inscriptions in the Telugu country and its existence at Rāmatīrtham suggests that the saint Trikāḷayōgi was a Kanarese by birth and that the later Eastern Chāḷukyan kings too now and then favoured or adopted Jainism, the popular religion of the Kanarese country. It also throws some light on the political condition of the Kaliṅga country at this time which must have come now under the Eastern Chāḷukyan rule when the early Gaṅga rule had declined and the Chōḍa-Gaṅga rule had not probably begun under Anantavarman-Chōḍagaṅga whose reign commenced in A.D. 1078.

His Jaina *guru* Trikāḷayōgi-Siddhāntadēva.

Eastern Chāḷukyas and Jainism.

Rāmatīrtham, a Jaina centre.

That Rāmatīrtham was considered a sacred place by the Jainas is testified to by the respectful mention made of it in the above record wherein it is called Rāmakoṇḍa. That this was a place of Jaina influence and pilgrimage even in early times appears from some Jaina names in Chāḷukyan characters of an earlier period written in red paint on the ceiling of the Pāṇḍavapañcha cave in the neighbouring hill and from No. 832 of Appendix B which is engraved on the pedestal of a broken Jaina image. It records that it was set up by a private individual from Chanudavrōlu in the Ōṁgēṟumārga which is identical with Chandavōlu in the modern Repalle taluk, Guntur district. Ōṁgēṟumārga was the name of the division in which also Guṁṭṭuru (Guntur) lay (No. 83 of 1917).

The Western Chalukyas.

A spurious grant of Vinayāditya Satyāśraya.

7. The copper-plate record No. 3 of Appendix A received from Mr. J. Ramayya Pantulu while he was the Deputy Collector of Rayadrug, Bellary district, consists of three copper-plates hung on a ring with a boar-seal and five written sides. The characters are Nāgarī and are very faintly engraved. It begins with the usual eulogy of the Chāḷukyas mentioning, however, an extraordinarily long list of royal insignia and introduces Pulakēśi-Vallabha-Mahārāja. His son was Kīrttivarma-Mahārāja; his son Vijayāditya who conquered Vanavāsi and other countries; his son Vikramāditya who, after defeating the Pallava king, the destroyer of the Lunar race, took Kāñchīpura, crushed the (united) Chēras, Chōḷas and Pāṇḍyas at that town. His son was Vinayāditya-Satyāśraya-Narēndradēva who defeated the kings of all countries, viz., Koṅkaṇa, Mālava, Golla, Gūrjara, Kaliṅga, Vēṅgī, etc. This king in the presence of the *vishayapati*, *grāmakūṭas* (see *Ep. Ind.* Vol. VII, p. 183), *yuktakas* and *mahattara* of the Saurāshṭra-*vishaya* on the occasion of his coronation (*paṭṭa-bandha*) when coming from his permanent capital Raktapura on the northern bank of the river Malahārī to Kurunda, restored to gods and Brahmans the grants which had been taken away from them by previous kings. The date of the record is Śaka 512, Sādhāraṇa, Māgha, śu. 13, Monday and is far too early for this king. In the description of the genealogy it resembles No. 12 of Appendix A to the *Annual Report* for 1906. The initial date of Vinayāditya according to the other inscriptions is about Śaka 600 nearly a hundred years later. The erasures in the grant portion, the numerous mistakes in the language and the differences in the genealogy of kings, taken together, must lead one to the belief that the plates are spurious. For further remarks on the date of this record see Appendix E above.

8. Of the two records belonging to this dynasty No. 673 and No. 733 of Appendix B, the former dated in the Chāḷukya-Vikrama year 8, Ānanda, belongs to the reign of Sōmēśvara III who had the *biruda Bhūlōkamalla* (page 455, Vol. I, Part II of Fleet's *Kanarese Dynasties*). Chāḷukya-Vikrama year 8 corresponding to A.D. 1083–84 falls in the reign of Tribhuvanachakravartin Vikramāditya VI. The date of this record must be correctly Chāḷukya-Vikrama year 58 which corresponds to A.D. 1134–35 (No. 499 of 1915), and coincides with the regnal year 8 of Bhūlōkamalla. The scribe in this case has evidently given by mistake the regnal year 8 of the king instead of the Chāḷukya-Vikrama year 58. Another instance of such a mistake is found in No. 480 of 1893 where Ch. Vik. year 59 is intended but the regnal year 9 is quoted. Our record refers to a gift of a garden-land and an oil-mill for the worship, etc., of the god Kēśava set up at Kolmigudi (i.e., the modern Kolimigundla) in the Koilkuntla taluk of the Kurnool district by Muppiraṭi the *prabhu* of the village. The suffix *raṭi* (i.e., modern *reddi*) may be a reminiscence of the old honorific title *raṭṭa-guḍlu* (vide *Ep. Ind.* Vol. XI, page 342 f.). Mention is made in this of *Mahāmaṇḍalēśvara* Vaṅkaṇa Chōḷa-Mahārāja, a Chōḷa subordinate ruling over Peḍakallu, Kannenāḍu, Rēnāḍu . . . from his capital at Nandyāla.

Bhūlōkamalla Sōmēśvara III.

9. The next record No. 733 of Appendix B dated in Śaka 1091 belongs to the reign of *Pratāpachakravartin* Jagadēkamalla and falls about the very end of the reign of Tailapa III who ascended the throne in Śaka 1072 and whose latest known record dated in Śaka 1090 has been noticed in paragraph 14 of Part II of the *Annual Report* for 1917. Taila III who had the distinguishing title *Chālukya-Chakravartin*

might have adopted the above title after his famous brother and predecessor Jagadēkamalla II in his later days. It has already been noticed in paragraph 63 of the report for 1912 and paragraph 49 of the report for 1913, that members of Telugu-Chōḷa family of the Solar race were feudatories of the Western Chāḷukyas. Of this family was Jagadēkamalla-Mallidēva-Chōḷa-Mahārāja, son of Iruṅgōḷa ruling at Heñjeṟu, i.e., Hēmāvati, while his Chāḷukyan overlord Taila III was ruling at Kalyāṇa. The minister and military officer of Mallidēva was *Hiriya-Tantrapāla* (*Senior Councillor*) Nāmaṇa ruling at Niḍugallu. He was the younger brother of Bammaṇa who was the chief minister (*vara-mantri*) of Mallidēva-Chōḷa-Mahārāja. His grandfather Ayyapayya belonged to Koṭṭitoṇe which is said to have surpassed in splendour the three towns, Surarājapura (i.e., Amarāvati) which is the town of the lord of Suras (i.e., Indra), Alakāpura (the town of Kubēra) and Dharaṇēndrapura (?). Koṭṭitoṇe is also referred to as Kārttikēyapura. From Nos. 44 and 45 of 1904 found in the Kumārasvāmin temple at Kuḍatani (Bellary district) we know that Koṭṭitoṇe described as Kārttikēyapura in our inscription was the ancient name of Kuḍatani and that an image of Skanda (i.e., Kārttikēya) was set up there. Our inscription has the same introduction as No. 43, Pāvagaḍa (*Ep. Carn.* Vol. XII).

Pratāpachakravartin Jagadēkamalla, i.e., Taila III.

The Bhanjas.

10. A special feature of the collection of the copper-plates for the year is that four of these (Nos. 6 to 8 and 10 of Appendix A) belong to the family of Bhanjas which held its sway over parts of Orissa and of the Ganjam district about the 10th to the 13th centuries A.D. The chiefs of this family are now rulers of the Mayūrbhañj Estate, of the Baud State and of a few other places in Orissa. All the four records have been secured for my examination by Mr. Tarani Charan Rath. Three of these (Nos. 6, 7 and 8 of Appendix A) are of almost the same type as regards the number of plates, their size and the alphabet in which they are written and belong to an earlier time than No. 10, which begins differently from these. None of these grants is dated. Mr. Rath says that of these three sets, one was found while digging at the boundary between Kullāḍa, the fort of the late Raja of Goomsur in the Ganjam district and Dhanamjayapura an inam village near it. The other two sets were found while digging under a tree in a mango tope at Gobara, a village in the Goomsur taluk, Ganjam district.

11. No. 6 of Appendix A among these consists of three plates (measuring $6\frac{1}{2}''$ by $3\frac{3}{4}''$) with low rims like the other two sets (Nos. 7 and 8) and has five faces of writing only the inner side of the first plate being engraved. These are hung together on a ring which bears a fixed circular seal of about $1\frac{1}{3}''$ in diameter, on the countersunk surface of which are cut, at the top, a lion facing the proper left with profuse mane and the left front paw raised and below it the inscription :—

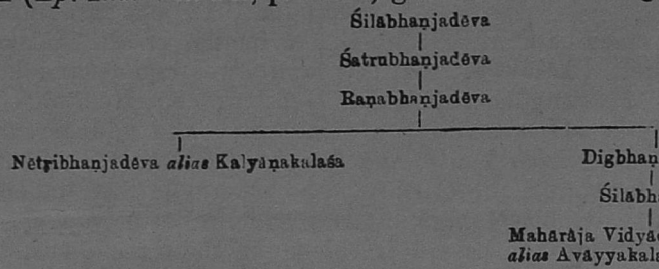
(*a*) [*Śrī Nē*]*ttribha-*
(*b*) *ñjadēvasya*

in two lines. The seals of the other two grants (Nos. 7 and 8) are much worn out. Only parts of the lion can be seen in the upper halves of these. The lower halves must have contained the name of the king as in the case of No. 6. The lion on the seal of No. 8 faces the proper left like that of No. 6, while that on the seal of No. 7, which belongs to a different king faces the proper right. Nos. 6 and 8 belong to the same king, i.e., Nēṭribhañjadēva *alias* Kalyāṇakalaśa who was the son of Raṇabhañjadēva, the grandson of Śatrubhañjadēva and the great-grandson of Śilābhañjadēva of the Bhañja family. Another record of this king (No. 657 of Dr. Kielhorn's List of Northern inscriptions, *Ep. Ind.* Vol. V, Appendix) found at Goomsur in the Ganjam district mentioning only the names of his father Raṇabhañja and his grandfather Śatrubhañja has been published in the *Journal of the Bengal Asiatic Society*, Vol. VI, p. 667 f. The surname Kalyanakalaśa is there applied to him as in the two grants of our collection.

Nēṭribhañjadēva.

His surname Kalyāṇakalaśa.

12. The genealogy afforded by the three Bhanja records (Nos. 6, 7 and 8 of Appendix A) coupled with that of the grant of Vidyādharabhanja published by Dr. Kielhorn (*Ep. Ind.* Vol. IX, p. 271 f) give us a tentative genealogy thus :—



Of the kings referred to, in the genealogical table given by Mr. B. C. Muzumdar, on p. 99 of *Ep. Ind.* Vol. XI, some have to be referred to a later generation than that to which they have been referred. 'Koṭṭabhañja, his son Raṇabhañja, and his son Rājabhañja' are evidently of a slightly later generation as can be seen from the palæography of the grants of the last two of these published on pp. 164 and 165 of *Journal of the Bengal Asiatic Society*, Vol. XL. They appear also to have been of a different branch of the dynasty since on the seal of Raṇabhanja, son of Koṭṭabhanja (ibid. Plate II) is found the emblem of a bull instead of a lion as on the seals of Nos. 6, 7 and 8 of the Appendix A and on the seal of Vidyādharabhanja (*Ep. Ind.* Vol. IX, p. 272). To this same branch have to be assigned the later kings Śatrubhañja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Raṇabhañja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the *bull emblem* on their seals. The introductions to these later grants are different from those of the earlier ones.

The later branch of the Bhanjas.

Of the two grants of Nētṛibhanja noticed above both of which are stated to have been issued from Vanjulaka, the first (No. 6 of Appendix A) registers an order addressed by the king to the several officers, i.e., *rāja, rājanaka, rājaputra, vishayapati*, and *daṇḍapāśika* and to the *vyavahārins*, *Brāhmaṇas*, *Karaṇas* (accountants) and *nivāsijanapadas* (resident people) of the Vāsudēvakhaṇḍa-*vishaya* that the village Arātaha lying in that *vishaya* was granted to the *Agnihōtrins* (fire-sacrificers) Gōlaśarman, Apara-Gōlaśarman and Nānā-A-ichadēva, sons of Janadēva and grandsons of A-ichadēva of the Vājasanēya-*charaṇa*, Kaṇva-*śākhā*, of the *pravara* Kauśika-Maitravat-Aghamarshaṇa and the *anupravara* Viśvāmitra and to the *Bhaṭṭas* and *Agnihōtrins*, Ruvaḍa, Vodaḍa, Mahādēva, Śāvaḍa and Nānā, sons of Bhaṭṭa-A-ichula and grandsons of Guhaśarma-*Agnihōtrin* of the Vatsa-*gōtra* of the *pravara* Bhārgavat-Chyvanavat-Ātmana . . . and the *anupravara* Jamadagni. The Vāsudēvakhaṇḍa-*vishaya* must have been a territorial division of which the modern Vāsudēvapūr in the Goomsur taluk of the Ganjam district was the capital.

Vāsudēvakhaṇḍa-vishaya.

13. The other grant No. 8 of Appendix A of this king records the tax-free gift of the village Machchhaḍa in the Machhākhaṇḍa-*vishaya* to a Brahman named Bhaṭṭa-Ruḍaḍa, son of Kēśava and grandson of Charampasvāmin of the Vājasanēya-*charaṇa*, Vatsa-*gōtra*, the *pravara* Āṅgirasa and of the *anupravara* Bhārgavat. The *dūtaka* (i.e., messenger or executor) of this grant was Bhaṭa Kakkādēva. The *sandhivigrahin* (minister of peace and war) Kākkaka was the writer of the Goomsur grant of this king referred to above. The village Machchhaḍa is very probably the modern village Mujagodo in the Goomsur taluk. No. 7 of Appendix A belongs to Mahārāja Vidyādharabhanja who had the *biruda Avāyyakalaśa* (Āvāryakalaśa). Dr. Kielhorn has noticed his other *biruda Dharmakalaśa* (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāḍa in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhaṭṭa-Purandara, the son of Dēvaḍaśarman and the grandson of Hariśaśarman of the Vājasanēya-*charaṇa*, Rauhita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmitra and the *anupravara* Viśvāmitravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammāṇā in the Taḍisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

Vidyādharabhanjadēva.

14. No. 10 of Appendix A reported to have been found at the village Antirigam in the Pubbakhandam division of the Chatrapur taluk, Ganjam district is of a later king of this family named Yasabhaṁjadēva, the son of Rāyabhaṁjadēva, the grandson of Vīrabhaṁjadēva and the great-grandson of Dōva (Dēva?)-bhañjadēva. It consists of three plates hung on a ring which carries no seal on it but bears a fixed turned knob. The king is called the lord of the entire Khiñjalī country. The town Vaṇjulaka mentioned in the earlier grants is not referred to in this record as also in the records of the other later kings of this family already mentioned. The title 'the lord of the Ubhaya-Khiñjali' is given to the later king Ranabhañja in a grant of his 26th year (*Ep. Ind.* Vol. XII, page 326) and a grant of his 54th year is addressed to the officers of the Khiñjali-maṇḍala (*ibid.* page 322). To the officers of Ubhaya-Khiñjali-maṇḍala was addressed a grant of the later king Śatrubhañja of this family (*Ep. Ind.* Vol. XI, page 98). Ḳomayāṇa the village granted might be represented by the modern village Khommonosayi in the Gumsoor taluk. Vaṇjulaka of Nos. 6, 7 and 8 called Vaṇjulvaka in a few other grants may have to be identified with either Onjhola in the Kudala taluk of this district or Onchala in the Parlakimedi agency.

Yasabhaṁja.

The Khiñjali country.

Eastern Gangas.

15. Of this family we have four inscriptions in the year's collection two of which are the copper-plate records (Nos. 12 and 13 of Appendix A) and the other two are stone records from the Ganjam district (Nos. 827 and 828 of Appendix B). No. 13 is the earlier of the copper-plate records. It consists of three rectangular plates hung together on a ring which bears a fixed circular seal of about one inch in diameter. The plates measure about $7\frac{3}{4}$" in length and 3" in breadth. The seal bears in relief a bull facing the proper right and seated on a stand resting on a tri-petalled lotus (?) flower opening upward. Above it are the crescent turned downwards and the sun enclosed within its arms. The writing on the plates is very faintly visible. The plates do not appear to have undergone any damage through corrosion, bad preservation or otherwise but the surfaces seem to have been filed off in an attempt to smoothen them to use them subsequently as a palimpsest. The rims, if any, are completely worn away. The plates record the grant of a village by Rājēndravarman, son of Mahārāja Anantavarman of the Gaṅga family. The grant was issued from Kaliṅganagara. Its introduction resembles that of the other grants of the earlier kings of this dynasty and like some of them the record is expressly stated to have been dated in the 'prosperous year of the rule of the Gāṅgēya family (*Gāṅgēya-vaṁśa-pravardhamāna-vijayarājya-saṁvatsara*)'. The characters of the inscription resemble a good deal those of the Alamanda plates of the time of the Gaṅga king Anantavarman (*Ep. Ind.* Vol. III, page 17 f). The characters of these two inscriptions belong to the 9th century A.D. The donee's name is not quite clear. The son (whose name is not quite distinct in the plate) of a certain Sarva-Aya-Kāmadi is mentioned. A certain Chōḷa-Kāmadirāja appears in the grant of Vajrahasta (*Ep. Ind.* Vol. III, page 221) as the actual donor. It is difficult to determine from the bad condition of the letters here whether the Kāmadi of our inscription was also the donor as in the other case. The record was composed by *Sandhivigrahin* Raṇāmēya, son of Sāmirāja; and the engraving was done by Kanakābdhirāja-Guṇḍipilāka, son of Ma-uchandra.

Rājēndravarman, son of Mahārāja Anantavarman.

Rājēndravarman, the son of Mahārāja Anantavarman in whose reign the grant was issued is not known from a large number of other records. Combining the genealogy of Anantavarman, son of Mahārāja Rājēndravarman, whose grant referred to was dated in the 304th year of the Gāṅgēya era with that of our inscription dated in the 342nd year of this same era, we get three successive generations of this dynasty viz., Mahārāja Rājēndravarman, his son Anantavarman (304th year), Mahārāja Anantavarman and his son Rājēndravarman (342nd year). These may have to be arranged as follows:—

Mahārāja Rājēndravarman.

|

Mahārāja Anantavarman (304th year of the Gāṅgēya era).

|

Rājēndravarman (342nd year of the same era).

Palaeographically these two grants resemble the two of Dēvēndravarman, the son of Mahārāja Anantavarman one dated in the 254th year evidently of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 144 f) and the other (*Ind. Ant.* Vol. XIII, page 275 f) which purports, evidently by clerical mistake, to be dated in the 51st year of this era and the grant of Satyavarman dated in the 351st year of this era (*Ind. Ant.* Vol. XIV, page 11). These records read together would give us a list of kings thus: (1) *Mahārāja* Anantavarman, (2) his son Dēvēndravarman (254th year), (3) *Mahārāja* Dēvēndravarman and (4) his son Satyavarman (351st year).

16. From the practice of the Eastern Gaṅga records of not giving like the Pallava ones even the three generations including that of the king of the grant we are not in a position to trace the genealogical relationship of the earlier kings of the family by collecting the contents of the various records available. We do not possess any considerable evidence to enable us to connect the kings of this line whose names ended in *arṇava* (See tables 1 and 2 on pages 186 and 187 of *Ep. Ind.* Vol. IV) with the *varman* kings, the records of some of whom have been noticed by Dr. Fleet in the volumes of the *Indian Antiquary*. The genealogy given in the fashion of the later Eastern Chāḷukya copper-plate records, for the Gaṅga family in the grants of Anantavarman Chōḍa-Gaṅga (*Ind. Ant.* Vol. XVIII, pages 166 and 173) omit the earlier *varman* kings altogether. We are aware of only four instances giving any connexions between these two, viz., (1) In the grant of Narasiṁha II (No. 367 of the Dr. Kielhorn's list of Northern inscriptions) Kōlāhala mentioned as an early ancestor of the *arṇavas* is called Anantavarman (2). The copper-plate record No. 4 of Appendix A to the *Annual Report* for 1914 belongs to Mahārāja Indravarman, son of Dānārṇava and is dated in the 149th year, but of course, like the other known records of this period without expressly mentioning that it was the year of the 'prosperous rule of the Gāṅgēyavaṁśa.' (3) The grant of Dēvēndravarman of the 183rd year (*Ep. Ind.* Vol. III, page 131) calls him the son of Guṇārṇava, and (4) the Madras Museum plates (*Ep. Ind.* Vol. IX, page 95) of Vajrahasta III of Śaka 984 give him the surname Anantavarman. Can it be that the early *arṇava* kings had surnames ending in *varman*? At present the dates of these several early records serve only as land-marks in the genealogy of the early *varman* kings of this dynasty. We have the *Mahārājas* (1) Indravarman Rājasiṁha (87th and 91st years), (2) Indravarman (128th and 146th years) (3), Indravarman, son of Dānārṇava (149th year), (4) Dēvēndravarman, son of Guṇārṇava (183rd year) and (5) Dēvēndravarman, son of Mahārāja Anantavarman (254th year). The records of this family are so meagre that the relationship of these several kings to one another and to the kings mentioned in paragraph 15 above still awaits discovery. It has, however, to be noticed that these earlier *varman* kings called themselves 'lords of Kaliṅga' while the later kings called themselves 'lords of Trikaliṅga.'

The *Varman* and the *Arṇava* kings of this dynasty.

17. No. 12 of Appendix A belongs to king Anantavarman of this family. The plates, three in number, are oblong in shape with well-formed rims. They measure 7 inches in breadth and $3\frac{1}{2}$ inches in height. The first and the last plates are written only in the inner faces. The set is hung together on a ring which carries a fixed circular seal (1 inch in diameter) on the surface of which are cut in relief, in place of the *bull* usually appearing on the seals of Gaṅga sovereigns, the crescent at the top, a *fish* in horizontal position in the middle and an elephant-goad in similar position at the bottom. No legend is engraved on it. The king has the epithets *Parama-Māhēśvara*, *Parama-Bhaṭṭāraka* and *Paramēśvara*. The last of these might be a special royal title or a surname assumed by the king as by the Western Chāḷukya Satyāśraya after his conquest of Harshavardhana of *Uttarāpatha* (*Ep. Ind.* Vol. IX, pages 100 and 101). The record is dated in the Śaka year 976 expressed by the chronogram *śakāvdanavaśatakasaptarasa* and the 15th year and has to be attributed to the Vajrahasta of this dynasty whose coronation took place in Śaka 960 (*Ep. Ind.* Vol. IV, page 193). It has already been pointed out that Vajrahasta VI of this family had the surname Anantavarman (*Ep. Ind.* Vol. IX, page 95). The writing very closely resembles that of a record of

Anantavarman-Vajrahasta; Śaka 976, and 15th year.

this king dated in Śaka 967. (*Ep. Ind.* Vol. XI, page 147). Like this it adopts mixed characters though using more of Grantha letters in addition to Nāgarī and Telugu. The fish, prominent on the seal of our record, is not found on that of the Narasapaṭam plates of this king though both have the elephant-goad. The actual donor in the grant was Rāṇaka Śrī-Dharmakhēdi, son of Parama-Māhēśvara Pañcha-

His Kadamba subordinate Rāṇaka Śrī-Dharmakhēdi.

vishayādhipati Mahāmaṇḍalēśvara Rāṇaka Śrī-Bhāmakhēdi of the Kadamva (*i.e.*, Kadaṁba) family who being prosperous (*kuśalī*) (a term often applied to the king in Eastern Gaṅga grants) addressed the order of gift to the *pradhāna* and other subordinates of the king (*rājapādōpajīvin*) governing the *Pañchapātra-vishaya*. The connexion of the Kadambas with the Gaṅga kings is already known to us from the Parlakimedi plates of Vajrahasta (*Ep. Ind.* Vol. III, page 222) where a certain Ugrakhēdirāja 'the ornament of the spotless family of the Kadambas' figures as an official. A certain Dharmakhēdin is referred to as the maternal uncle of the early king Mahārāja Dēvēndravarman of the 254th year of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 145). But since he is not referred to as a member of the Kadamba family we are not in a position to trace this political relationship between the Gaṅgas and Kadambas to this early period. It is probable that this earlier Dharmakhēdin the maternal uncle of Dēvēndravarman was an ancestor of the Dharmakhēdin of our grant, in which case the Kadambas will have to be viewed not only as the subordinates of the Gaṅgas as in the time of Vajrahasta but also as having been matrimonially allied to the Gaṅgas from earlier times. That there was matrimonial alliance between the Gaṅgas and another family of the south, viz., the Vaidumbas is already known (*Ep. Ind.* Vol. IV, page 186 f). This relation-

The Pañchapātra-*Vishaya*.

The Eastern Gaṅgas and the Vaidumbas.

ship between the Eastern Gaṅgas and the Vaidumbas would appear to have begun only a generation previous to Vajrahasta whose mother was the Vaidumba princess Vinayamahādēvī. Mahēndrabhōga in which Madhipatharakhaṇḍa the village granted was situated must refer to a territorial division named after Mahēndragiri. Mandasa, the Zamindari headquarters where the plates have been discovered lies within 7 miles from Mahēndragiri. The order of gift is stated to have been brought (ānītam) by Veṭṭikurātha-Rāṇaka. This evidently refers to the *dūtaka* of the grant. Sāmanta Naḷa-Chenḍala mentioned at the end might be the person that drafted the grant. The form Naḷa Chenḍala must be a corruption of Naḷa-Chandēlla. The Sāmanta must have been a member of the Chandēlla family.

A Chandēlla Sāmanta of the Gaṅga king Anantavarman (Vajrahasta).

18. To the reign of Anantavarman Chōḍa-Gaṅga of this dynasty (A.D. 1078–1142) will have to be assigned the mutilated stone inscription No. 827 of Appendix B. The record is much damaged and the 15th year of the king in which it is dated would correspond to A.D. 1093. This is one of the few known Telugu inscriptions in the extreme north of the Presidency. Another Telugu inscription from this part of the country, No. 828 of 1917, dated in the 2nd year of king Aniyaṅka-Bhīmadēva, from the characters employed in it, will have to be assigned probably to Vajrahasta II who had the title Aniyaṅkabhīma (Table I, page 186 of *Ep. Ind.* Vol. IV).

A stone record of the 15th year of Anantavarman Chōḍa-Gaṅga.

19. Besides the above-noticed copper-plate records expressly referring themselves to *Gaṅgakula* there is one (No. 9 of Appendix A) with the introduction usually found in the records of the Gaṅga kings but without the express mention of the Gaṅga lineage. The plates, three in number, are oblong in shape with well-formed rims. They measure 7″ by $3\frac{5}{6}$″ and are hung on a ring with a fixed circular seal about 1 inch in diameter on the counter-sunk surface of which is cut in relief the indistinct but discernible form of a seated bull. No legend or symbol is given on it. The record is written in a mixed alphabet employing the northern as well as the southern characters which, according to Buhler's plates, have to be assigned to the 9th century A.D.

Grant of Indravarman, lord of Kaliṅga.

The genealogy of the king Mahārāja Indravarman of this grant is not given. He was a devotee of the god Gōkaraṇēśvara 'residing on' the Mahēndra mountain. The grant was issued from Śvētakādhisthāna. We have already had two copper-plate records, one issued from Śvētka (*Ep. Ind.* Vol. IV, No. 26) and the other from Śvētaka (No. 12 of Appendix A to *Annual Report* for 1917). The Śvētka of the first of these records is evidently the same as the Śvētaka of the second record noted above and of our inscription. The kings of the two grants quoted above are clearly stated to belong to the family of the Gaṅgas. It is not unlikely that king Indravarman of our grant, was also a Gaṅga as suggested by the introduction to the record and the bull-emblem on his seal, which generally appears on early Gaṅga seals though not explicitly described so in the record. The order of gift is addressed to the *mahāsāmanta, sāmanta, rājanaka, rājaputra, kumāra, amātya, uparika, daṇḍanāyaka, vishayapati, grāmapati, brahmans, purōhits* and others of the Jalamvōra-*vishaya*. The donee Bhaṭṭaputra Janshasvāmiśarman belonged to the Vājasanēya-*charaṇa*, *Kaṇva-śākhā*, Jātukarṇa-*gōtra* with the Vaśishṭavat-Jātukarṇa-*pravara* and the Jātukarṇavadd-A[ji]shṭhavad-Vi[ji]shṭhavat-*anupravara*. The record gives near the end a moralising verse on the instability of fortune like that of a water-drop on a lotus petal which is invariably quoted by the records of the Bhaṇjas noticed above. The *dūtaka* of the grant was the *mahāsāmanta* Nāgakheddi (see paragraph 17 above). It was written by the *Mahāpratīhāra* Ādityavarman and the king's seal was affixed (*lāñchhita*) by the *Mahāsandhivigrahin* Chandapāka. The plates were engraved by the *kaṅśāra* (Telugu kamchara, i.e., brazier) Dēvapila.

Mahāsāmanta Nāgakheddi.

20. No. 763 of Appendix B refers to the fight of Nītimārga-Vemmadi with Bīra-Noḷamba and to the death in it of a certain Nāgaya. The record is not dated. Palaeographically it can be placed, however, about the latter part of the 9th century A.D. The Noḷamba-Pallava king who was ruling at this time was Mahēndrādhirāja whose latest date was Śaka 817 *i.e.*, A.D. 895 (*Vide* page 62 *Ep. Ind.* Vol. X). On page 61 *ibid*, it has been noticed that this Mahēndrādhirāja entered into hostilities with the Western Gaṅgas and killed in battle Rāchcheya-Gaṅga. It is not unlikely that Ereyappa whose initial date, *i.e.*, A.D. 893–4 (*Vide* the genealogical table given on page 153 of *Ep. Ind.* Vol. V) falls within the period of Mahēndrādhirāja, might have continued the conflict with the latter. Hence if the Bīra-Noḷamba of the record be the same as Mahēndrādhirāja, Nītimārga-Vemmadi may have to be identified with Nītimārga-Koṅguṇivarma-Permānaḍi-Ereyappa. The other record No. 753 of Appendix B is also not dated. But the characters seem to belong to about the same period.

Western Gaṅgas.

Noḷamba-Pallavas.

21. Only five records belonging to Noḷamba-Pallavas (Nos. 716, 731, 742, 767 and 783 of Appendix B) were secured during the year under review. Of these No. 731 which was copied at Madhūḍi in the Madakasira taluk of the Anantapur district is dated in Śaka 881 and the rest are undated. The king in all these records is known as Noḷambādhirāja. Dilīparasa of this family has his latest known inscription dated in Śaka 872 (*Annual Report* for 1917, part II, paragraph 1). His son Iṛiva-Noḷambādhirāja called also Iṛiva-Noḷamba Noḷḷipaya who has an inscription dated Śaka 885 may be the same king as the Noḷambādhirāja of our records. In No. 731, one Kōṭaya the *Daṇḍanāyaka* of Ballaha is said to have made some gifts of land to a temple of Vishṇu (*Vishṇugṛiha*). This Ballaha has already been identified in the report for last year with the Rāshṭrakūṭa king Kṛishṇa III.

Noḷamba-Pallava Noḷambādhirāja.

The Cholas.

22. As usual, a large number of Chōḷa inscriptions were copied during the year under review. Of these, there are a few which are dated in the regnal years of Parakēsarivarman and Rājakēsarivarman without any distinguishing epithets. Since we

know that the kings of the Chōḷa dynasty bore the titles Rājakēsarivarman and Parakēsarivarman alternately, the mere titles are not sufficient to identify the kings. In certain cases, however, there are slight indications which suggest the possibility of an identification.

Parakēsarivarman.

As many as 19 records of Parakēsarivarman are registered in Appendices B and C (Nos. 205, 208, 292, 366, 369, 376, 438, 439, 441, 442, 443, 444, 445, 447 of 1917 and Nos. 46, 47, 51, 56 and 59 of 1918). Of these No. 208, dated in the 6th year of the king registers a gift by Pirāntakaṇ Purushōttamaṇ who belonged to a body of *Kaikkōḷas* known by the name of Dānatoṅga-teriñja-Kaikkōḷar. From the title Pirāntakaṇ assumed by the donor, it might be presumed that this record of Parakēsarivarman is one of Parāntaka I and it is also not unlikely that the king had the surname Dānatoṅga after which the community was so named. In the *Annual Report* for 1912 (page 64, paragraph 16), are noticed three similar groups of men, viz., Samarakēsari-teriñja-Kaikkōḷar, Vikramaśiṅga-teriñja-Kaikkōḷar, and Vīraśōḷa-teriñja-Kaikkōḷar called probably after the same king. Sōmūr near Karūr which supplies the above record contains inscriptions of Parāntaka I and suggests to some extent that the Koṅgu country, or at least that part of it, which borders on the Trichinopoly district, should have passed into the hands of the Chōḷas either in the reign of Parāntaka I or one of his two predecessors. That this conquest of the Koṅgu country should have been effected in the reign of Āditya I is made evident by the fact that Parāntaka I does not lay claim to it though the territory was under his sway and secondly that the *Koṅgudēśarājākkaḷ* attributes the same to Āditya I. No. 292 of Appendix B which is dated in the 9th year of Parakēsarivarman may be one of Parāntaka I as it mentions the temple of Ādityēśvaram-uḍaiya-Bhaṭṭāraka, probably so called after Āditya I. To the same king might be attributed a fragmentary record from Tiruvāṇḍārkōyil (No. 376 of 1917) which is dated in the 40th year of his reign. The script in which the record is engraved does not militate against this view. At Kuttālam in the Tinnevelly district there are a few Vaṭṭeḻuttu inscriptions and some Tamil records two of which (Nos. 446 and 448 of Appendix B) are dated in the 24th and 36th years of the reign of Madurai-koṇḍa Parakēsarivarman, i.e., Parāntaka I. Their importance consists in the fact that they are the only two records of the king discovered so far in the interior of the Pāṇḍya country whose capital Madura he is said to have taken. In the *Annual Report* for 1905, Part II, paragraph 10, an inscription (No. 63 of 1905), dated in the 33rd year of the same king is noticed, as having been found at Āṇaimalai in the vicinity of Madura. But it was doubtful then if the conquest extended far beyond the outskrits of the capital. Now these two records establish beyond doubt the fact of Parāntaka's conquest of the whole of the Pāṇḍya country as detailed in the Udayēndiram grant (*South-Ind. Inscrs.*, Vol. II, page 379) and the Tiruvālaṅgāḍu plates. The eight Vaṭṭeḻuttu inscriptions of Parakēsarivarman found at Kuttālam, ranging from the 20th to the 35th years of his reign might naturally be attributed to the same king. One of the latter (No. 439 of Appendix B) mentions a certain Dharmasetṭi alias Ṣaḍaiyaṅgavayaṇ belonging to the corporation of Maṇigrāmam. Maṇigrāmam is mentioned in the Kōṭṭayam plates of Vīrarāghava along with the *añjuvannam* and it has been conclusively shown that these refer to corporations (*Ep. Ind.* Vol. IV, p. 294). Six inscriptions of Parāntaka I Nos. 136 to 139, 143 and 144 of 1918) come from Tiruvaiyāru. One of these refers to a princess named Ariñjigai, the daughter of a certain Ilāḍarāyar (Lāṭarāyar). No. 47 of Appendix C, which is dated in the 12th year of the reign of Parakēsarivarman is clearly a record of Parakēsarivarman Uttama-Chōḷa and it will be dealt with in the sequel. Since No. 46 of the same appendix mentions the village of Arikulakēsari-chaturvēdimaṅgalam it may belong either to Parāntaka or to Uttama-Chōḷa.

Dānatoṅga (i.e., Dānatuṅga), a surname of Parāntaka I.

Koṅgu country conquered by Āditya I.

Parāntaka I.

His conquest of the entire Pāṇḍya country confirmed.

The corporation of Maṇigrāmam.

23. Five inscriptions of Rājakēsarivarman have been secured in the current year (Nos. 359 and 384 of Appendix B and Nos. 57, 135 and 147 of Appendix C). No. 359

refers to a grant of land to the temple of Tiruvārai Nakkaṇkōyil Paramasvāmin at Tribhuvaṇamahādēvi-chaturvēdimaṇgalam (Tribhuvani near Tiruvāṇdārkōyil), by the assembly of that village made in the 28th year of Kaṇṇaradeva, i.e., Krishna III as compensation for silver and gold jewels which they had taken from the temple and spent for *sabhāviniyōga*. It also alludes to gifts made in the 14th year of Maduraikoṇḍa Parakēsarivarman, i.e., Parāntaka I. As such, it must belong to the time of one of the kings bearing that title who reigned after Parāntaka I. The 28th year of Krishna III corresponds to A.D. 967–968 (*Ep. Ind.* Vol. VII, pages 142–144 and *Annual Report* for 1907, Part II, paragraph 44) which is at the same time the initial date of Uttama-Chōḷa who was a Parakēsarivarman and whose latest regnal year is 15. It is therefore probable that the Rājakēsarivarman who succeeded Uttama-Chōḷa and in whose 5th year our present record is dated must be no other than Rājarāja I who ascended the throne in 985 A.D. and was a Rājakēsari. Since No. 57 of 1918 refers to a grant made by Uttama-Chōḷa it is probably a record of Rājarāja I who reigned after him and who was a Rājakēsari. Another inscription of this Chōḷa king is No. 147 of 1918 which registers a grant made by Pañchavaṇmahādēvi, one of his queens. The record states that she was the queen of Mummaḍi-Chōḷa, i.e., Rājarāja I who bore this name in the early years of his rule.

Rājakēsarivarman.

24. Only two records referable to the time of Uttama-Chōḷa have been copied during the year (No. 287 of 1917 and No. 47 of 1918). No. 47 is dated in the 12th year of Parakēsarivarman and registers the following facts. The temple of Vriddhāchalam, the *snapana-maṇḍapa*, the *gōpura*, the covered verandah all round, and the surrounding shrines were constructed by Śembiyaṇ-Mahādēviyār, the mother of Uttama-Chōḷa and daughter of Maḷaperumānaḍigaḷ who was the queen of Gaṇḍarādittadēva, the son of 'great Chōḷa' (i.e., Parāntakadēva). And she made some costly presents to the temple, viz., five copper lamps, and one gold diadem weighing five *kaḷañju* less by one *mañjāḍi*, one silver salver weighing 389 *kaḷañju*, one silver kettle weighing 199¾ *kaḷañju*, two gold flowers weighing a *kaḷañju* and a half, one gold diadem for the Kūttapperumāḷ (i.e., Naṭarāja) weighing one *kaḷañju*, one marriage badge for the goddess Umaibhaṭṭārakī weighing half a *kaḷañju* with three middle pieces of it and two *tāḷimbam*, one sari made of pure gold, one gold plank, the *pañchasari* fastened to the intervening space and one gold flower for the same god. The present record only adds one more to the numerous inscriptions which register the munificent gifts made by the widowed queen of Gaṇḍarāditya.

Parakēsarivarman Uttama-Chōḷa.

His mother's building and munificent gifts.

25. Nearly 40 inscriptions of Rājarāja I (A.D. 985—1013) are included in the collection under review and some among them record interesting facts which either go to confirm the information previously known or throw fresh light. No. 199 of 1917, dated in the 17th year of the king's reign (A.D. 1002) states that Tiruvaḍigaḷ Śāttaṉ, the officer who was in charge of the survey operations, made an inquiry into the services conducted in the temple of Tirunōmbalūr-Mahādēva at Dēvanappalli (i.e, Sōmūr in the Trichinopoly district) and another record from Kūhūr (No. 285 of Appendix B) dated five years later, i.e., in A.D. 1007 speaks of the excess in measurement noticed in the survey. The officer detected that certain provisions made for the temple had not been utilized for the purpose intended originally. Accordingly fines were imposed on the persons who were concerned in the misappropriation, and out of the fines so collected a gold plate was made and presented to the temple. The inscription thus records two important facts, viz., that the revenue survey conducted in the reign of Rājarāja I was undertaken and completed in or before the year A.D. 1002 (*Annual Report* for 1913, Part II, paragraph 21) and that inquiries into misappropriation of temple grants were made by State officials. These confirm the information obtained in previous years. No. 266 of 1917 furnishes a curious information about a Rājakēsarivarman that he climbed up a wall and was pleased to be seated on it (*maḍil-ēri-eḻundaruḷiya*). This Rājakēsarivarman may probably be his father Sundara-Chōḷa.

Rājarāja I.

Punishment for misappropriating temple grants.

Revenue Survey in A.D. 1002.

No. 275 of 1917 refers to the setting up of an image of Nambi-Ārūraṇār (i.e., the Śaiva Saint Sundaramūrtti-Nāyaṇār) who had composed the *Tiruppadiyam* hymns. Images of the saint and his consort Naṅgai-Paravai are stated in the Tanjore inscription to have been set up in the temple of Rājarājēśvara (*South-Ind. Inscrs.* Vol. II, page 152). No. 299 of 1917 registers a grant of land for the conduct of a festival to the same image in the temple at Kūhūr in the month of *Śittirai*. A section of the villagers of the same place called *Koliyakkuḍaiyār* having committed certain faults against the king and being fined, found themselves unable to raise the gold required and being unable at the same time to bear the harassing of the officials, sold part of their lands to the temple in order that they might pay the penalty imposed on them (No. 277 of 1917). From No. 362 of 1917 dated in the 12th year of the king and having astronomical details which work out correctly for A.D. 996, December 1, Tuesday, we learn that the assembly of Tribhuvaṇamahādēvi-chaturvēdimaṅgalam met in a pavilion constructed by Mummaḍiśōḷa Umbaḷanāṭṭuvēḷār, who appears to have been an officer under Rājarāja, made a *vyavastai* (agreement) regarding the village of Muṇḍiyaṇveḷḷaippākkam granted by Irumaḍiśōḷa Mūvēndavēḷār by purchase from the assembly to the temple of Tiruvāraiāḷum-Paramasvāmin which was to the following effect: 'The said assembly shall not levy any other tax than *siddhāya*, *daṇḍāya* and *Pañchavāra*. It shall not be lawful for them to violate it or to levy any kind of tax such as *śillirai* which are not mentioned in the rates already fixed. In respect of this village the members of 'the Tank Supervision Committee' and 'the Village Supervision Committee' and 'the Ūramaiśeyvār' working for the year, shall not receive any kind of payment in rice or paddy as *amañji*. Such of the members of the committee who misappropriated the collection of such taxes and signed the order for levying them shall be liable to pay a fine of twenty-five *kaḷañju* of gold which shall be collected by the *dēvakanmis* (i.e., the managers of the temple). Even after paying the fines, they (the members of the *vāriyam*) shall be liable to pay a fine to the *Dharmāsana* (the Court of Justice) at the place they choose and at the rates fixed in the *sabhāvyavastai*. The accountant of the *vāriyam* who allowed the unlawful collection shall be asked to pay *veṭṭi*. Those who say 'nay' to this order and those by whom they are so instigated shall be made to pay a fine of fifteen *kaḷañju* to the *Dharmāsana* by the *Dēvakanmis*; and they shall thereafter be made to obey the same order.'

A resolution regarding the levying of unauthorized duties and the penalties fixed therefor.

In his historical introduction Rājarāja I claims to have conquered Īḻa-maṇḍalam i.e., the island of Ceylon. The Tanjore inscriptions state that a number of villages in that island paid their revenue towards the services, etc., of the Tanjore temple and thus establish the reality of this conquest (*South-Ind. Inscrs.* Vol. II, page 424). In the current year's collection also there is a similar record (No. 454 of 1917) which registers a grant of land made by the residents of Vinnandai alias Vikrama Pāṇḍiyanallūr, a village in Kōṭṭūr-nāḍu which was a subdivision of Īḻamaṇḍalam, to the temple at Kuttālam in the Tinnevelly district. The above inscription proves clearly that both the Pāṇḍya country and Ceylon were subject to the sway of Rājarāja I.

Payment of revenue by villages in Ceylon.

As already noticed Śembiyaṇmādēviyār, the mother of Uttama-Chōḷa, was a munificent donor and a great builder of temples. No. 48 of 1918 states that this queen of Gaṇḍarāditya and daughter of Maḻaperumāṇaḍigaḷ presented a costly crown to the god at Vṛiddhāchalam. The crown weighed—9 *kaḷañju*, 9 *mañjāḍi* and 7 *mā*; the total weight of silver in the inner cover of it was 206½ *kaḷañju* and 4 *mañjāḍi*. It was set with 3 *māṇikkam* (rubies) and 36 *vayiram* (diamonds). To the crown were fastened 1,998 pearls all round.

Śembiyaṇmahādēvi's further donations.

No. 49 of 1918 introduces a hitherto unknown royal personage in Malaiyavvaidēviyār, the daughter of Pottappichchōḷar Śattiyaraiyar and queen of Amaṇimalla, the king of the Iruṅgōḷas. We have already noticed two Tamil records of Parāntaka I and eight others of Parakēsarivarman, probably belonging to the same king, found at Kuttālam in the Tinnevelly district. It is learnt from No. 455 of 1917 that the

temple of Kuttālanātha having become dilapidated, the inscriptions that were previously engraved in Vaṭṭam (i.e., Vaṭṭeḻuttu characters) on it were taken down and re-engraved in Tamil. From this it is clear that in the Pāṇḍya country the characters employed in writing Tamil at the time were mostly Vaṭṭeḻuttu and that this script had gradually given place to Tamil which should have first come into use by the public during the time of Rājarāja I. It must therefore be understood that Tamil script was quite unknown in the Pāṇḍya country prior to the time of Rājarāja I. All the inscriptions hitherto discovered in that part of the country and assignable to a period earlier than the time of Rājarāja I, i.e., beginning of the 10th century A.D. have been actually found to be in Vaṭṭeḻuttu characters and this is in consonance with the import of the inscription under notice. The Tamil records of Parāntaka I found at Kuttālam are therefore copies of older ones in Vaṭṭeḻuttu.

Vaṭṭeḻuttu was the alphabet in use before the 10th century A.D. in the Pāṇḍya country.

26. Parakēsarivarman Rājēndra-Chōḻa I was a co-regent of his father Rājarāja I during the last three years of the latter's rule. This seems to be the reason why we do not meet with stone inscriptions dated in the 1st and 2nd years of Rājēndra-Chōḻa's reign. The earliest record of his in the collection (No. 196 of 1917) belongs to the 3rd year of his reign and refers to a grant made by Kaḍalamgudi Dāmōdara-Bhaṭṭaṉ, one of the arbitrators of the time of his father. This officer figures in the Āṉaimaṅgalam grant of Rājēndra-Chōḻa I, now preserved in Leyden. There is an inscription at Kuttālam dated in the same year of the reign of Parakēsarivarman Rājēndrasimha which might be attributed to Rājēndra-Chōḻa I, since the name Rājēndrasimha figures very often as part of the surnames of villages and subdivisions in Tamil inscriptions of that king, but do not occur in the records belonging to Rājarāja I. As an instance we might refer to No. 44 of 1918 dated in the 4th year of Rājēndra-Chōḻa I which mentions the territorial division Vaḍagarai-Rājēndrasimha-Vaḷanāḍu. One of the Vṛiddhāchalam inscriptions registers a gift made by a lady belonging to a family of kings or chieftains named Śembiyaṉ Dēvaḍigaḷār, the daughter of Paḻavēṭṭaraiyar and queen of Vallavaraiyaṉ (No. 39 of 1918); and another from Kūḥūr (No. 296 of 1917) refers to a revenue survey which might be the one that was conducted in the reign of Rājarāja I. A record from Tiruvāṇḍār-kōyil dated in the 10th year of the king's reign (No. 363 of 1917) furnishes the very interesting information that Rājēndra-Chōḻa I constructed at Madura a huge palace (*māḷigai*) 'by whose weight even the earth became unsteady' and anointed his son Chōḻa-Pāṇḍya as the viceroy of the Pāṇḍyan kingdom at Madura. Though the appointment of Chōḻa-Pāṇḍya as viceroy is not new to history but is known from other stone epigraphs and from the Tiruvāḷaṅgāḍu grant (*Annual Report* for 1905, paragraph 25, and for 1906, paragraph 17) the construction of a palace by the Chōḻa sovereign, in the very capital of the Pāṇḍya is surely an additional information. In A.D. 1031 *i.e.*, in the 21st year of the reign of Rājēndra-Chōḻa, Dantiśaktiviṭaṅki alias Lōkamahādēvī, queen of Rājarāja I, presented to the shrine of Lōkamahādēvi-Īśvara now called Uttarakailāsa in the Pañchanadīśvara temple at Tiruvaiyāru, through the officer Rājarāja-Mūvēndavēḷān, certain necklaces of gold, filled inside with *lac* and set with a number of costly gems (No. 154 of 1918). The name of the temple, *i.e.*, Lōkamahādēvi-Īśvara suggests that it should have been built by queen Dantiśaktiviṭaṅki whose surname it was. From a Tiruviśalūr record we know that this queen performed the ceremony of *hēmagarbha* (passing through a golden cow) in A.D. 1013, *i.e.*, in the very last year of the reign of her lord, king Rājarāja I who, on the same day, had his *tulābhāra* ceremony, performed in the Śivayōganāthasvāmin temple in the same place. From the present inscription we have to presume that she ought to have lived at least for 17 years after Rājāraja's demise.

Rājēndra-Chōḻa I.

Rājēndrasimha, his probable surname.

A palace at Madura constructed by him.

The shrine of Uttarakailāsa built by Rājarāja's queen Lōkamahādēvī.

Eṉṉāyiram in the South Arcot district seems to have been a place of importance in the Chōḻa times. No. 335 of 1917 is dated in the 25th year of Rājēndra-Chōḻa I

The temples at Eṉṉāyiram.

and gives astronomical details which work out correctly for A.D. 1036 September 16, Thursday. It mentions a number of shrines situated in the place. They are: (1) Śrīmūlasthāṇamuḍaiyār; (2) Rājarājaviṇṇagar-Āḻvār; (3) Kundavai-Viṇṇagar-Āḻvār; (4) Sundaraśōḻa-Viṇṇagar-Āḻvār; (5) Dēvēndra; (6) Sarasvatī; (7) Śrībhaṭṭārakī; (8) Mahāmōḍi; (9) Sūryadēva; (10) Saptamātṛis; (11) Mahaśāsttā; (12) Durgā; (13) Subrahmaṇya; (14) Jyēshṭhā; (15) Dēvas of the Chēris and (16) Śiṅgavēḷkuṉṟāḻvār.

Temple as an Educational Institution.

27. In some respects South-Indian temples served the purpose of educational institutions in ancient times. Records of previous years have revealed the fact that provisions were made for the recitation in temples of hymns from the *Tēvāram*, the *Nālāyiraprabandham* and other religious poems and for reading and expounding works of great merit. *Adhyayana* (*i.e.*, the chanting of the *Vēdas*) was one of the many chief objects for which grants were made in former times. A large number of records register grants made for the singing of the *Tiruppadiyam* and the *Tiruvāymoḷi* hymns. A Śendalai inscription provides for the reading of the *Mahābhārata* in the Sundarēśvara temple in that village (*Annual Report* for 1897, page 4, paragraph 9). A grant of land was made in the 10th century A.D. to one who expounded the *Prabhākaram* in the Nāgēśvara temple at Kumbakōṇam (*Annual Report* for 1912, page 65). One of the Tiruvoṟṟiyūr inscriptions states that as much as 60 *vēli* of land was given for the maintenance of a *maṇḍapa* called Vyākaraṇadāna-Vyakhyāna-*maṇḍapa* built in the temple, for the upkeep of the teachers and pupils who studied grammar in that hall and for the worship of the god (Vyākaraṇadāna-Perumāḷ) who, it is said, was pleased to appear before Pāṇini-Bhagavān for 14 days and to teach him the 14 aphorisms. In the same temple *Śivadharma* and *Siddhānta* were also taught (*Annual Report* for 1913, page 110). In a stone inscription from the Veṅkaṭēśa-Perumāḷ temple at Tirumukkūḍal near Conjeeveram (*Annual Report* for 1916, page 118 f) it is stated that, besides a *hospital*, the temple maintained a *hostel* and a *college*. Instances of this nature which indicate that temples of South India served the purpose of an educational institution in ancient times have already come to our notice. But none of them gave us such details regarding the strength of the teaching staff, the number of the attendant disciples and their maintenance, as the epigraph, No. 333 of 1917, of the time of Rājēndra-Chōḷa I found in the year under review at Eṉṉāyiram.

Rājēndra-Chōḷa's expedition against the Northern Powers.

28. The record contains interesting information regarding the king's conquest of the northern region, of his stately return march with all the splendour of a conqueror, of his wedding the Gaṅgā and hence assuming the title of Gaṅgaikoṇḍa-Chōḷa and building a hall called after that title and feeding a number of people in it. The wording of the inscription seems to indicate that Rājēndra-Chōḷa I was himself engaged in the expedition against the kings of Northern India (*Uttarāpatha*) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvālaṅgāḍu plates would, at first sight, imply. The date of the inscription is so completely effaced that it is difficult to make it out; but from the conquests enumerated in the introduction it may be said that it cannot be earlier than A. D. 1023. The record states that, in order to secure success to the arms of the king, the assembly of Rājarāja-chaturvēdimaṅgalam, which was the name by which Eṉṉāyiram was known, made the following provisions to the lord (Paramasvāmin) who 'was pleased to stand with a fierce appearance' in the temple of Rājarāja-Viṇṇagar, receiving worship and offerings. The charities were mainly intended for maintaining a *hostel* and a college for Vedic study as detailed below:—

A college fr Vēdic study and a hostel maintained in the temple at Eṉṉāyiram.

(i) Four persons were appointed for the recitation of the *Tiruvāymoḷi* hymns in the temple and they were allowed three *kuṟuṇi* of paddy each per day. To meet this charge, land at Ānāṅgūr *alias* Rājarājanallūr, measuring half (a *vēli*) and two *mā* in extent were given.

(ii) For feeding twenty-five Śrī-Vaishṇavas in the *maṭha* attached to the same temple one *vēli* and four *mā* of land in the same place were allotted.

(iii) Sixty *kalam* of paddy and three *kaḷañju* of gold were also provided for the Seven-days' festival of Āṇi-Aṇuḷam in order to feed one thousand Vaishṇavas and *dāsas* (devotees) who came to witness it.

(iv) Half a *vēḷi* and two *mā* of land and some gold were given to meet the cost of taking the god in procession round the village, in a car; for the grant of cloths to the mendicants on the occasion, for purchasing cloth to be put on the deity; for offerings, bath and garlands, for performing certain ceremonies, etc.

The following students were fed in the Gaṅgaikoṇḍaśōḷaṉ-*maṇḍapa* :—

(*a*) Seventy-five studying the Ṛig-Vēda.
(*b*) Seventy-five studying the Yajur-Vēda.
(*c*) Twenty studying the Chāndōga-Sāma.
(*d*) Twenty studying the Talavakāra-Sāma.
(*e*) Twenty studying the Vājasanēya.
(*f*) Ten studying the Atharva.
(*g*) Ten studying the Baudhāyanīya Gṛihya-kalpa and Gaṇa,

thus making a total of 230 Brahmachārins for studying the above-mentioned (*apūrvam*) Vēdas which with the forty persons learning the *Rūpāvatāra* came to 270. Six *nāḷi* of paddy was allotted for each of these per day.

Further there were—

(*h*) Twenty-five learning (தொடர்ந்து) the Vyākaraṇa.
(*i*) Thirty-five learning (தொடர்ந்து) the Prabhākara, and
(*j*) Ten persons learning the Vēdānta.

For these 70 pupils (*śāttira*) who learnt the *ōttu* (Vēdas) provision was made at the rate of one *kuṟuṇi* and two *nāḷi* of paddy each per day.

One *kalam* of paddy was given to the *nambi* who expounded the *Vyākaraṇa*, one *kalam* to another who expounded the *Prabhākara*; and one *kalam* and one *tūṇi* to the third who expounded the Vēdanta.

Ten professors were appointed to teach the Vēdas as detailed below :—

Three		to teach the Ṛig-Vēda.
Three	,,	Yajus.
One	,,	Chandōga.
One	,,	Taḷavakāra-Sāma.
One	,,	Vājasanēya.
One	,,	Baudhāyanīya gṛihya and kalpa and Kāṭhaka.

The teacher who expounded the *Rūpāvatāra* got 3 *kuṟuṇi* of paddy a day. Thus for a day 30 *kalam* of paddy measured by the *Rājarājaṉ-marakkāl* were required. The annual requirements came to 10,506 *kalam* of paddy. The gold required for expenses was as follows: 8 *kaḷañju* of gold to the professor of Vyākaraṇa for expounding 8 *adhyāyas* at one *kaḷañju* per *adhyāya*, 12 *kaḷañju* to . . . for expounding 12 *adhyāyas* at one *kaḷañju* per *adhyāya*. $6\frac{1}{2}$ *kaḷāñju* to the 13 professors who taught the Vēdas and to the one who expounded the *Rūpāvatāra* at half a *kaḷañju* each and 35 *kaḷañju* at $\frac{1}{2}$ *kaḷañju* each to the 70 pupils (*śāttirar*) who learnt the *Vyākaraṇa* and the *Mīmāmsā*.

Thus in all for the $61\frac{1}{2}$ *kaḷañju* of gold and the paddy that were required, the temple was put in possession of 45 *vēḷi* of land situated in Māmbākachchēri *alias* Pavittiramāṇikkanallūr forming part of Ānāṅgūr *alias* Rājarājanallūr and Mēlakkūdalūr *alias* Purushanārāyaṇanallūr.

King Rājēndra-Chōḷadēva I, having thus directed the assembly of Rājarājachaturvēdimaṅgalam ordered, in the presence of Kāḷi Ekāmraṇār, the head of the village, that they should not show in the account books, any more taxes than 1/16 *mā* and 1 *padakku* against the persons residing in the said two villages and cultivating the 45 *vēḷi* of land, and this they promised to do taking solemn oaths.

This inscription is of great importance to us as it shows clearly that in ancient temples not only was the regular conduct of worship maintained but also the study of the Vēdas, philosophy, grammar and other sciences was encouraged by munificent royal grants. Gifts made for such purposes as these were known as *Vēdavṛitti*

and *Adhyayanāṅga*. In some cases where munificent grants such as the one detailed in the record under review had not been made, provision was made for feeding a few persons versed in the Vēdas and *Apūrvins*.

29. The hostel attached to the temple at Ennāyiram seems to have fed not only teachers and students of the Vēdic college but other men as well. One of the records of the place (No. 343 of 1917) which has unfortunately neither beginning nor end, being built in at either side, refers to the maintenance of a hostel which must be the same as the one connected with the college. Provision was here made for feeding 506 Brāhmaṇas among whom were Brahmans versed in the Vēdas, Brahmans in general and the Śrī-Vaishṇavas. This number might have included the 350 attached to the college, as detailed in the previous paragraph. The rest must have included those who sung the *Tiruppadiyam*, who formed the *gōshṭi*, who recited the *Tiruppugaḷ* and who uttered *Sadyajñam*. As *jātakadakshiṇā*, on the day of *Jayantyashṭamī* (the birthday) of Veṇṇaikūttar (Krishṇa), it is stated that, those Brahmans who studied to the end the Ṛig, Yajus and Sāma Vēdas should receive a gold flower and a gold ring. On the merchant class which received money from the markets devolved the duty of supplying excellently husked rice which they were bound to bring to the hostel and measure out at the rate of 2 to 5 of paddy for [feeding ?] the 50 Brahmans. The great men in charge of the *ūrvāriyam*, *i.e.*, 'the Village Supervision Committee' had to look after the daily supply of the firewood required for the hostel. The Brahman and *Vaḷañjiya* merchants who traded in the south bazaar were given certain amount of money and they agreed to supply sugar and other things in lieu of the interest on the sum lent. And it is further added that the excess of ghee, milk and curds that remained after meeting the requirements of the temple should be made over to the hostel. There is reference to a similar feeding house, but in a much smaller scale, in No. 323 of 1917 which comes from Paṇaiyavaram. Here provision is made for conducting a hostel (*śālai*) which fed daily 50 Brāhmaṇas and 10 *Śivayōgins* who were also given oil for bathing. The same inscription further provides for a teacher of a free school (*dhanma-paḷḷi*) and for maintaining three water-sheds one in front of the temple of Paravai-Īśvaramuḍaiyār, another in front of the *maṇḍapa* of Rājēndraśōḷaṉ and the third in front of the temple of Rājēndraśōḷa-Viṇṇagar-Āḻvār. For rendering service in the hostel and the water-sheds Brahmachārins were appointed.

Brahmans also as tradesmen.

30. Inscriptions of Rājakēsarivarman Rājādhirāja I in the collection are only two (No. 330 of 1917 and No. 55 of 1918). They are dated in the 30th and 32nd years of his reign and mention as usual his conquests. No. 330 gives astronomical details which are correct for A.D. 1048 February 26, Friday. It is stated that the assembly of Rājarāja-chaturvēdimaṅgalam, *i.e.*, Ennāyiram met in the pavilion called Mummaḍiśōḷaṉ-*maṇḍapa* in company with Nṛipēndraśōḷa Mūvēndavēḷāṉ, the governor of the town and gave effect to an order of the king issued under the signature of his royal secretary Aḷagiyaśōḷaṉ Viḷupparaiyar stating that on the lands belonging to the temple of Tiruvāyppāḍi, only the lowest rate of tax needs be levied as in the case of the lands belonging to the Rājarāja-Viṇṇagar and Kundavai-Viṇṇagar. This order of the king dated in the 27th year and 137th day of his reign, reached the assembly on the 30th year and 240th day. It thus appears that for the transmission of the order from the king to the assembly through the intermediate office, it took 3 years and 103 days. On receipt of it, the assembly gave practical effect to it.

Rājakēsarivarman *alias* Rājādhirāja I.

The second record, *i.e.*, No. 55 of 1918 contains the short introduction commencing with the words இருமகள்மருவிய, etc., and mentions the conquests of (1) Gaṅgai, Laṅkā, Kaḍāram (Burmah) and Magōḍai of the west, (2) the defeat of the king Mānābharaṇa and of the Kūpakas and (3) the destruction of the ships at Kāndaḷūrśālai.

His conquests shortly told.

31. Parakēsarivarman Rājēndradēva is represented by three inscriptions in the collection. Two of them (Nos. 318 of 1917 and 58 of 1918), dated in the 6th and 5th years respectively, record his military achievements, viz., the setting up of a pillar of victory at Kollāpuram, his military exploits in the battle on the banks of the

Parakēsarivarman Rājēndradēva—his conquests.

Pērāṟu (at Koppam) where he captured Āhavamalla's elephant, camel and treasury along with his queen, and the taking possession of Iraṭṭapāḍi *One and a Half Lakhs*.

32. Nos. 280 and 322 of 1917 copied at Kūhūr in the Tanjore district and at Paṇaiyavaram in the South Arcot district respectively belong to the reign of Parakēsarivarman Adhirājēndradēva whose inscriptions are rarely met with. The introduction does not contain any historical fact. The former record registers a gift of land to an individual, for enjoyment by himself and his descendants, for reciting twice daily the *Tiruppadiyam* hymns in the temple of Tirumāmbaḷamuḍaiya-Mahādēvar at Kūhūr. The latter records a gift of land by the residents to the temple of Paravai-Īśvaramuḍaiyār at Paravaipuram (the ancient name of Paṇaiyavaram in the South Arcot district). The temple was probably called so after Paravai, one of the wives of the Tamil saint Sundaramūrtti who was a native of Tiruvennainallūr, not far from Paṇaiyavaram.

Parakēsarivarman Adhirājēndra.

The portion of the South Arcot district which was situated on the north bank of the Penṇai was known by the term Vāṇagappāḍi and it seems to have been termed so because it was included in or formed part of the country of the Bāṇas. None of the inscriptions at Paṇaiyavaram state that the place was situated in Vāṇagappāḍi though it is not far removed from the region which was indicated by that territorial division. Parivipuri or Parivi the capital of the Bāṇas has been identified with Parigi in the Anantapur district (*South-Ind. Inscrs.* Vol. II, page 425 and *Annual Report* for 1912, page 75).

A portion of the Bāṇa country lay in the South Arcot district.

33. A number of inscriptions of Kulōttuṅga-Chōḷa with or without introductions have been secured during the year. Of these, three (Nos. 340 and 350 of 1917 and 158 of 1918) contain the introduction beginning with the words புகழ்சூழ்ந்தபுணரி and four (Nos. 274, 283, and 365 of 1917 and 159 of 1918) begin with the words புகழ் மாதவினங்க. These seven records therefore belong to the time of Rājakēsarivarman Kulōttuṅga-Chōḷa I. They range in date from the 7th to the 42nd year of his reign. No. 340 registers a grant by Ulagaḷandāṉ Tiruvaraṅgadēvaṉ of Kuḷattūr to the temple at Eṉṉāyiram. The first part of the individual's name has perhaps a reference to the revenue survey undertaken by the king. From No. 159 of 1918 we learn that a resident of Tribhuvanamādēvinallūr, the southern hamlet of Rājarājachaturvēdimaṅgalam, i.e., Brahmadēśam in the South Arcot district, having killed a native of Āmūr in Uttamaśōḷa-vaḷanāḍu gave one hundred and twenty-eight cows for maintaining four lamps in the temple of Brahmīśvaram in order to expiate the sin incurred by killing a certain individual accidentally. Another record from Brahmadēśam (No. 158 of 1918) gives the 41st year and 294th day of the king and the astronomical details contained in it work out correct for A.D. 1111 April 25, Tuesday. It speaks of the consecration of temples, opening of irrigation works, punishment of the wicked and protection of the good and the increase of Brahmanism, in which we must trace some reference either to evil times generally or specially in that locality. In this connexion, it is perhaps worthy of note that the god at Eṉṉāyiram, quite close to Brahmadēśam, is said to have assumed a fierce aspect (*aghōramāyeḷundaruḷi*) as opposed to a mild form (*iṉideḷundaruḷi*) generally met with in inscriptions. This seems to suggest some reference to the specially bad state of the locality to allay which, Chōḷa kings from the time of Rājēndra-Chōḷa I to Kulōttuṅga I and his son Vikrama-Chōḷa contributed towards building of temples, construction of tanks, opening of feeding-houses and the like in this special tract. A single inscription (No. 358 of 1917) with the introduction திருமன்னிவிளங்கு is included in the list and it is dated in the 2nd year of Rājakēsarivarman Rājēndra-Chōḷa, i.e., Kulōttuṅga I who in his earlier years styled himself Rājēndra-Chōḷa (*South-Ind. Inscrs.* Vol. III, page 132). Some of the inscriptions without the characteristic historical introduction of Kulōttuṅga I can still be ascribed to him, as for instance Nos. 278, 282, 288, 297, 300, 301 and 314 of 1917 all of which come from Kūhūr

Kulōttuṅga I.

Accidental killing of a man and the punishment awarded therefor.

in the Tanjore district and have either the title Rājakēsarivarman or are signed by Nārāyaṇaṉ, the *Madhyastha* of Kūhūr who also figures in a clear record of Kulōttuṅga I. Palaeographical considerations do not militate against this view.

The *Dēvāram* hymns, compiled in the time of Kulōttuṅga-Chōḷa I.

34. Students of Tamil literature know that at a certain time in the history of Southern India there was a strong desire to collect together the sacred utterances of the Saiva saints which were till then only preserved in parts and at different places. These utterances had, during the course of a few centuries since the authors of the hymns had passed away, acquired the sanctity of the Vēdas in the eyes of the Tamils. In the endeavour to wrest them from oblivion, in arranging them in order and in assigning to them their proper tunes the people of the Chōḷa country and their king took a keen interest. The tradition regarding the rescue of the extant *Dēvāram* hymns is what is given out by the Tamil hagiologist Sekkiḻār. According to this authority, during the reign of the Chōḷa king Rājarāja-Abhayakulaśēkhara, identifiable with Kulōttuṅga I, there was a devotee Nambi-Āṇḍār-Nambi, belonging to the class of *archakas* or temple worshippers. His devotion was considered so great, it is said, that the god yielded to his request to eat a dish of rice offered by him. Through the miraculous intervention of this devotee, they came to learn that all the songs, composed by the three authors of the Tamil Scriptures, i.e., Jñānaśambanda, Appar and Sundaramūrti were preserved on palm leaves in one of the rooms attached to the Siva temple at Chidambaram, and it was possible to open the door of it only in the presence of the three. Eventually, on opening the room there were found heaps of palm leaf manuscripts, much of which had been eaten by moths. In right oriental fashion, it is narrated that, a voice from above was heard to say that the leaves which had been destroyed by moths were superfluities. Of the three authors of the *Dēvāram* Jñānaśambanda is believed to have sung 16,000 hymns whereas there are only 384 now preserved. Similarly some of the songs of Appar and Sundarar have not seen the light of day. The belief is very strong that many more hymns were composed by the three authors than what are now printed; and there is certainly room for giving credence to it if we remember the fact that there had been more Śiva temples at the time when the authors flourished than are found in their hymns and there is not sufficient reason for their omission. The discovery (see above Part I, paragraph 18) last year of a valuable epigraph (No. 8 of 1918) which is a hymn of 11 verses in Tamil by Jñānaśambanda on Tiruvaḍavāyil, that is not traceable in the printed copy of *Dēvāram* furnishes direct evidence on the point and lends support to this belief. The script in which the epigraph is incised may be roughly assigned to the 12th century A.D., just the time when the other *Dēvāram* hymns were collected. The method adopted in the treatment of the subject-matter of the hymn is quite characteristic of the saint to whom it is attributed in the inscription, inasmuch as one half of each verse describes the god and the other half furnishes a description of the place.

Eleven new verses of the *Dēvāram* in an epigraph.

35. Of the time of his successor Vikrama-Chōḷa who is indifferently styled Parakēsarivarman (No. 232 of 1917 and Nos. 12 and 160 of 1918) and Rājakēsarivarman (Nos. 6, 63 and 64 of 1918) in the present year's collection, there are eleven inscriptions (Nos. 232, 309 and 311 of 1917 and 6, 12, 20, 27, 63, 64, 160 and 182 of 1918). They begin with the introduction புகழ்மாது புணர, பூமாதுபுணர and பூமாவிலிடைக்க. One of the Brahmadēśam records (No. 160 of 1918) is similar in its contents to No. 158 of 1918 noticed above and contains certain astronomical details which are not sufficient for calculation but which must fall in A.D. 1133. It is rather strange that the times or the locality should have continued in the same bad condition during this reign as well. One of the king's ministers was Śōḷakōṉ (No. 63 of 1918). The introduction of No. 232 of 1917 is similar in its wording to No. 79 of *South-Ind. Inscrs.*, Vol. III, page 182 f. As such it might have been a record of Vikrama-Chōḷa.

Vikrama-Chōḷa.

36. Kulōttuṅga II is represented by five records surely attributable to him (Nos. 157, 169, 171, 179 and 181 of 1918) which begin with the introduction

பூமேவுவளர். In all of them the king gets the title *Rājakēsarivarman*. No. 157 confirms the surmise made in the *Annual Report* for 1912 (page 67) that Anapāya was a surname of this king, as it is stated that a village was granted under the new name Anapāyanallūr which should have been so called after the king. It may be noted that the latest regnal year found for the king is only the tenth.

Kulōttuṅga II.

37. Parakēsarivarman Rājarāja II is represented by four records in the collection under review (Nos. 315 and 336 of 1917 and Nos. 52 and 168 of 1918) from one of which (No. 336 of 1917) we learn that Chōḷēndraśiṅgha-Mūvēndavēḷāṉ was the king's chief secretary (*tirumandira-ōlai*).

Rājarāja II.

38. Only four records of Rājādhirāja II are registered in Appendices B and C. They range in date from the 6th to the 14th year of his reign and come from Korukkai and Tiruviḍavāyil in the Tanjore district (Nos. 224 and 228 of 1917 and 14 of 1918). His conquests of Madura and Ceylon are mentioned. No. 224 of 1917 dated in his 6th year contains astronomical details which have been found on verification to be correct for A.D 1168, June 8, Saturday but the *tithi* was dvitīyā not *tṛitīyā* as given in the record. The object of the record is to register the fact that the assembly of Kuṟukkai, also called Vikramaśōḻa-chaturvēdimaṅgalam, made a tax-free gift of land to the temple of Tiruvīraṭṭāṉamuḍaiyār—one of the eight Vīraṭṭāṉams which had been sung by the Śaiva saints—for garlands. There was half a *vēli* of taxed land which for a period of 50 years was left uncultivated and claimed by none. The assembly paid the taxes due including the *kaḍamai* and *kuḍimai* all these years. Subsequently it was again lying fallow and the taxes, such as *kaḍamai* and *kuḍimai*, were not paid, but were left in arrears. It was therefore decided to make a gift of it to the temple, get it cultivated with paddy and the like crops, and supply from its income one hundred garlands daily of Śeṅgaḻunīr (red-lotus) flowers perpetually as long as the moon and the sun endure, to the temple at the midnight service. For making the land tax-free of the village (ஊர்கீழ்இறையிலி), the assembly received in lieu thereof, from the temple treasury one hundred and sixty *kāśu* which had been collected by donations and deposited in it by Tirujñānaśambanda, a devotee of the temple and agreed to pay all *kuḍimai* taxes on this land including *antarāya* and *viṉiyōga*. The assembly further agreed to pay the said taxes including *śilvari* and *peruvari* even if at any future time claimants for the land arose and disturbed its exemption from taxes. It is perhaps worthy of note that the liability of the assembly to pay the taxes even after the land had changed hands must have arisen from the fact that they had come in possession of 160 *kāśu* the capital from which the taxes on the lands had to be paid and secondly that if the transferee had been asked to pay the taxes, there would be a double payment of the same. The change of ownership intended as a hypothetical case in the inscription seems only to refer to the right of cultivation of the land which had been once for all made tax-free and given over to the temple.

Rājādhirāja II.

Land unclaimed for 50 years now granted to the temple exempt from tax.

39. Fifteen records (Nos. 176, 93, 165, 25 of 1918, 226 of 1917, 161, 94, 189 of 1918, 252, 227 of 1917, 186 of 1918, 219, 225 of 1917, 2 of 1918 and 213 of 1917), of Kulōttuṅga III, ranging in date from his 4th to 37th year of reign, have been secured in the year under review. Some of these contain his introduction beginning with the words புயல்வாய்த்து; others mention his conquests of Madura, Īḻam (Ceylon), Karuvūr, and state that he took the crowned head of the Pāṇḍya (king). In a few records the name Tribhuvanavīradēva is substituted for Kulōttuṅga. The astronomical details furnished in the inscriptions have been verified and the results noted in Appendix E. The earliest achievement of Kulōttuṅga III is his conquest of Madura. It is interesting to note that Nos. 167 and 176 of 1918 style a certain chief named Ammaiyappaṉ *alias* Rājarājaśambuvarāyaṉ as the capturer of the Pāṇḍya country. The same chief is alluded to in No. 342 of 1917, which is dated in the reign of Tribhuvanachakravartin Rājarāja III. From this it is almost certain that the chief rendered valuable service in the expedition against the Pāṇḍyas by Kulōttuṅga III, an expedition which was attended with signal success. From No. 94 of

Kulōttuṅga III : his conquests.

1918 of the 14th year of the king whose introduction is quite similar to that of a record of his 9th year (No. 86 of *South-Ind. Inscrs.*, Vol. III, page 210 f.) we gather that there were internal dissensions in the Pāṇḍya country, that Vikrama-Pāṇḍya who was opposed by the combined forces of Vīra-Pāṇḍya or his son and his ally the king of Ceylon, sought the help of the Chōḷa sovereign and that Kulōttuṅga III espousing his cause invaded the country with a valiant army, inflicted defeat on the allied powers, killed Vīra-Pāṇḍya's son and caused the dispersed Singhalese troops to show their backs and enter the sea. Setting up a pillar of victory in Madura he conferred the kingdom on his protege Vikrama-Pāṇḍya. The title "capturer of the Pāṇḍya country" assumed by Ammaiyappaṉ Rājarāja Śambuvarāya, as early as the 4th year of the king (A.D. 1182) shows that he rendered valuable help to his Chōḷa overlord, by whom he must have been so honoured. It may be noted here that this is one of the earliest references to Śambuvarāyaṉ in inscriptions, and the chief that figures herein may be considered as an early member of that family. The record under reference gives us a clue to understand the original position held by the ancestors of the Śambuvarāya family as that of the feudatories of the waning Chōḷa power. The other title Rājarāja might indicate that he was a subordinate of Kulōttuṅga III's father Rājarāja II. During the time of Rājādhirāja II also there was a feudatory chief of the Śambuvarāya family who stood by the side of his Chōḷa overlord. Later on we meet with a member of the same line in the records of Rājarāja III. Thus during the days when the Chōḷa power was gradually sinking, i.e., in the period covered by the reigns of the four successive Chōḷa sovereigns, viz., Rājarāja II, Rājādhirāja II, Kulōttuṅga III and Rājarāja III, Śambuvarāyas held a subordinate position under the Chōḷas and rendered valuable service to them as the titles '*Pāṇḍināḍukoṇḍa*', '*veṉṟumaṅkoṇḍa*' '*taniniṉṟuveṉṟāṉ*' which the several members of the family had assumed, clearly indicate. The weakest of the Chōḷa kings was Rājarāja III, a king who allowed himself to be taken captive by one of his own supplicants and was in such a miserable plight as to be rescued and re-established on his throne by the neighbouring kings, i.e., the Hoysaḷa Narasiṁha and the Telugu Chōḍa chief Tikka both of whom claim to be establishers of the Chōḷas. It was after Rājarāja III that the Śambuvarāyas appear as completely independent sovereigns ruling a portion of the Chōḷa dominions, i.e., a part of the ancient Toṇḍai-maṇḍalam. This attempt to gain independence seems to have been made in the latter part of the reign of Rājarāja III. It is perhaps worthy of consideration here that Chōḷa Tikka, who claims to have established the Chōḷas, claims also to have defeated the Śambuvarāya by which we might gather that on behalf of the declining Chōḷas, Tikka aimed a blow at the feudatory Śambuvarāya who attempted to throw off the Chōḷa yoke and assert his independence.

Civil war in the Pāṇḍya country.

The family of Śambuvarāyas were originally feudatories of the Chōḷas.

40. The reign of Kulōttuṅga III was noted for building activities and the Tribhuvaṇam record noticed in the *Annual Report* for 1908, p. 81, shows the interest evinced by the king himself in that direction. No. 93 of 1918 included in the present year's collection states that a chief named Iraṇaṉ Poṉparappiṉāṉ alias Rājarājakōvalarāyaṉ of Kugaiyūr in the South Arcot district built the temple of Śrīkailāsam, also known as Poṉparappiṉa Īśvaramuḍaiya-Nāyaṉār, with its three pavilions the ardha-*maṇḍapa*, *snapana-maṇḍapa* and nṛitta-*maṇḍapa* together with the two enclosing walls and towers, i.e., the first *prākāra* and its *gōpura*. He also constructed a tank called Vīrabhayaṅkaram and gave extensive lands for its upkeep. The endowments to the temple were largely augmented by the gifts of another chief, perhaps of the same family, named Rājarājadēvaṉ Poṉparappiṉāṉ alias Vāṇakōvaraiyaṉ of Śirupākkam (No. 94 of 1918). The chiefs bearing the title *Poṉparappiṉa* which they assumed by virtue of some early member of the family covering the Chidambaram temple with gold were also subordinates of the Chōḷas.

Building activities during the reign of Kulōttuṅga III.

A number of inscriptions of Kulōttuṅga III state that he took Karuvūr. In No. 227 of Appendix B, this item of his achievement is substituted by the conquest of "Koṅgu alias Vīraśōḷa-maṇḍalam." That the two are not different is quite

Conquest of Koṅgu.

apparent and it may be explained by stating that in the first instance the capital is mentioned and that it stands for the territory to which it belonged in the second. Similarly also when the inscriptions merely mention the capture of places such as Madura, we have to understand that the countries in which they were situated were overcome. No. 229 of 1917 refers to his father Rājarājadēvaṉ.

Rājarāja III.

41. About 24 inscriptions of Tribhuvanachakravartin Rājarāja III have been copied in the year. The details of date given in some of these are noted in Appendix E, with their equivalents. Some of the interesting facts mentioned in a few records of this king are noted below. No. 223 of 1917 gives a list of slaves both male and female, numbering more than a hundred persons, owned by the temple of Vīraṭṭaṇēśvara, having been made over to it by an order of the king, by purchase from several people and by gifts from private individuals in the 9th and 10th years of the reign of Kulōttuṅga III (A.D. 1187–88) in the 7th year of Rājādhirāja II (A.D. 1169) and in the reign of Rājarāja III. The circumstances connected with their sale to the temple and the prices paid for them are not stated. In previous years, similar instances have been recorded (*Annual Report* for 1905, part II, p. 54 and *Annual Report* for 1913, p. 108). It is worthy of note that all these records belong to the Tanjore district. The king's officers Kāliṅgarāyaṉ and Kāḍuveṭṭi are mentioned in Nos. 241, 250, 262 and 265 of 1917. One of these fixes *araśukūli*, and *pāḍikāval* at one *kalam* on each *mā* of land. In No. 245 of 1917 it is stated that the persons holding the lands belonging to the temple of Kōyil-Tirumālam expressed their inability to pay the taxes at the prevailing rates and requested that these might be revised and fixed for the future. Thereupon the lands were resumed and given over to the same temple perhaps on a favourable tenure or by excusing the payment of the dues altogether. The gift is expressly stated to have been made for the recovery of the king's health and for the prosperity of the village. From Nos. 246 and 247 of 1917 we learn that nearly 5 *vēli*, 3 *mā*, 1½ *kāṇi*, 1 *mundiri*, *kīḻ* 4 *mā* of land were sold for 20,700 *kāśu* and that 2 *vēli*, 8½ *mā*, ½ *kāṇi*, 1 *mundirigai*, kīḻ half and 2 *mā* for 10,000 *kāśu*.

Some administrative features of the time.

The only other record of Rājarāja III which is worthy of notice is No. 1 of 1918 from Tukkāchchi. Its date portion is much damaged but can be read as 22 + 1st to suit the details given of it in the inscription, viz., that the 12th day of the month of Vaigāśi of the year fell on Friday. We are informed that the cultivators of the lands given to the temple of Vikrama-Chōḻīśvaramuḍaiyār, for conducting worship, and offerings, for supplying unguents and garlands of *śeṅgaḻunīr* flowers and for meeting other requirements of the temple failed to pay the *kaḍamai* when demanded. Seeing this, and realizing perhaps their distressed condition also, Śīrāṇḍan alias Muṉaiyadaraiyaṉ, one of the *Kāvalkāṇiyāḷar* (i.e., the men appointed for leasing out lands and realizing assessment), prevented the defaulting tenants from absconding by giving them what was required for their maintenance and personally inquired into the daily requirements of the temple, supplemented its funds so that the fixed scale of expenses might be met; set up images of the gods Śaṇi and Bṛihaspati in order that the god might be taken in procession; appointed a person to perform a number of prostrations to the god in the temple for the welfare of the king; nominated the *nambis* to perform fire-sacrifices (*hōma*) and ministered to the wants of Brahmans and Veḷḷāḷas who had inhabited the village from outside. For all these good services he, the *kāṇiyāḷaṉ* was given the privilege of entering the temple armed with a bow, of getting one of the privileges (*nimandas*) for himself; of receiving half of the emoluments of the persons who had to carry the god in procession; of getting a house in the temple premises and to let it to any person he chooses; and to have this order engraved on stone. He is said to have reappointed the servants and to have managed the lands which were abandoned without being cultivated in previous years, in such a way as to obtain for the temple an income of 2,000 *kalam* of paddy. This inscription is of importance as it seems to show what a responsible *kāṇiyāḷaṉ* ought to do in times of distress when lands are liable to be left uncultivated and the ryots are likely to run away from villages to the detriment of the State interest.

The services rendered by a *Kāṇiyāḷaṉ* during a time of distress and the privileges he was allowed.

Rājēndra-Chōḷa III.

The latest Chōḷa records of the year (No. 10 of 1918 and Nos. 339 and 752 of 1917) belong to the reign of Tribhuvanachakravartin Rājēndra-Chōḷa III. Two of these (Nos. 10 of 1918 and 339 of 1917) furnish astronomical details whose English equivalents are given in Appendix E. No. 10 of Appendix C, refers to a monastery (*guhai*) of Tirumurai-Dēvārachchelvar, of the lineage of Naraśiṅgadēvar belonging to the *maṭha* called *Oruchchiragaṉ* situated on the northern side of the temple of Tiruttōṇippuram at Tirukkaḷumalam (i.e., Shiyali) in Tirukkaḷumala-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu and registers a gift made by a private individual for the welfare of the officer Vāṇādharāyaṉ. The title *Mahāmaṇḍalēśvara* is prefixed to the name of the king for the first time in No. 339 of 1917 and if it could indicate anything, it shows that the Chōḷa king had grown so powerless at the time as to be mentioned with that degrading title.

The Pandyas.

Māṟaṉjaḍaiyaṉ and Śaḍaiyamāṟaṉ.

42. Two early kings of this dynasty Māṟaṉjaḍaiyaṉ and Saḍaiyamāṟaṉ are represented in the year's collection. Their inscriptions (Nos. 480 and 863 and Nos. 416, 417, 418 and 440 of Appendix B) are all of them in Vaṭṭeḻuttu characters and come from the Tinnevelly district. No. 863 which is dated in the 35 + 7th year of Māṟaṉjaḍaiyaṉ mentions two groups of men called *Tirumalai-vīrar* and *Parāntaka-vīrar*. The latter name suggests that the inscription may probably belong to Parāntaka-Śaḍaiyaṉ the predecessor of Rājasiṁha-Pāṇḍya in whose reign the bigger Śiṉṉamaṉūr plates were issued. One of the records of Śaḍaiyamāṟaṉ (No. 440 of Appendix B) which is damaged gives the name of an assembly as Pāśupatapperumakkaḷ whose function is not given in the record.

Māṟavarman Sundara-Pāṇḍya I. (A.D. 1216—1235).

Assembly of 512 members.

43. We have 11 records of Māṟavarman Sundara-Pāṇḍya (1216–1235 A.D.) in the year's collection. Of these No. 429 of Appendix B begins with the introduction பூமலர்திருவும் and three others (Nos. 390, 394 and 627 of Appendix B) give him the epithet "who having taken the Chōḷa country performed the anointment of heroes at Muḍigoṇḍaśōḻapuram" thus clearly showing that they belong to Māṟavarman Sundara-Pāṇḍya I. In the first the king is stated to have been seated on his throne Maḻavarāyaṉ in his palace at Madura while issuing certain orders to the assembly of Aiññūṟṟuppaṉṉiruvar which evidently consisted of 512 members. In the *Annual Report* for 1916, page 122, he is stated to have had a throne by the same name at Poṉ-Amarāvati. Nos. 430 and 431 of 1917 are also attributable to him since a certain chief Araiyaṉ Dēvachchilaipperumāḷ alias Nuḷambādarāyaṉ who figures in these inscriptions is also mentioned in No. 429. For the same reason we may assign No. 428 of Appendix B in which the king is called Kōnēriṉmaikoṇḍāṉ to Māṟavarman Sundara-Pāṇḍya I. No. 633 of 1917 refers to a certain Śāttaṉ Nāgapperumāḷ alias Nandiyarāyaṉ who was a chief of Nāgēri in Seṅgudi-nāḍu and the liquid measure called *Dēvāśriyaṉ-nāḻi* is mentioned in No. 89 of 1918. The same measure is also mentioned in the records of Kōpperuñjiṅgadēva.

It is interesting to learn from Nos. 390 and 394 of 1917 which come from Kīḻappāvūr in the Tinnevelly district of a certain class of men called Muṉai-edirmōgar whose commanders (*daṇḍa-nāyakam-śeyvār*) make certain gifts to the two temples there. The term *daṇḍanāyakam* suggests that they must be a military body, and this is made clear by No. 395 of 1917 of the time of Māṟavarman Vikrama-Pāṇḍya in which their other name is given as *Teṉṉavaṉ-āpattudavigaḷ* meaning "the helpers of the Pāṇḍya (king) in times of distress" corresponding to "the King's own regiment" of the present day. This body is also mentioned in a record (No. 391 of Appendix B) of Māṟavarman Kulaśēkhara I and in No. 396 of Appendix B of the time of Māṟavarman Śrīvallabha. Since all these inscriptions come from the same village we may take it to be a sort of military institution peculiar to the Pāṇḍya country and somewhat similar to the community called *Paḍaikkāṇaṭar* and *Perumpaḍaiyāṟ* mentioned in the *Annual Report* for 1917, page 112. The mention of this military class in the records of the four kings may go to show that these kings may not be far removed from one another in point of time.

Māṟavarman Vikrama-Pāṇḍya.

44. Twelve inscriptions of this king have been secured this year from the South Arcot and the Tinnevelly districts. No. 395 of Appendix B which begins with the historical introduction *tirumagaḷ jayamagaḷ*, etc., has already been referred to under Māṟavarman Sundara-Pāṇḍya I. The initial date of this king has been fixed by Mr. L. D. Swamikannu Pillai as A. D. 1269–70 (*Annual Report* for 1917, page 111).

Maṟavarman Vikrama-Pāṇḍya.

45. Māṟavarman Vikrama-Pāṇḍya with the introduction *tirumaḷar mādu*, etc., has been mentioned in the *Annual Report* for 1916, page 123, as making a gift at the request of his brother-in-law, a certain Vikrama-Chōḷa. No. 469 of Appendix B which is a fragmentary inscription also mentions this chief whose star of nativity as it gives was Śatabhishaj. Nos. 426 and 427 of 1917 belong to the same king. They are both dated in his 5th year and the astronomical details supplied by these epigraphs work out correctly for A. D. 1254 and thus enable us to fix his initial date at about 1249 A. D. This seems to be partly confirmed by No. 426 of 1917 where a land is assigned on lease to a certain Lakkumaṇaṉ Āṇḍa-Piḷḷai who is also an assignee of a similar lease in No. 432 of the time of Jaṭāvarman Vīra-Pāṇḍya (A.D. 1253).

Two inscriptions from the South Arcot district (No. 325 of 1917 and No. 71 of 1918) begin with the introduction *Samastabhuvanaikavīra*, etc., and are therefore referable to that Māṟavarman Vikrama-Pāṇḍya who began to rule in A.D 1283 (*Ind. Ant.* Vol. XLII, page 224). He is also called Kōnērinmaikoṇḍāṉ in No. 71 of 1918. To the same king may also be attributed Nos. 82 and 86 of Appendix C though they contain no introductions. The former is dated in his 3rd year and gives details of date which satisfy the year A. D. 1286. From the latter in which the king is styled Kōnērinmaikoṇḍāṉ Vikrama-Pāṇḍya we learn that he instituted in the temple at Vriddhāchalam a service called *Rājākkanāyaṉ-śandi* after his own name. From previous records we have known that the surname *Rājākkaḷ-Nāyaṉ* was borne by a certain Kōnērinmaikoṇḍāṉ Vikrama-Pāṇḍya (*Annual Report* for 1909, page 85) and Māṟavarman Vikrama-Pāṇḍya (*Annual Report* for 1914, page 94) and Māṟavarman Kōnērinmaikoṇḍāṉ Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). By calculating the astronomical details given in two of the inscriptions Nos. 287 of 1902 and 124 of 1904 Prof. Kielhorn fixed his initial date at A.D. 1401 and I was led to believe that he must be identical with Jaṭāvarman Kōnērinmaikoṇḍāṉ Vikrama-Pāṇḍya whose initial date also falls in A.D. 1401 (No. 124 of 1908) and since *Rāśākkaḷ-Nāyaṉ* occurs as a surname of the king in Nos. 270 and 295 of 1913 and 229 of 1916 all of which belong distinctly to a Māṟavarman, I suggested that the epithets Jaṭāvarman and Māṟavarman were indifferently applied to this Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). The alphabet employed in our present inscription (No. 86 of Appendix C) does not seem to refer to so late a period as the 15th century A.D. but is quite similar to that of No. 82 of Appendix C, which, as I have pointed out above, gives A.D. 1286 as his third year. For the same reason it is equally possible that Nos. 287 of 1902 and 124 of 1904 should be referred to about this period. In fact from Mr. Swamikannu Pillai's Ephemeris I find that the dates given in them also suit very well for A.D. 1290 and 1287, respectively. It now seems to me therefore that the Vikrama-Pāṇḍya who had the surname *Rājakkaḷ-Nāyaṉ* is distinctly a Māṟavarman and much earlier than Jaṭāvarman Vikrama-Pāṇḍya who ascended the throne in A.D. 1401.

Kōnērinmaikoṇḍāṉ.

46. About seven inscriptions from Vriddhāchalam are dated in the reign of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ. No. 75 of Appendix C records that a certain Maḷavarāyar established an *agrahāra* called Kulaśēkhara-chaturvēdimaṅgalam after the king. The inscription also mentions Vikrama-Pāṇḍya. The same officer or chief, is stated in No. 79 of Appendix C to have made a gift of land for a flower-garden to the temple in the name of Vikrama-Pāṇḍya. In Nos. 76, 81, 87 and 88 of 1918 provision is made for a service called *Rājākkanāyaṉ-śandi* and in the last two of them figures a certain officer called Vikrama-Pāṇḍyachchōḷakōṉ who also figures in No. 86 of 1918, but therein he is merely called *Śōḷakōṉ*. Hence it may not be

wrong if we assign the record No. 75 of Appendix C to the reign of Māṟavarman Kulaśēkhara I (A.D. 1268-1310), and Nos. 76, 79, 81, 87 and 88 of Appendix C to Māṟavarman Vikrama-Pāṇḍya mentioned above.

Jaṭāvarman Vikrama-Pāṇḍya.

47. Nos. 434 and 435 belong to Jaṭāvarman Vikrama-Pāṇḍya and both are from Kuttālam in the Tinnevelly district. It is not impossible that they belong to Jaṭāvarman Vikrama-Pāṇḍya referred to in the above paragraph.

Jaṭāvarman Vīra-Pāṇḍya.

48. Three inscriptions of Jaṭāvarman Vīra-Pāṇḍya (Nos. 432, 437 and 665 of 1917) have been secured during the year under review. The first of these (No. 432) which begins with the historical introduction திருவளர்முலை, etc., is dated in his third year. The second (No. 437) is a record of his 15th year which gives him the attribute 'who having taken Īḻam, Koṅgu, Śōḻa-maṇḍalam and defeated Vallāṉ (*i.e.*, Vallāḷa ?) anointed himself at Perumparrappuliyūr (Chidambaram)'. Both the inscriptions give astronomical details which suit the dates A.D 1256 and 1267, respectively, and thus make him identical with the king of that name who ascended the throne in A.D. 1253(*Ep. Ind.* Vol. IX, page 227). Both these inscriptions register a transaction between the same individual and the assembly of Tirukkuttālam which is stated to have met together in Tirumukkālvaṭṭam. It is not known what it means, but it may refer to a hall where it usually held its sittings. No. 432 of 1917 records that the village assembly bought a piece of land from the people of Sundara-Pāṇḍyapuram and let a portion of it on permanent lease to a certain Āṇḍa-Piḷḷai in exchange for a fixed annual rent in paddy and money on every *mā* of cultivated land. It was also stipulated that the lessee would pay on every *mā* of waste plot that he brought under cultivation at the rate of 1 *mā* of *achchu* and 1 *kalam* of paddy for the first year, 2 *mā* of *achchu* and 2 *kalam* of paddy for the 2nd year, 3 *mā* of *achchu* and 3 *kalam* of paddy for the 3rd year and 4 *mā* of *achchu* and 4 *kalam* of paddy for the 4th and subsequent years. This kind of lease with an annually progressing rate of tax corresponds to the modern system of "*Cowle.*"

Tribhuvanachakravartin Vira-Pāṇḍya.

There are two inscriptions of Vīra-Pāṇḍya in the collection (Nos. 66 and 104 of Appendix C) both of them secured from the South Arcot district. But from the astronomical details given in them no suitable date could be found for him except A.D. 1296 which would make him identical with Jaṭāvarman Vīra-Pāṇḍya the natural son of Māṟavarman Kulaśēkhara who was defeated by Malik Kafur in A.D. 1312 (*Annual Report* for 1900, page 6) He styles himself "*Ranamukharāma*" in No. 104 of Appendix C which records the founding of an *agrahāra* called after his surname. The village was divided into 26 parts, 1 part each was assigned to 24 Bhaṭṭas (Brahmans), 1 part as a *Yajurvēdavritti* and 1 part as *Purāṇavritti* (see paragraph 28 above) being exempted from all kinds of obligations.

Jaṭāvarman Śrīvallabha.

49. Of Jaṭāvarman Śrīvallabha we have only one inscription this year (No. 393 of 1917). The introduction commences with words *tirumaḍandai*, etc. The king is stated to have made a grant of land to the temple of Tirukkapālīśvaramuḍaiyār at Kīḻappāvūr being seated on his throne called Kaliṅgattaraiyaṉ in the hall Aḷagiya-Pāṇḍiyaṉ in his palace at Madura east of Māḍakuḷam. Teliṅgakulakāla-chaturvēdi-maṅgalam was the name of the village in which the land was situated and the land itself was re-named Sundara-Pāṇḍya-viḷāgam. It looks as though these were called after Jaṭāvarman Sundara-Pāṇḍya I (1251–71 A.D.). Jaṭāvarman Śrīvallabha may belong therefore to about the 13th century A.D. instead of the 11th century A.D. as suggested in the *Annual Report* for 1917, page 109. The characters also of this inscription do not seem to point to a period earlier than the 13th century. This must therefore be the Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*Ind. Ant.* Vol. XLII, page 225).

Jaṭāvarman Sundara-Pāṇḍya II.

50. Two inscriptions of Jaṭāvarman Sundara-Pāṇḍya (Nos. 248 and 249 of 1917) are registered in Appendix B. In the former he is called Rājarājaṉ. The details of date which are given in these inscriptions make him identical with Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1276 (*Ind. Ant.* Vol. XLII,

page 223). No. 248 of 1917 in the course of enumerating the list of lands belonging to the temple, mentions incidentally the temples of Mudubaganārtali-Mādēvar and Avaṇināṟāyaṇa-Vinnagar-Emberumāṉ both of which are referred to in the Tanjore inscriptions of Rājarāja I (*South-Ind. Inscrs.*, Vol. II, page 282) as being situated at Ambar.

Muppiḍi-Nāyaka contemporary of Jaṭāvarman Sundara-Pāṇḍya.

The conquest of the south and the defeat of the Pāṇḍya king by Muppiḍi-Nāyaka, the general of Kākatīya Pratāparudra is already known to us (*Annual Report* for 1909, page 120). But it is not stated who the king was that was defeated by him. No. 72 of Appendix C from Vriddhāchalam in the South Arcot district which is dated in the 13 + 1st year of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Sundara-Pāṇḍya refers to his elder brother, who made provision for a service instituted by the king in the temple called after Muppiḍi-Nāyaka the minister of Kākatīya Pratāparudra. In the Sanskrit verse with which this inscription opens Muppiḍi-Nāyaka is called "the lord of Vikramasimhapaṭṭana." (i.e., Nellore). Another inscription of the same king (No. 84 of 1918) which also comes from Vriddhāchalam provides for a service called *Kōdaṇḍarāmaṉ-śandi* after himself. We learn that his birthday star was Pushya. This surname *Kōdaṇḍarāma* is applied to Jaṭāvarman Sundara Pāṇḍya in No. 123 of 1904 whose date of accession Mr. Swamikannu Pillai fixes as A.D. 1276 (*Ind. Ant.*, Vol. XLII, page 224). The 14th year of this king would fall in 1290 A.D. But Pratāparudra had not then ascended the throne and his southern expedition could hardly have taken place at such an early date. The details of dates given in the present inscription (No. 84 of 1918) work out almost correctly for A.D. 1315. If this is accepted, the inscription would then be referable to Jaṭāvarman Sundara-Pāṇḍya IV whose initial date has been fixed at A.D. 1302 (*Ind. Ant.* Vol. XLII, pages 166 and 228). Kōnērinmaikoṇḍāṉ mentioned in No. 175 of 1918 is said to have been born under *Pushya* and had a surname Kōdaṇḍarāma. The inscription is also dated in 13 + 1st year. Thus he is identical with the Jaṭāvarman Sundara-Pāṇḍya referred to above. Another inscription of Kōnērinmaikoṇḍāṉ (No. 102 of Appendix C) from Kugaiyūr (South Arcot) makes provision for a service Sundara-Pāṇḍyaṉ-*śandi* called after the king. It is possible that this may also refer to the same king, since a certain Kāliṅgarāyaṉ who occurs in Nos. 72 and 84 of Appendix C figures in this record as well.

Jaṭāvarman Kulaśēkhara I.

51. Of the three inscriptions (Nos. 637 to 639 of 1917) of Jaṭāvarman Kulaśēkhara, one (No. 638) begins with the introduction பூலமடந்தை, etc., and is dated in his 10 + 1 + 1st year. The other (No. 639) with no introduction mentions a certain channel called *Pāvanaṅgakāraṉ-vāykkāl*. '*Pāvanaṅgakāraṉ*' has been shown (*Annual Report* for 1916, page 123) to be a surname of a certain Parākrama-Pāṇḍya Māvalivāṇādhirāya, the son of an unspecified Jaṭāvarman Sundara-Pāṇḍya. It is therefore clear that the record has to be assigned to a later king of that name.

Māṟavarman Kulaśēkhara I.

52. To Māṟavarman Kulaśēkhara belong 13 inscriptions of which Nos. 260 and 263 of Appendix B from Tirumakkōṭṭai both dated in his 22nd year, call him *Bhuvanēkavīra* and record a gift of land by a certain chief (*araśu*) of Vaṇḍāḷainādu named Mēykkuṇḍēvaṉ Sokkanāyaṉ *alias* Vijayagaṇḍagōpāla who may be the same person as the one mentioned in Nos. 660, 662 and 663 of 1902 belonging to the time of Māṟavarman Kulaśēkhara and Rājarājaṉ Sundara-Pāṇḍya. Of Māṟavarman Kulaśēkhara 'who took every country' there are three inscriptions (Nos. 268, 391 and 425 of 1917). No. 391 mentions the military class Muṉai-edirmōgar referred to under Māṟavarman Sundara-Pāṇḍya I. Nos. 483 and 636 of 1917 which are both dated in his fourth year contain astronomical details which yield A.D. 1271 and thus make him indentical with Māṟavarman Kulaśēkhara I.

In the *Annual Report* for 1916, page 123, paragraph 28, it was suggested that a certain Jaṭāvarman Sundara-Pāṇḍya must have borne the surname Veṉṟu-muḍi-śūḍināṉ. This is confirmed by No. 415 of Appendix B dated in the 7th year of Māṟavarman Kulaśēkhara in which a certain transaction is made by the temple

authorities of Kuttālam with a native of Veṉṟumuḍiśūḍiya-Sundara-Pāṇḍya-paṭṭaṇam. On examining the date of this inscription on the spot Mr. Swamikannu Pillai has concluded (*Ind. Ant.*, Vol. XLII, page 223) that it must belong to Māṟavarman Kulaśēkhara II who ascended the throne in A.D. 1314. In all the inscriptions of this king (Nos. 412, 413, 414 and 415 of Appendix B) provision is made for a service called Kālāmukkaḷ-tōḷaṉ-*śandi*.

Māṟavarman Parākrama-Pāṇḍya.

53. An inscription of Māṟavarman Parākrama from Vṛiddhāchalam (No. 78 of 1918) is dated in his 14th year and the astronomical details work out correctly for A.D. 1349. This king must be the Māṟavarman Parākrama-Pāṇḍya whose date of accession has been ascertained by Prof. Kielhorn to be A.D. 1335 (*Ep. Ind.*, Vol. IX, page 228).

No. 197 of 1917 which comes from Tirumukkūḍal near Karūr in the Trichinopoly district belongs to one of the Koṅgu-Pāṇḍyas. It is dated in the 15th year of Rājakēsarivarman *alias* Vīra-Pāṇḍyadēva whose time is already known from No. 445 of 1905 dated in his 15th year which was equivalent to A.D. 1293 according to Prof. Kielhorn's calculation (*Ep. Ind.*, Vol. IX, page 226).

Later Pandyas.

Parākrama and Kulaśēkhara.

54. The villagewar epigraphical survey of the Tenkasi taluk, Tinnevelly district this year, has been very fruitful in yielding us a large number of inscriptions of this dynasty. As many as about 190 records of the kings of this line have been secured and clearly set forth the relationship that existed between some of them. The earliest inscription of this dynasty known till now is that of Parākrama-Pāṇḍyadēva whose record (No. 203 of 1895) dated in the 31st year and Śaka 1337 gives A.D. 1384 as his initial date. No. 408 of Appendix B which belongs to a certain Jaṭāvarman Parākrama-Pāṇḍya combines his 5 + 15th year with Śaka 1309 (= A.D. 1387) thus taking the initial date of the latter further back by about seventeen years than the former. We learn from the inscription that the central shrine and the *maṇḍapas* of the temple at Kuttālam were renovated by this king. No. 458 of Appendix B which is dated in Śaka 1333 mentions the founding of a Brahman village in the time of a certain Kulaśēkhara who may be identified with Māṟavarman Kulaśēkhara who rebuilt the temple at Ilañji in his 13 + 1st year corresponding to Śaka 1331 (No. 528 of 1911).

Śrīvallabha brother of Arikēsari Parākrama.

Nos. 459 and 461 of 1917 dated respectively in Śaka 135[1] and 1355 belong to a certain Śrīvallabha. Inscriptions Nos. 457 and 460 which are both dated in the 32nd year of Māṟavarman Śrīvallabha may also belong to the same king. We have not till now come across any inscriptions of this Śrīvallabha with these dates. We have however an epigraph of a certain Aḻagaṉ-Perumāḷ Śrīvallabha from Karivalamvandanallūr (No. 278 of 1908) dated in Śaka 139[3]. In No. 459 of Appendix B the king receives certain epithet, only the latter part of which is preserved in the inscription and reads . . . Rāmaṉ. It is doubtful if it could be taken as *Kaliyugarāmaṉ*. We know of a Māṟavarman Vīra-Pāṇḍya of about this time who had the title *Kaliyugarāmaṉ* (*Annual Report* for 1905, page 56), and who was a co-regent of Arikēsari Parākrama (*Annual Report* for 1906, page 72 and *Annual Report* for 1910, page 100). We can hence take this Śrīvallabha who was a contemporary of Māṟavarman Vīra-Pāṇḍya to be his brother and another co-regent like him with Arikēsari. And we may not also be wrong in supposing that the Śrīvallabha referred to in the Pudukkōṭṭai grant, as an ancestor of the king who covered the Rāmēśvaram temple with copper-sheets should be no other than the Śrīvallabha of our record. In confirmation of this we have three inscriptions published in the Travancore Archæological Series (A, E and F, page 251 f.) from which we learn that Arikēsari and himself were brothers. The second record (No. 461 of Appendix B) refers to a previous gift by Kulaśēkhara who may be either his brother (another joint ruler with him and Arikēsari) or the earlier king of No. 458 of Appendix B, mentioned above.

55. Māṟavarman Vīra-Pāṇḍya is represented by two inscriptions Nos. 422 and 452 of Appendix B of which the latter is dated in Śaka 1368 and the former gives his regnal year as 23. By taking Vīra-Pāṇḍya as identical with that Kaliyugarāmaṉ Vīra-Pāṇḍya who ascended the throne in Śaka 1343 (*Annual Report* for 1905, page 56), and who was co-regent with Arikēsari Parākrama, his 23rd year would correspond to Śaka 1366 and hence out of several dates which could be obtained from the astronomical details given in the record (No. 422) we may choose Śaka 1367 as the one intended by the inscription. But the difficulty is that he refers to the rebuilder of the Kuttālanātha temple—the Jaṭilavarman Parākrama whose 5 + 15th year was Śaka 1309—as his elder brother (*aṇṇāḷvi*) which could hardly be possible. We learn that his star of nativity was Jyēsbṭhā. The signatory in this inscription is a certain Tachchanenmēṇi-uḍaiyāṉ who also figures in No. 460 of the time of Śrīvallabha mentioned above.

Māṟavarman Vīra Pāṇḍya.

56. No. 547 mentions Vīra-Pāṇḍya and a village which had been founded in his name. This village has been already referred to in a record (No. 11) of 1912. No. 641 of Appendix B is dated in the 2 + 26th year of a king whose name however is lost in the inscription. Since the details of date work out correctly for Śaka 1372 during the reign of Arikēsari Parākrama we may take this record to be his. A certain Ponniṉperumāḷ Parākrama is mentioned as the king's nephew (*marumagaṉār*) in whose name a service was instituted in the temple at Kaḍayanallūr. This seems to be the same as Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya the sister's son of Arikēsari mentioned on page 251 of *Travancore Archæological Series*, volume I.

Arikēsari Parākrama.

In my *Annual Report* for 1912, page 74, paragraph 43, I said that there should have been three joint rulers with Arikēsari, viz., Aḷagaṉ-Perumāḷ Kulaśēkhara, Vīra-Pāṇḍya and Māṟavarman Vikrama-Pāṇḍya. No. 569 of Appendix B seems to give us a new king if the name given in the record be not a surname of any of those princes. It is dated in Śaka 1388 and the 2 + 41st year of Jaṭilavarman *alias* Tribhuvanachakravartin Kulōttuṅga-Pāṇḍya whose initial date will therefore be Śaka 1345. He refers to Parākrama-Pāṇḍya (Arikēsari) who established a village called Mānakavacha-chaturvēdimaṅgalam as his elder brother, (*aṇṇāḷvi*) and is said to have been born in the asterism *Jyēshṭhā* which as we have seen above was also the star of birth of Māṟavarman Vīra-Pāṇḍya. But for the fact that his initial date falls in Śaka 1345 instead of 1343 we could indentify the king with this Vīra-Pāṇḍya. We learn from the record that he had as his spiritual *guru* (*parama-āchārya*) Mahā-Gaṇapati-Nayiṉār Vāmadēvar of the family of Āmarddāśramāchārya, a native of Gauḍarāshṭra to whom he makes a gift of land. From the facts that the teacher of the king was a North Indian whose home was very near Benares and the king building the temple in the south on a grand scale as a very counterpart of the Viśvēśvara temple of the north, it would appear that there is some connexion between the two which is however inexplicable at present.

Jaṭilavarman Kulōttuṅga-Pāṇḍya.

Two inscriptions (Nos. 471 and 519 of Appendix B) of Kulaśēkhara (Śaka 1351–1395) mentioned above give both the Śaka and the regnal years for this king. The former which is dated in the 2 + 3[6]th year gives astronomical details which work out correctly for Śaka 1380 and registers a gift of land by Sundara-Pāṇḍya at the instance of Kulaśēkhara-Perumāḷ for a service in the Kuttālam temple called Sundara-Pāṇḍyaṉ-*śandi*. This Sundara it is needless to say is the same as Śaṇbaka Sundara-Pāṇḍya *alias* Vīra-Pāṇḍya of No. 10 of 1912 also noticed above. From the latter inscription which is dated in Śaka 1390 which was 2 + 37th year we learn of a land called Jayavīrarāmappērēri. The first part of this name may perhaps be taken as another surname of Kaliyugarāman Vīra-Pāṇḍya.

57. No. 541 of Appendix B combines Śaka 1390 with the 2 + 30th year of Jaṭilavarman Tribhuvanachakravartin Arikēśvara thus giving his initial date as Śaka 1358. This must be a different king from Arikēsari-Parākrama who ascended the throne in Śaka 1344. Perhaps he was a fifth coregent of Arikēsari. In the *Travancore Archæological* Series, Vol. I, we have an inscription of a certain Māṟavarman Arikēśvara (Inscription A, p. 252) dated in his 2 + 32nd year. The astronomical

Arikēśvara, a brother of Arikēsari Parākrama.

details of date which are given there work out quite correctly for Śaka 1392 thus giving his initial date Śaka 1358 mentioned in our inscription. It may also be noted that they do not satisfy the year Śaka 1378 which should be the case if we take him to be identical with Arikēsari as surmised by Mr. T. A Gopinatha Rao. Besides in that inscription he clearly calls him his elder brother (*aṇṇāḷvi*).

No. 548 of Appendix B, dated in Śaka 1402 is a record of the 13th year of king Parākra . . . Vīra-Pāṇḍya and supplements a previous gift of land in Vīra-Pāṇḍya-chaturvēdimaṅgalam for the recitation of the Vēdas in the temple. This previous gift must evidently be the one of the time of Arikēsari-Parākrama registered as No. 547 of Appendix B and engraved immediately above this.

58. We have a curious inscription of this king (No. 664 of Appendix B) which reads from bottom upwards. It is dated in Śaka 1425 and the regnal year is given as 2 + 28th. It gives his star of birth as 'Aviṭṭam'. Two other inscriptions Nos. 520 and 521 of Appendix B both dated in Śaka 1406 and 2 + 9th year of Parākrama are also of the same king. This Aḷagaṇ-Perumāḷ Parākrama born in the asterism '*Dhanishṭhā*' is already known to us (Extr. 8 and 12 on p. 46 f. of *Travancore Archæological Series*). He seems to have been the sister's son of Jaṭilavarman Kulaśēkhara and Arikēsari (*Travancore Archæological Series*, p. 251). But it deserves to be noted that our present inscriptions as well as the extracts 8 and 12 give his initial date as Saka 1395, while inscriptions E., F. and G. of the *Travancore Archæological Series* (pp. 256 ff.) which speak of him as Arikēsari's nephew, give details of date which do not yield the initial date as Śaka 1395 but are all of them correct only for Śaka 1389 which is the date given in No. 548 above for Parākra . . . Vīra-Pāṇḍya. It is not possible to account for this discrepancy at present. Reference is made in his records Nos. 520 and 521 to a previous order of Kulaśēkhara which was now formally put into writing.

Aḷagaṇ-Perumāḷ Parākrama 'born in Aviṭṭam.'

Jaṭilavarman Parākrama alias Kulaśēkhara is represented by about a dozen inscriptions ranging in date from his 11th to 28th year of reign. He is also already known to us from No. 197 of 1895 and No. 9 of 1912 as the prince born in the asterism Kṛittikā and was probably the son of Kulaśēkhara (*Travancore Archæological Series*, page 251). He is called Parākrama-Pāṇḍyadēva alias Kulaśēkharadēva in some inscriptions (Nos. 524, 504, 510 and 505 of 1917) with the title Jaṭilavarman and Tribhuvanachakravartin added to his name in a few (Nos. 502, 503 and 618 of Appendix B) while he is merely called Kulaśēkhara in others (Nos. 508, 509 and 516 of 1917). No. 624 of 1917 calls him Māṛavarman Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Kulaśēkhara. No. 503 dated in Śaka 1412 refers to two priests Taṇḍaiyuṅkālumaḷagiyāṉ Kumārasvāmi and Mudaliyāṉ Parākrama-Pāṇḍya Bhaṭṭa who were well versed in the science of rituals (*tantra*) and of architecture (*māna*) and under whose direction the building operations of the temple at Teṉkāśi were carried out and the consecration ceremony from *karshaṇa* to *pratishṭhā* was performed. They also officiated on all important occasions such as festivals and special worships. After their demise their work in the temple was being done by others for some time after which their sons were appointed hereditarily to look after the service in return for the privilege of receiving the *āchāṛya-dakshiṇā* and other additional emoluments (*aahikāṁśa*) pertaining to the service. The same transaction is recorded in No. 524 with the same date where the reappointment seems to receive the royal sanction since it is made in the presence of the king. The latest date till now known for this king is 20th year. No 618 of 1917 which is a record dated in Śaka 1429 pushes it further by 8 years. This king like his famous (paternal) uncle Arikēsari seems to have taken a delight in building temples, for we find him in this inscription making a gift of village to the Śiva and Vishnu temples of Aḷagiya-Śokkaṇār and Varantarum-Perumāḷ both built by him at Kaḍayanallūr.

Parākrama alias Kulaśēkhara 'born in Kṛittikā.'

59. In my *Annual Report* for 1910, p. 101, I stated that "*Iṛandakālam eḍutta* Kulaśēkhara" and Iṛandakālam eḍutta Śrīvallabha were probably connected with each other. Six records in which the kings assumed the epithet "*Iṛandakālam eḍutta*" have been secured during the year under report. In one of these (No. 650 of 1917) dated in Śaka 1456 the king

Śrīvallabha alias Kulaśēkhara 'who revived the old times.'

calls himself Kulaśēkhara, son of Āhavarāma and in the other five which combine the Śaka with the regnal years he goes by the name of Śrīvallabha. From these five records it is clear that Śrīvallabha should have commenced to reign in Śaka 1456, the date given to Kulaśēkhara of No. 650. The absence of regnal year in the latter clearly indicates that Śaka 1456 must have been the initial date of Kulaśēkhara but that he assumed the title Śrīvallabha in the later years of his reign. That both the names refer to the same king was also surmised by Mr. T. A. Gopinatha Rao in his *Travancore Archæological Series*, Vol. I, p. 54. It is curious, however, we do not find his later inscription calling him Kulaśēkhara but invariably by his other name. The earliest inscription of his reign in the collection is No. 650 of Appendix B dated in Śaka 1456 which begins with the Sanskrit introduction *Bhuvanaikavīra*, etc., which is also commonly found in the records of all the later members of the dynasty. The king calls himself Perumāḷ Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Jaṭilavarman alias Kulaśēkharadēva 'who revived the old time.' No. 631 of Appendix B dated in his 7th year also gives him all these epithets but calls him Śrīvallabha.

Tirunelvēlipperumāḷ 'born in Aśvati.'

60. In my *Annual Report* for 1916, p. 128, I mentioned two inscriptions (Nos. 583 and 567 of 1915) dated in Saka 1457 and 1463, respectively. The first belongs to Jaṭilavarman Kōnērmaikoṇḍāṉ Tirunelvēlipperumāḷ and the latter to Śrīvallabha. In the body of the records mention is made of Tirunelvēlipperumāḷ 'born in Aśvati.' I took it to refer to the king himself and concluded that Tirunelvēlipperumāḷ and Śrivallabha were identical and that the king's asterism was Aśvati though it is not definitely stated that Śrivallabha was born in that asterism. A few inscriptions of Śrīvallabha (Nos. 658, 662, 663 and 666 of Appendix B) copied this year also mention this Tirunelvēlipperumāḷ 'born in Aśvati.' In an inscription of his successor Kulaśēkhara alias Parākrama (No. 570 of 1915) prince Tirunelvēlipperumāḷ 'born in Aśvati' is referred to as Abhirāma-Parākrama's son. In several inscriptions of the same Parākrama in our present collection Tirunelvēlipperumāḷ 'born in Aśvati' who calls himself Vīraveṉbāmālai and the son of Abhirāma Parākrama (Nos. 466, 531 and 657 of Appendix B as also Nos. 386, 389, 587, 659 and 660) figures prominently issuing orders about grants etc. to, or the appointments of servants in, the temples in the name of the king. It may be noted also that in two inscriptions (513 and 512 of Appendix B) dated in the reign of Jaṭilavarman Tirunelvēlippērumāḷ Vīraveṉbāmālai Kulaśēkhara, the king clearly refers to himself as having been born in Aśvati. Thus in the light of these records it seems to me that Tirunelvēlipperumāḷ 'born in Aśvati' occurring in these inscriptions should refer to no other than the younger brother of Kulaśēkhara-Parākrama and the second son of Abhirāma-Parākrama who under the name Kulaśēkhara ascended the throne in Śaka 1474 (see No. 508 of 1909) and that till then he was a co-regent with, or rather the chief minister of, his cousin Śrīvallabha 'who revived the old times' and after him his own brother Kulaśēkhara alias Parākrama; and it is probable he issued grants even in their lifetime in his own name (vide No. 583 of 1915).

Kulaśēkhara alias Parākrama-Pāṇḍya, son of Abhirāma-Parākrama.

61. We know from the Pudukkōṭṭai grant that after the demise of Śrīvallabha the succession passed to the Abhirāma Parākrama's line through his elder son Kulaśēkharadēva alias Parākrama above referred to who ascended the throne in Śaka 1464. Of this king there are 33 inscriptions in the collection. Some of these call him Kulaśēkhara alias Parākrama (as in Nos. 386, 475, 587, etc.), while in others he is merely called Parākrama without his other name (Nos. 583, 659, 660, etc.). A few inscriptions begin with the usual common introduction *Bhuvanaikavīra*, etc. (Nos. 586 and 583 of Appendix B). He is identical with No. 13 in the list of later Pāṇḍyas given in p. 100 of the *Annual Report* for 1910 where, however, he is wrongly supposed to have been the son of No. 11 Śrīvallabha on the score of a slight misapplication of the names in his inscription No. 271 of 1908, instead of No. 10 Parākrama who was otherwise known as Abhirāma-Parākrama.

Reference is made in No. 531 of Appendix B, to Teṉkāśikaṇḍa-Uḍaiyavar 'the founder of Teṉkāśi,' evidently Arikēsari Parākrama, by whom tax-free gifts of land at Teṉkāśi had been made to the temple Since his death the said lands had become

liable to taxation by the Government until Śaka 1470, when they were restored to the temple by Tirunelvēlipperumāḷ and the taxes thus remitted were to be utilized for a service called Vīraveṇbāmālai-*śandi* after the prince and for a festival in the month of Āvaṇi on the day of Aśvati, the star of his birth. But according to No. 583 of 1915 he is said to have been born in the month of Vaigāśi.

62. Nos. 465 and 389 of Appendix B (the latter of which is damaged) are dated in Śaka 1471 and Śaka 146[7] in the reign of Jaṭilavarman Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Abhirāma-Parākrama. But these dates are those of Parākrama his son. Thus it is doubtful if it belongs to the father or the son. It is more probable that it refers to the latter whose name might have been omitted by mistake. No. 465 registers a gift of land to a certain Svāmidēva alias Mahā Gaṇapati-Bhaṭṭa of the lineage of the Āchāryas of Āmarddāśrama in Irāḍhāvarēndi (Varēndra in Rāḍhā, i.e., Bengal)-grāma. This sounds very much like the name of the teacher of Kulōttuṅga-Pāṇḍya mentioned in paragraph 56 above and he might be a descendant of that teacher whose family were probably the hereditary teachers of the royal line.

No. 532 introduces us to prince Abhirāmavarman who made a gift of land to the temple. He calls himself the son of Kulaśēkharadēva alias Parākrama-Pāṇḍya. This is no other than Varatuṅgarāma (Ins. No. XII, p. 126, *Trav. Arch. Series*), the king's younger son, who was afterwards the joint donor with Ativīrarāmaṉ Śrīvallabha of the Pudukkōṭṭai grant (see Nos. 272 and 275 of 1908, 528 of 1909 and 594 of 1915).

Tirunelvēlipperumāḷ Kulaśēkhara.

63. Prince Vīraveṇbāmālai Tirunelvēlipperumāḷ Kulaśēkhara ascended the throne in Śaka 1472 or 1474 (*Annual Report* for 1910, p. 102). His full name was Jaṭilavarman Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Dharmapperumāḷ Kulaśēkhara. His records in the present collection range between Śaka 1474 (No. 513 of Appendix B) and Saka 1485 (No. 515 of Appendix B). The first inscription records the grant of some lands to the Viśvanātha temple for the sacred bath of the god every month on the day of Aśvati, the star of his birth, and for the festival of Viśākhā in the month of Vaigāśi. Mention is made in Nos. 387 and 512 of 1917 of a certain Ulaguḍaiyaperumāḷ Kulaśēkharakkāliṅgarāyaṉ and Tirunelvēlipperumāḷ Kulaśēkharakkāliṅgarāyaṉ, by whom we are informed, the images of the Nāyaṉārs (63 Śaiva devotees) were set up and provision made for their worship in the Viśvanātha temple at Teṉkāśi. He also figures in an inscription of Śaka 1493 (No. 500 of Appendix B) during the reign of Ativīrarāma Śrīvallabha wherein his construction of the Rāmānuja-kūḍam in the Vishnu temple at Teṉkāśi is referred to. He was evidently a chief of some position and is different from his namesake in No. 579 and other inscriptions of the same period.

64. Prince Guṇarāmaṉ Aḷagaṉ-Perumāḷ occurs now for the first time in the king's 5th year (Nos. 538 and 575 of Appendix B) issuing the royal order (on behalf of the king). He is the same as the nephew of the king mentioned in the Pudukkottai grant. In No. 538 he makes some gift of land for a festival called *Kudiraiyiḍu-Purāṇattirunāḷ* on the day of his natal asterism Mūla in the month of Āvaṇi every year. We do not meet with this prince subsequently and probably we have to assume that he died shortly after or for some reasons took no part in the administration. Prince Abhirāma-Parākramaṉ Aḷagiya-Sokkaṇār who made in No. 532 of Appendix B a gift of land to the Teṉkāśi temple in his father's time—vide paragraph 62 above—now appears as the royal secretary (Nos. 619 and 620 of Appendix B).

Prince Ativīrarāmaṉ Parākrama also called Aḷagaṉ-Perumāḷ Ativīrarāmaṉ figures as another secretary of the king Tirunelvēlipperumāḷ Kulaśēkhara (Nos. 403, 481, 511, 591, 592, etc.) and in No. 621 is stated to be his son. He was born in the asterism Punarvasu (Nos. 490, 495 and 529 of 1917) and constructed a shrine for Śokkanātha in the Viśvanāthasvāmin temple and provided for its worship (No. 530 of 1917). He is known to have built the Kulaśēkharanātha temple (No. 535 of 1909). This fact is referred to in three other inscriptions (Nos. 490, 491 and 495 of 1917) copied from the same temple. Nos. 498 and 501 of Appendix B copied from the Vishnu temple of Viṇṇavar-Embērumāṉ in the vicinity of this temple inform us of its construction by the same king under the name Śīvala-Viṇṇavar-Emberumāṉ. His

records copied this year—by far the largest in the collection—number about 54 which range in date between Śaka 1483 and 1527. No. 617 of Appendix B calls Aḷagaṇ-Perumāḷ Ativīrarāmaṇ Śrīvallabha, the son of Tirunelvēlipperumāḷ Vīraveṇbāmālai alias Kulaśēkharadēva who was again the son of Abhirāma-Parākrama. The historical introduction of this inscription begins with the word *Bhuvanaikavīra* but is slightly different in wording from that commonly found in most of the records of these kings. In several of his inscriptions his cousin differently called Abhirāma Saundaravarman (Nos. 595, 597, 596 and 603), Abhirāma Saundara Varatuṅgarāma (Nos. 661, 582 and 584), and Perumāḷ Aḷagiya-Śokkaṇār Varatuṅgarāma (No. 604), the son of Parākrama (No. 582) or Kulaśēkhara alias Parākrama Nos. (598 and 602), figures either jointly issuing the *ōlai* with the king (Nos. 595, 597 and 482) or independently making gifts of land by himself. We know his date of accession to the throne was Śaka 1509 (*Annual Report* for 1909, p. 86). Hence we should suppose that even prior to his actual accession he was sharing the royal power with Śrīvallabha, as can be seen also from the Pudukkōṭṭai grant which was issued in Śaka 1505.

Aḷagaṇ-Perumāḷ Ativīrarāma Śrīvallabha.

In No. 484 a gift is made by Aḷagaṇ-Perumāḷ Ativīrarāmaṇ alias Abhirāma Jaṭilavarman alias . . . . . born in Śravishṭhā. This should refer to Varatuṅgarāma whose star of birth is given as Dhanishṭā in No. XIII edited in *Trav. Arch. Series*, Vol. I. There are only two inscriptions in the collection belonging to this Varatuṅga and dated in Śaka 1510 and 1512 after his succession. In one of them (No. 590 of Appendix B) he refers to himself as Abhirāma-Saundara-Varatuṅga and in No. 605 his other name is given as Vīra-Pāṇḍyadēva.

65. The last king of the dynasty represented in the collection is Varaguṇa Śrīvallabha also called Kulaśēkharadēva-*Yajvā* the latter part of which is only a synonym of the word *Dīkshitar* occurring in No. 597 of 1915 of Śīvalamāṛaṇ Varaguṇaṇ whose 26th year is given as Śaka 1563. Hence his initial date would be Śaka 1537 in which very year his present record (No. 514 of Appendix B) is dated. It informs us that he performed a *yajña* in this year and having built a temple of Vignēśvara on the site, founded an agrahāra in front of it for the priests who took part in the functions and for whose maintenance he made rich presents of lands in addition. This sacrifice should have established for him a claim to his title *Dīkshita*. It is not known at present who ruled in the interval between Śaka 1527, the last known date of Ativīrarāmaṇ Śrīvallabha, and Śaka 1537, the initial year of this king, and what his relationship was to the former.

Varaguṇa Śrīvallabha.

The Vijayanagara Kings.

66. The earliest Vijayanagara inscription in the year's collection (No. 779 of Appendix B) belongs to the reign of Bukka I and is dated in Śaka 1289. It records the construction of a *kallumañchige* (stone-bench) by the *Mahāpradhāna* Irugappa-Voḍeya, son of Bayicheya-Daṇṇāyaka, ruling at Chelumutūru (i.e., Chelumuttūru in the Hindupur taluk of the Anantapur district). He is known to us as the 'best of Jainas' who built the Jaina temple at Vijayanagara (*South-Ind. Inscrs.*, Vol. I, page 156). Of the time of Kampaṇa II, son of Bukka I, we have a record at Vriddhāchalam dated in Śaka 1295 (No. 90 of Appendix C) and another (No. 327 of 1917) at Paṇaiyavaram in the South Arcot district. The next record in chronological order (No. 681 of 1917) belongs to the time of Siṅgaṇṇa-Voḍeyar, son of Sāvaṇṇa-Voḍeyar. The latter, we know, was the son of Kampaṇa I by Maṅgādēvī (page 86 of the *Annual Report* for 1907). Siṅgaṇṇa-Voḍeyar whose relationship to Sāvaṇṇa-Voḍeyar is now known, is perhaps identical with that Siṅgaṇṇa-Oḍeya who in Śaka 1314, was in charge of Tulu and Malaha-rājya with his capital at Bārakūru, as a subordinate of Harihara II (*Arch. Sur. Rep.* 1907–08, page 243). It is interesting to learn from this record that the *guru* of Siṅgaṇa was the saint Ākāsavāsi Sāmavēdi-Ayyagaḷu. The epithet *ākāsavāsi* (*ākāśavāśi*) is a rare one and may be considered as a variant of *Ākāśamukhin* by which name the Śaivas who always keep looking at the sky, i.e. (dwelling mentally in it) are known.

Bukka I.

67. Of Bukka II (son of Harihara II) there are two records, viz., No. 21 of Appendix A, dated in Śaka 1305 and No. 819 of Appendix B dated in Śaka 1309. Though the former refers to his rule (*ālike*) and the latter mentions him as 'ruling the world' with the title *Mahāmaṇḍalēśvara*, he must have been at this time only a viceroy under his father Harihara, whose latest date is Śaka 1326, i.e., A.D. 1404 (*Arch. Surv. Rep.* for 1907–1908, page 244).

Bukka II.

No. 21 of Appendix A records in detail, the names and emoluments of the servants of certain villages including Maḍakaśīrya (Maḍakasira) and the incomes of the police officers (*kāvulu-doregaḷu*) of that part of the country. The other record mentions one Pōlināyaniṅgāru, son of the *Mahānāyakāchārya* Harigi Lakitināyanigāru and refers to the grant of a *daśavandam* land made by him to the sons of Bayirapōju, for having dug a channel from the river Chīṟēṟu to the tank at Mēḍiṟeḍḍipalli. This Chīṟēṟu might be the river Kundēru which flows by the side of the village Mēḍiṟeḍḍipalli (i.e, Mēḍiṟeḍḍipalli of the inscription). In the Tamil collection, we have two inscriptions, Nos. 217 and 370 of 1917, of this king dated in Śaka 1327 and 1328 respectively. From the former of these we learn that the assembly of Tiruvāṇḍārkōyil consisted of 4,000 members, a very unwieldy body for transacting business. Viruppaṇṇa II, son of Harihara, is represented by two records in the current year's collection, Nos. 328 and 375 of 1917,

Viruppaṇṇa II.

the first of which dated in Śaka 1312 (= A.D. 1390) registers a grant by a certain Mādappa-Uḍaiyar who must have been an officer of the king; and the second dated in Bhāva (= 1396 A.D.) mentions the king's prime minister Nañjaṇaṅgaḷ who is said to have issued an order (*nirupam*) exempting all the *dēvadāna* lands of the temple of Tiruvāṇḍārkōyil situated in different villages from the payment of taxes such as *śūlavari*, *jōḍi*, *magamai*, *vāśalōṭṭu-kāṇikkai*, *kāṭṭigai*, *mērvai*, *kōṭṭai-kāṇikkai*, *talaiyārikkai*, *nāṭṭuviniyōgam*, *paḷavari*, *puduvari*, etc. Probably to the same king belongs also No. 34 of Appendix C. No. 803 of Appendix B relates to the time of

Dēvarāya I.

Hiriya-Dēvarāya and No. 804 to Dēvarāya, son of Harihara-Mahārāya who was the son of Bukkarāya. The dates as given in both the records are wrong. They have however to be assigned to the time of Dēvarāya I.

68. No. 765 of Appendix B is dated in Śaka 1354 in the reign of Vīra-Dēvarāya, i.e., Dēvarāya II and records the remission of marriage tax on all castes at Koṭipi. In the same year a similar order was passed in the village of Balāḷapura (*Ep. Carn.*, Vol. X, Gd. 17). In the Tamil collection of this year there are five records of king Dēvarāya II (Nos. 68, 91, 92, 162 of 1918 and 216 of 1917). In

Dēvarāya II.

three of these he is called Pratāpa-Dēvarāya, son of Vīra-Vijayarāya, while the other two call him Vīrapratāpa-Dēvarāya-Mahārāya 'who instituted the elephant hunt.' These inscriptions throw some light on the state of the times to which they relate. No. 92 of 1918 from Vṛiddhāchalam in the South Arcot district is not in a good state of preservation: but from what remains of it it is ascertained that the members of the *Valaṅgai* and *Iḍaṅgai* sects met together in the courtyard of the temple of Tirumudukuṉṟamuḍaiya-Nāyiṉār at that village and came to the decision that, since the officers of the king (*rājanyas*) and the owners of *jīvitas* oppressed . . . and the *kāṇiyāḷaṉ* and the Brāhmaṇas took the *rājakaram* (i.e., taxes), none of the *Valaṅgai* and *Iḍaṅgai* people should give them shelter and that (none of the people of the two sects) born in the country should write accounts for them or agree to their proposals. If any one proved a traitor to the country (by acting against this settlement), he should be stabbed . . .

Coercive measures of taxation.

Though the inscription is imperfect it is clear that there was oppression on the part of the officers levying and realizing tax and that the two sects of *Valaṅgai* and *Iḍaṅgai* on whom it weighed heavily formed themselves into a constitutional body to resist the exactions, vowing even to the extent of putting to death those who became renegades Another record (No. 216 of 1917) of the same king dated in the same year, but found in a different place, i.e., Korukkai in the Tanjore district, confirms the statements made already. It says that the ninety-eight sub-sects of *Valaṅgai* and the ninety-eight sub-sects of *Iḍaṅgai* joined together and . . . "because they did not tax us according to the yield

of the crop but levied the taxes unjustly . . . we were about to run away. Then we realized that because we of the whole country (*maṇḍalam*) were not united in a body, we were unjustly (dealt with) . . . Hereafter we shall but pay what is just and in accordance with the yield of the crops and we shall not pay anything levied unlawfully." The record then proceeds to give the rates of taxes to be paid on the wet and dry produce of lands; on the produce of trees such as jack, areca, palmyra, plantains, sugarcane; on red-lotuses, *artemesia*, castor-plants, sesamum, turmeric, ginger, etc.; and on professions of fishermen, potters, weavers, barbers, washermen, oil-mongers, toddy-drawers and painters. As the inscription is damaged and is built in in different places, it is not safe to extract the rates as obtaining at the time. A third record (No. 91 of 1918) of the same king from Vriddhāchalam dated in Śaka 1352, fixes the rates of taxes as settled by the *nāṭṭavar* Iruṅgōḷa pāḍi, the *Ūrār* of Erumbūrparṟu, Vīragōmapura-parṟu and another, the people of the 18 districts, the *kaikkōḷar*, the *tandirimār*, the *śēṇaikkuḍaiyār*, the *maṇrāḍis*, *kaṇmāḷar*, the San . . . , and the six classes of *kuḍis* and the oil-mongers, who met together in the *Tirukkāvaṇam* called Vīdiviḍaṅgaṇ. They are as follows :—

On one *mā* of wet lands on which dry crops were cultivated and on one *mā* of dry land on which wet crops were raised,—including the cultivation of plantains and sugar-cane	One *kalam* of paddy on each *mā*.
For dry crops raised on wet lands	Two *tūṇi* of grain on each *mā*.
. . . dry lands	One *tūṇi* and one *padakku* on each *mā*.
On each person doing *vetti* service in the several countries and the 18 districts	Half *paṇam*.
On *kaikkōlas*	Half *paṇam* on each loom (*tari*).
On *śēnaikkuḍaiyār*	Half *paṇam* each.
On fishermen	Do.
On *maṇrāḍis*	Half *paṇam* on each *kuḍi*.
On each of the six classes of *kuḍimakkaḷ*	Do.
On oil-mongers	Half *paṇam* each.
On the looms of the *paṟaiyas*	Quarter *paṇam* on each loom.
On the koṭṭil of the *veṭṭis*	One-eighth *paṇam* on each *koṭṭil*.

No. 162 of 1918 from Brahmadēśam states that the *kaikkōḷar* of the place who had not till then the privilege of using *daṇḍu* and *conch* were allowed to have them like their caste-men of Conjeeveram and Viriñjipuram.

69. Of the Sāḷuva king Naraśiṅgarāya-Mahārāya there are two records (Nos. 710 and 719 of Appendix B) which mention his subordinates the Tuḷuva minister and general Narasā-Nāyaka, the *Mahāmaṇḍalēśvara* Rāyaparāja, son of Ba[yi]rayadēva-Chōḷa-Mahārāja and Immaḍi-Kāchapa-Nāyaka, son of Ādavāni Kāchapa-Nāyaka.

Sāḷuva Naraśiṅgarāya and his subordinates.

No. 143 of 1915 dated in Śaka 1420 Kālayukta, Mēsha, *śu. di.* 15, Hasta, Sunday, belongs to Dharmarāya-Mahārāya, son of Naraśiṅgarāya-Mahārāya. Naraśiṅgarāya must have therefore been dead subsequent to the date of No. 719 of Appendix B and before the above date, i.e., between A.D. 1497 March 18, Saturday and A.D. 1498 April 6, Friday. Among the several *birudas* which the last chief bore are *Gajapatigaḷaminḍa* and *Gāyigōvāḷa*. The first title might have been conferred on him on account of his success in battle against the Gajapati kings. We know that in the time of Mallikārjunarāya the Gajapati king Kapilēśvara attacked the Vijayanagara capital but was resisted and driven back by Sāḷuva Naraśiṅga (*Arch. Sur. Rep.* for 1908–09, pages 164–5). Nos. 368 and 374 of 1917 and Nos. 166 and 172 of 1918 of the collection from the Tamil districts belong to one or the other of Sāḷuva kings bearing the name Narasiṁha. Two of these inscriptions are dated in Śaka 1392, Vikṛita, while the third (No. 374 of 1917) which is in Telugu is undated and incomplete. But all the three refer to gifts made by an officer of Narasiṁha named Annamarasayya. The

office he held is called *avataram* in Tamil and *avasyara* in Telugu. What its exact function was is not known. This must refer to the officer *avasaram* (*i.e.* king's representative ?) mentioned in No. 14 of 1915. One of the agents of this official was Timma-Nāyaka who figures in the donations made to the temple at Brahmadēśam and Tiruvāṇḍārkōyil in the South Arcot district. No. 166 of 1918 mentions a servant of this Annamarasayya by name Śevvana-Nāyaka. It is worthy of note that in all these cases Narasiṁha is not expressly stated as ruling the country and this is quite consistent with the fact that during the period he was only the generalissimo of the effeminate princes of the first Vijayanagara dynasty that lived at the time. One other record, probably of the same king, is dated in Śaka 1404 (No. 103 of 1918). It registers an order of Chikka-Parvata-Nāyaka, the king's cousin, issued to the residents (*nāṭṭavar*) of the countries situated on the southern bank (of the Penṇai). It was to this effect. The inhabitants of this country (*śīrmai*) had formed themselves into a single community and two leases were imposed. The village-taxes such as *nallerudu*, *narkiḍā*, *narpaśu* and *oṭṭiyam* were levied at the rate of one in ten and a half in ten. *Adigāri-varttaṇai* and *nōṭṭavarttaṇai* were also taken. The price of the sheep was required to be determined by the price of ghee per measure. *Ālamañji* was obtained in excess of the stipulated number. Besides these, there was a rule that the juice of the sugarcanes grown in a village should be pressed out in the same place. By these and other hard conditions imposed on the people, they were forced to leave the country. It was, therefore, decided to remove all the aforesaid disabilities and to enforce only the customary ancient rights; and that with regard to *dēvadāyas* and *brahmadāyas* also, the same revision should be adopted. That the officer Chikka-Parvata-Nāyaka who, recognizing the difficulties that the people were labouring under, allowed them to have the old constitution, is not new to epigraphy. He is probably the same as Parvatarāja-Nāyaka who according to a stone inscription dated in Śaka 1387 built a *maṇḍapa* in the temple on the hill at Tirupati (*Arch. Sur. Rep.* for 1908–09, page 167).

Revision of taxes.

Here, the contents of four other inscriptions, somewhat of an earlier period, relating to taxation, similar to the one noticed above, may be considered :—

Four other inscriptions dealing with remission and revision of taxes.

(i) No. 259 of 1917 :—Seeing that according to an order engraved on stone, the fee 'for the protection of the country' was to be raised only in kind and not in money, it was decided to dispense with the money payment and to obtain only payment in kind so that the practice might be in conformity with the ancient regulations. This inscription seems to indicate that at a certain stage both kinds of payment, *i.e.*, in money and in kind were resorted to and that it was found difficult to realize the former which was accordingly given up.

(ii) No. 109 of 1918, dated in Śaka 1336, Jaya :—Rāyappa-Nāyaka issued an order stating that as the Magadai-maṇḍala was given away to the residents of the country (*nāṭṭavar*) and a certain amount of money was received as subsidy in lump sum (*kāṇikkai*) that year, it was unlawful to demand *kāṇikkai* in future years.

(iii) No. 97 of 1918, dated in Śaka 1369, Prabhava :—The settlement made by Vāsudēva-Nāyakkar-Tirumalai-Nāyakkar to the resident of Magadaimaṇḍalam :—From early times up to date lands in the Magadai-maṇḍalam were measured by a rod 18 feet in length and assessed. This procedure having affected *rājagaram* and given room for theft and ruin, it was thought that if two feet more were added to the old measuring rod, the tax would become easy of payment and the cultivators would be in a flourishing condition and be able to answer for the *rājagaram*. On this representation it was ordered that the length of the measuring rod should thereafter be fixed at 20 feet, by increasing the length of the old rod by two feet; that the lands, both wet and dry, should be measured out again by the new rod; and the changes entailed noted in the account books.

(iv) No. 96 of 1918, dated in Śaka 1386 Tārana :—The order of Immaḍi-Rāyappa-Nāyaka-Timmayya-Nāyaka to the residents (*nāṭṭavar*) of Magadaimaṇḍalam directing, that the taxes *kālvāśi* and the *kaivilai-dhānyam* collected in excess of the

rates that obtained till then and the dues such as *anuvarttaṇai*, *kōvai-varttaṇai*, *adigāra-varttaṇai*, and *taṭṭāyakoḷ*, shall no more be collected that the one *kuṟuṇi* and four *nāḻi* shall be added for *puravaṭṭam*, that *daśavandas* shall not be demanded, that *vāraparṟu* paddy shall be measured into the granary of the villages, that *kāṇikkai* shall be obtained at the prevailing rate and that no tax (illegible) shall be demanded. At the end on oath on Varadaya-Nāyaka is made. No. 778 of Appendix B dated Śaka 1418 which belongs to this time mentions the *Mahāprādhāna* Tipparasu-Oḍaya of Penugoṇḍe who might be the same as that referred to in No. 47 of 1916.

Immaḍi-Narasiṁha : His other names.

70. A much damaged record (No. 787 of Appendix B) mentions the name of Vīra-Dammarāya-Mahārāya who is the same as Immaḍi-Nṛisiṁha or Narasiṁha, the son of Sāḷuva Naraśiṅga (vide paragraph 64 of the *Annual Report* for 1916). Two of the inscriptions of Kugaiyūr (Nos. 122 and 123 of 1918) are dated in Śaka 1424, Raudri-saṁvatsara. Though one of these omits the name of the king, the other calls him Bhujabala Tammarāya. The first part of the name was corrupted into Buzbal by Nuniz and the second was the original of his Tamarao. In the year quoted, the temple of Rājarāja-Viṇṇagar of the place, having gone out of repair, Penugoṇḍa Tammaiya-Nāyaka built the *mahāmaṇḍapa*, set up pillars and pinnacles, constructed wells, dug tanks and provided for celebrations of festivals to Rāma, Rāghava, Nārāyaṇa and Kṛishṇa. No. 368 of 1917 is dated in Śaka 1425 and the king is simply called Narasiṁha instead of Immaḍi-Narasiṁha. According to this record an agent of the Tuḷuva general Narasā-Nāyaka bestowed on the weavers of the 3 villages Tribhuvaṇamahādēviparṟu, Naḍuvukaṟaipparṟu and Neṇmalipparṟu, the right to have *daṇḍu* and *śaṅku* on all good and bad occasions as the weavers of the country situated on the bank of the Peṇṇai river were privileged to have. It is further added that those who objected to this right should undergo the punishment fixed for it in an inscription engraved at Śeḷiyaṅganallūr.

Privileges conferred on the weavers.

71. Two other records in the year's collection attributable to the time of Immaḍi-Narasiṁha's rule are Nos. 98 and 118 of 1918 which are dated in Śaka 1426 and which come from Kugaiyūr in the South Arcot district. These inscriptions speak of a chief named Eramañchi Tulukkaṇa-Nāyaka "who inspired fear in the Chēra, Chōḷa, Pāṇḍya and Vallāḷa kings, who established the Yādavarāya, who was the enemy of Śambuvarāya and who protected in advance the prestige of the Sultan of Madura." The titles *Nāyaṅkarāchārya*, *Naralōkagaṇḍa* and *Vaṅgināthārāyaṇa* are given to him. He and another chief of the family named Eramañchi Timmappa-Nāyaka are known to us from other lithic records and from the Tamil work Kōyiloḷugu (*Annual Report* for 1914, p. 98, and *Ind. Ant.*, Vol. XL, p. 142). It is worthy of note that all the records of Tulukkaṇa-Nāyaka are dated in Śaka 1426 and do not mention his overlord. Nos. 270 and 346 of 1917 also belong to the time of Vīra-Narasiṁha.

Eramañchi Tulukkaṇa-Nāyaka.

72. No. 717 of Appendix B belongs to the time of Kṛishṇarāya and is dated in Śaka 1432, i.e., the second year of his accession which took place in Śaka 1431. It records the remission of the tax on marriages in the Ghanagiri-*rājya* (i.e., Penugoṇḍa-*rājya*), Kandanavōlu, Ghaṇḍikōṭa-*sthala*, Sidhavaṭṭa, Siddhāpura-*sīma*, Chandragiri-*rājya*, Nāgamaṅgila-*sīma*, Mula-*rājya* and Rāyadurga-*rājya*; other provinces which were benefitted by this order are mentioned in foot-note 5, page 181, *Arch. Sur. Rep.* for 1908–09.

Kṛishṇarāya.

Two records of the king discovered at Korukkai (No. 235 of 1917) and Perumuḷai (No. 210 of 1917) in the Tanjore district give a detailed account of his conquests and enumerate the Śiva and Vishṇu temples in whose favour he remitted taxes amounting to 10,000 *varāhas*. Both the inscriptions are dated in the cyclic year Īśvara corresponding to Śaka 1439 though in the former the Śaka date is wrongly engraved as 1409 instead of Śaka 1439. Thus to the half a dozen places in the Presidency which we have ascertained in previous years' explorations to have also

Remission of taxes in favour of temples.

enjoyed the benefice of this sovereign we have now to add Korukkai and Perumuḷai. No. 100 of 1918 mentions the account officer Timmarusayya and refers to the revival of worship for the period of 7½ days by appointing new persons. Three records of Kugaiyūr (Nos. 115, 116 and 117 of 1918) are dated in Śaka 1446 and in the reign of Tirumalaidēva-Mahārāja. This king is said to have been the son of Bhujabala Vīrapratāpa-Krishṇadēva-Mahārāya. I have already identified (see my *Annual Report* for 1912, p. 80) Tirumalaidēva-Mahārāja, with the prince who, according to Nuniz was nominated for succession by Krishṇarāya and died soon after his accession. It is worthy of note that the year obtained for him in this year is the same as that in previous records. The surname Bhujabala given to Krishṇarāya has been pointed out (vide *Annual Report* for 1914, p. 98, paragraph 29) to be the equivalent of Nuniz's Busbalrao and adopted for the first time by Immaḍi Narasiṁha. It now appears to have been assumed by his successor Krishṇarāya as well.

Prince Tirumala.

A suspicious record referrable to this king is No. 19 of Appendix A, dated in Śaka 1415. The king is mentioned by the title *Mahāmaṇḍalēśvara* and is stated to have been ruling at Penugoṇḍa. A genuine record of the king (No. 744 of 1917) coming from a village in the Madakasira taluk, in the Kanarese country, dated in Yuva (i.e., Śaka 1438) Kārttika records a grant for his merit by the Gajapati prince Vīrabhadrarāya. The capture of Koṇḍavīḍu and of the Gajapati prince Vīrabhadra which took place in June A.D. 1515 (*Arch. Sur Rep.* 1908–09, pp. 177 and 178) was followed within four months by the appointment of Vīrabhadra to the governorship of a Kannaḍa province. The two known grants of Vīrabhadra in the Kanarese country (*Ep. Carn.*, Vol. XI, Dg. 107 and No. 74 of Appendix B) are dated in the month of Kārttika of the year Yuva corresponding to Śaka 1438, i.e., October A.D. 1515.

Vīrabhadra.

73. Of Achyutarāya, there are twelve records ranging from Śaka 1453 to 1465. Among these No. 331 of 1917 is of some special interest as it gives Sāḷuva *birudas* to Achyuta, and says that he destroyed the army of the Muhammadans, despoiled their ambition, was the Sultan of Orissa, levied tribute from Ceylon and was a Navakōṭi-Nārāyaṇa (possessor of immense wealth). In general terms it gives us an insight into the military activity of the king against perhaps the Bahmani and the Gajapati kings and against Ceylon. No. 108 of 1918 mentions one of his officers Mallappa-Nāyaka who made rich grants to the temple at Kugaiyūr in Śaka 1465. His officer Ayyaparasayya who was in charge of the Ghaṇḍikōṭa division (No. 499 of 1907) is mentioned in No. 802 of Appendix B. No. 785 of Appendix B, which was copied at Chalivendala is dated in Śaka 1453. Excepting the portion giving the boundaries of the village the whole record is written in Sanskṛit verse and Kanarese characters. The introduction as well as the genealogy is almost the same as that given in the Ūṇamañjēri plates (*Ep. Ind.*, Vol. III, page 147 f). It records the gift of the village Chalivindla surnamed Achchutēndrapura in Roddanāḍu in the Ghanagiri-*rājya* (i.e., Penugoṇḍa-*rājya*) for worship and offerings to the god Pāpavināśēśvara at Lēpākshi by the king at the instance of Virupaṇṇa, son of Nandi Lakki-śeṭṭi and Muddamma. From another record copied in the same place he is known to have been the *taḷavāra* (*talayāri*) of Vidyānagara (*i.e.*, Vijayanagara) and the village Cheluvindla is called Kōmāra-Veṅkaṭādripura, evidently after prince Veṅkaṭādri or Veṅkaṭarāya, the son of Achyuta who did not survive him long (*Annual Report* for 1912 paragraph 56). No. 781 of Appendix B also refers to the same Virupaṇṇa mentioned in the other epigraphs collected at Lēpākshi (Nos. 68 to 90 of 1912). A hitherto unknown subordinate of Achyuta was Śalukarāju-Raghupatirājayyadēva-Mahārāja. He must have been a near relation of the king's minister and brother-in-law Salukarāja Tirumalarāja (*Annual Report* for 1916, page 144, paragraph 69). His subordinate was *Mahāmaṇḍalēśvara* Hanumayadēva-Mahārāja, son of Chintakuṇṭa-Śiddhayadēva-Mahārāja (No. 680 of Appendix B).

Achyutarāya's conquests and his subordinates.

74. A few inscriptions of the current year's collection (Nos. 332 and 334 of 1917 and Nos. 106, 112, 114 and 119 of 1918) which fall into the reign of Sadāśiva

introduce an official subordinate of this king, by name Sūrappa-Nāyaka. This chief is stated to be the younger brother of Aḍappa-Baiyapa-Nāyaka and is said to have repaired or re-constructed in Śaka 1465 (=A.D. 1543) the temple at Ennāyiram which had been originally built by Rājēndra-Chōḷa and had become dilapidated (No. 334 of 1917). It is worthy of note that the elder brother of the chief had served under the great Kṛishṇarāya and had another brother named Vīrappa-Nāyaka who also held an important position under the same king (*Annual Report* for 1916, page 142). The grant registered in No. 99 of 1918, dated in Śaka 1465 was made for the merit of a certain Viśvanātha-Nāyaka who may be identified with Viśvappa-Nāyaka, the brother of Sūrappa-Nāyaka. In Nos. 114 and 119 of 1918 mention is made of a certain Vaḍamalai-Nāyaka, the son of Śōḍi-Pāppu-Nāyaka who was an agent of Sūrappa-Nāyaka. Another agent of the same chief was Veṅkaṭappaiya noticed in No. 112 of 1918 along with his sub-agent Uṟattu-Pāppa-Nāyaka. Veṅkaṭādri-Nāyaka who made a grant for the merit of Sadāśiva-Mahārāya to the temple at Ennāviram, according to No. 337 is still another officer of the king.

Sadāśiva.

Sūrappa-Nāyaka and his brothers Viśvappa-Nāyaka and Aḍappa Baiyapa-Nāyaka.

A Vaishṇava celebrity of the time named Tirumalai Tāttayyaṅgār of Tiruppēṟṟūr who belonged to the Aghamarshaṇa-*gōtra*, Āpastamba-*sūtra* and the Yajuś-*śākhā* figures in No. 130 of 1918, dated in Śaka 1482. It is not known if he is identical with Kumāra Tirumalai Tāttāchāriyar-Ayyaṇ of Ēṭṭūr who figures with his agent Periya-Nambi-Ayyaṇ and the latter's agent Emberumāṇār-Ayyaṇ in a record of king Śrīraṅga dated in Śaka 1505. The fact that Tāttayyaṅgār was a native of Tiruppēṟṟūr while Tāttāchārya belonged to Ēṭṭūr would preclude any such possibility of identification.

Tirumalai Tāttayyaṅgār and Tāthacāray.

It has been suggested that the civil war for the Vijayanagara throne between Salakarāja China-Tirumalayyadēva-Mahārāja and his party supporting the cause of Achyuta's son and Rāmarāja who upheld the claims of Sadāśiva must have come to an end by Śaka 1465 and Sadāśiva must have been securely installed on the throne by Śaka 1466. But No. 800 of Appendix B, dated in Śaka 1465, Śōbhakṛit, Vaiśākha, *śu. di.* 15, enables us to fix the latest date for Sadāśiva's undisturbed accession of the throne. It states that Daḷavāyi Kṛishṇappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka, granted the village of Chernūru to the god Chennakēśava in discharge of a vow to the god for favouring this accession of Sadāśiva to the throne. This chief might be identical with Daḷavāyi Kṛishṇama-Nāyaka mentioned in No. 590 of 1912.

Daḷavāyi Kṛishṇappa-Nāyaka.

Rāmarāja, the chief minister of Sadāśiva, is mentioned in the stone record No. 769 of Appendix B. *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīṭi family ruling the Avuku-*sīma* (Nos. 671, 674 and 700 of Appendix B), the *Mahāmaṇḍalēśvara* Avubhalēśvaradēva-Mahārāja of the Naṇḍēla (i.e., Naṇḍyāla) family governing the Kōvilakuṇṭla-*sīma* (No. 690 of Appendix B) and the *Mahāmaṇḍalēśvara* Naṇḍēla Timmayadēva-Mahārāja governing the Ghaṇḍikōṭa-*sīma* (No. 689 of Appendix B) were his other subordinates. Of these, *Mahāmaṇḍalēśvara* China-Timmayadēva-Mahārāja of the Āravīṭi family is the younger brother of Viṭṭhala mentioned in paragraph 50 of *Annual Report* for 1915. A copper-plate record of the king, secured in two batches (No. 24 of Appendix A to the *Annual Report* for 1917 and No. 5 of Appendix A to this report) refers to the grant of the village Marṟipūṇḍi in the Valanāṇḍu-*vishaya* of the Koṇḍavīḍu-*rājya* to a great scholar Sarva-Bhaṭṭa of Penumpnali (Penumnpali ?). Penumpnali must be the modern village Penumūli in the Guntūr taluk, Guntūr district, where even now exists the temple of god Gōkarṇēśvara (see No. 121 of 1917) whose devotee the donee is said to have been. Marripūṇḍi which is no other than the

Naṇḍyāla Avubhalēśvaradēva-Mahārāja and Naṇḍyāla Timmayadēva-Mahārāja.

modern village of that name in the Bapatla taluk of this district was granted by the king at the request made by Rāmarāja his minister, on behalf of *Mahāmaṇḍalēśvara* Raghunātharājayyadēva-Mahārāja.

Mahāmaṇḍalēśvara Raghunātharājayyadēva-Mahārāja.

Raghunātharājayyadēva-Mahārāja was the nephew of Rāmarāja and the son of Tirumala I, the younger brother of Rāmarāja He must have been now governing the Koṇḍavīḍu-*rājya*. Kandālam Śrīraṅgāchārya, referred to in No. 801 of Appendix B was the son of Bhāvanāchārya and the teacher of Rāmarāja Kōnēṭi-Timmarāja (paragraph 70 of the *Annual Report* for 1916).

75. Of Tirumala I there are two records (Nos. 698 and 699 of Appendix B) dated in Śaka 1495 and 1493 respectively. In the former his son Śrīraṅga is mentioned with the title *Mahārāya* applied generally to the ruling Vijayanagara emperor only. At the time of this grant Śrīraṅga who gave the Kōvilakuṇṭla-*sīma* as *nāyaṅkara* to the Nandyāla chief *Mahāmaṇḍalēśvara* Naraśiṅgarājadēva-Mahārāja must have been associated with Tirumala in the government as *Yuvarāja*.

Tirumala I.

Tirumala I must have been only passing for the emperor in name about this period, for Śrīraṅgadēva appears as independent in No. 823 of 1917 dated in Śaka 1494 Śrīmukha. It records the gift of a village to Tirumala Komāra-Tātāchārya by Śrīraṅgadēva-Mahārāya (i.e., Śrīraṅga II) for the merit of his mother Veṅgalāji-Amma. Veṅgalāji-Amma or Veṅgalāmbā was one of the wives of Tirumala I. Tirumala-Komāra Tātāchārya is the same as Ēṭṭūr Tāttāchārya or Kōṭikanyādānam Tātāchārya who was the spiritual teacher of Veṅkaṭa I and the supervisor of the Vaishṇava temples at Conjeeveram in the Chingleput district (paragraph 74 of *Annual Report* for 1916). As already noticed he figures in another record of Śrīraṅga dated in Śaka 1505. It is worthy of note that No. 129 of 1918 calls him *Vēdamārgapratishṭhāchārya* and the spiritual teacher of the Vijayanagara kings. This last inscription is dated two years later.

Mahāmaṇḍalēśvara Veṅkaṭādrirāja of the Nandyāla family ruling the Kovilakuṇṭla-*sīma* in Śaka 1506 was a subordinate of Śrīraṅga II (No. 697 of Appendix B). This Veṅkaṭādrirāja was the cousin brother of Naraśiṅgarāja, referred to above who was a subordinate of Tirumala I. *Mahāmaṇḍalēśvara* Naraśiṅgarājadēva-Mahārāja mentioned in Nos. 698 and 699 of Appendix B and *Mahāmaṇḍalēśvara* Veṅkaṭādrirāja mentioned in this grant are two newly known chiefs of the Nandyāla family. The former is the son of Timmayyadēva of Nandyāla and the latter of Krishṇamarāja of Nandyāla (vide the genealogical table given on page 201, *Arch. Sur. Rep.* 1908–09).

76. The earliest notice of the Harati chiefs by Mr. Rice refers to them as the subordinates of the Vijayanagara king Sadāśiva (*Ep. Carn.*, Vol. XI, introduction, page 27f.). No. 721 of Appendix B informs us that these were the subordinates also of Śrīraṅga II, the predecessor of Veṅkaṭa I. The record also states that the chief belonged to the Yanumala family and the Vāmlikā (Vālmīka ?)-*gōtra*, facts not known hitherto. Elsewhere (Nos. 741 and 743 of 1917) a chief of this family is said to have belonged to the Ātrēya-gōtra. The chiefs of the Kāmagētivaṁśa (*Ep. Carn.*, Vol. XI, page 28) are stated to have belonged to the Vālmīki-gōtra. The chiefs also bear the title *Bhāshegetappuvarāyaraganḍa*, a title characteristic of the Vijayanagara kings. *Mahānāyakāchārya* Raṅgappa-Nāyaka, who was the son of Lakshmīpati-Nāyaka, the son of Harati Guṇḍappa-Nāyaka, was a subordinate of Śrīraṅga II and of Veṅkaṭa I (Nos. 721 and 728 of Appendix B). Immaḍi-Raṅgappa-Nāyaka of No. 736 of Appendix B was a later subordinate of Veṅkaṭa I. The Harati chiefs seem to have shaken off the Vijayanagara yoke about Śaka 1615. In a record dated in this year (No. 706 of Appendix B) the chief Harati Sarajarāyapparāja's (son) Rāyapparāja assumes the title of *Mahārāja*. The later chiefs (Nos. 737, 740, 741 and 743 of Appendix B) appear with the title *Mahāmaṇḍalēśvara* and make no mention of the ruling Vijayanagara kings as their overlords. These should have become independent not long after the Mysore Rājas who shook of Vijayanagara suzerainty about A.D. 1576 (Sewell's *List of Antiquities*, Volume II, page 194).

Harati chiefs.

77. Of the time of Śrīraṅga VI we have only one record (No. 691 of 1917) dated in Śaka 1565. He is said to have been ruling at Penugoṇḍa-*sthala*, though in fact his capital was now at Chandragiri. It records that his subordinate of the Haṇḍe family named Siddharāmappa-Nāyaka issued an order that the *kāpus* who had held any temple or Brahman lands on 'mortgage by possession' (*bhōgya-āyakam*) should restore these lands to the original owners after 12 years of enjoyment, without demanding any money from them giving them at the same time written deeds (*bhōgya-patra*) recording the reconveyance. The order was issued with the consent of the *reḍḍis*, *karaṇams* and the other people of the place (*sthala*). The defaulters were to be fined by the palace (*nagari*), i.e., king (or chief?). The legislation appears evidently to have been made as a remedy against the conveyance by the owners of these lands for long periods to the *kāpus* in consideration of the loans paid on such usufructory mortgages decidedly favourable to the mortgagee. Even now the temple lands in many cases are mortgaged under similar conditions to the great disadvantage and detriment of the charities intended by their original donors. The Haṇḍe chiefs who had for a time been hostile to the Vijayanagara king and even went to the length of combining with the Muhammadans against him about Śaka 1506 (No. 70 of 1915) seem to have been reduced to submission in later times as suggested by this inscription and as a result probably of the expedition carried against them as narrated in No. 70 of 1915.

Śrīraṅga VI.

A legislation regarding mortgaged temple and Brahman lands in Mediæval India.

Miscellaneous.

78. A line of kings with the lion for their crest who claimed descent from the quasi-historical Karikāla, were born of the Solar race and bore the title of 'the lord of Oṟeyūru' has already been noticed in paragraph 5 of the *Epigraphical Report* for 1905 and in *Ep. Ind.*, Vol. XI. Only one inscription of this dynasty (No. 792 of Appendix B) has been copied during the year in the Hindupur taluk of the Anantapur district. The ruling king is mentioned as Śōḷa-Mahārāja with the usual epithets of the kings of this dynasty, *Karikālānvaya*, *Dinakarakulanandana*, *Oṟeyūrpuravarādhīśvara*, etc. This chief might be the same as Chōḷa-Mahārāja of the Solar race, the Kāśyapa-*gotra* and the Karikāla family who was ruling the Rēnāḍu *Seven Thousand* country, a part of which lay in the modern Cuddapah district (No. 466 of 1906). But no definite clue is furnished to help us to find out the exact period to which the record belongs. Palaeographically it may be placed in the 10th century A.D. The inscription shows that the power of these kings extended also into the modern Anantapur district.

Chōḷas.

No. 797 of Appendix B refers to a certain Dantiyamma Maṁgu-Chōḷa who was stabbed to death in the fight by a certain Arivarajama (i.e., Arivarayama, the God of Death to his enemies). In No. 798 of 1917 is mentioned a certain Aravala-Mahēndra, a subordinate of Chōḷa-Mahārāja. Dantiyamma Maṁgu-Chōḷa and Chōḷa-Mahārāja must belong to some branch of the early Chōḷas whose inscriptions have been found in the Cuddappah district as referred to above.

Dantiyamma Maṁgu-Chōḷa and Chōḷa-Mahārāja.

79. The copper-plate record No. 4 of Appendix A received from M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur, belongs to a Chōḷa chief of the Telugu country, hitherto not known, who claims to have ruled over the country between Nellūru and Kāliṅgaka, i.e. (Kaliṅga). The record which now consists only of three copper-plates is incomplete. One or two plates appear to be missing. No seal accompanies the plates though near the centre of the proper right margin of them is the ring-hole. The plates are reported to have been found in the possession of a private person in the village Pachchala-Tāḍiparṟu in the Bapatla taluk of the Guntur district. They are rectangular in shape with low rims and measure about $8\frac{3}{4}$ inches in length and 4 inches in breadth. On the first face of the first plate are carved two

A Chōḷa chief in the Telugu country.

padmas (lotus-designs) one above the ring-hole and the other below it. Close to the upper one of these on its proper left is cut a circle representing the sun with the inscription '*Śūryamaṇḍalam*.' The crescent is cut to the proper left of the lower *padma* with the inscription '*Śōmamaṇḍalam*' on its proper left.

Śaṁbhu-Chōḍa of the family of Kuśa and of the Kāśyapa-*gōtra*.

The king of this grant, Saṁbhu-Chōḍa, who was the son of Rāma-Chōḍa traces his descent from Brahma through his son Kasyapa-*Prajāpati* and his son Vivasvān (*i.e.*, the Sun). To the family of king Kuśa of this (i.e., Solar) race and to the Kāśyapa-*gōtra* is the king said to have belonged. His queen was Periyanārchchi (a Tamil name), the daughter of a certain Chit-*Chakravarti*. The king is reported to have defeated his enemies in a battle at Pīṭhapurī (*i.e.*, modern Pithāpuram). God Bhairava who is stated to have become almost the king's servant on account of his *mantraśakti* is reported to have been much pleased with him and appearing before him to have led him by the hand and pointed out a hidden treasure on the summit of the Kōṭyadri hill. He begot two sons after performing the *Putrārthi-yajña* (*i.e.*, sacrifice for sons) in the presence of the god Agastyēśvara at Kammēru and of the god Shaṇmukha at Tāmrapura. They were named Agastīśvara-Chōḍa (colloquial form of Agastyēśvara-Chōḍa) and Shaṇmukha-Chōḍa respectively after the two deities through whose favour they were evidently believed to have been born.

His queen Periyanārchchi.

His two sons Agastīśvara-Chōḍa and Shaṇmukha-Chōḍa.

In the 50th year of the king's reign in which took place the battle with the king of Kaliṅga the king installed his two sons as *Yuvarājas*. The installation most probably preceded the king's march to the battle. The battle with the king of Kaliṅga is probably the same as the one stated earlier in the inscription to have taken place at Pīṭhapurī. On the occasion of the said installation the king granted the village of Kummaḍūru on the bank of the Tuṅgabhadrā to the god Agastyēśvara at the village Mandara (stated in the inscription to have borne the surname Kammēru) and the god Shaṇmukha at Tāmrapura, to his *purōhita* to the servants of the two temples, etc., as detailed in Appendix A. Mandara is identical with the modern village Mandaḍam in the Guntur taluk, Guntur district, which is also mentioned in an inscription of the time of the Kākatīya queen Rudrāmbā (No. 94 of 1917). Tāmrapurī was the ancient name of the village Chēbrōlu (Chembrōlu) in the Bapatla taluk of the Guntur district which was also called Shaṇmukhapurī, i.e., 'the city of Shaṇmukha' (*Ep. Ind.*, Vol. V, page 143). This order of gift was addressed by the king to his chief provincial officers (*rāshṭrakūṭa-pramukha*) among whom are mentioned Periya-Śaṁbhurāya and Chiriya-Śaṁbhurāya. The king Śaṁbhu-Chōḍa who was a Chōḷa must have got into power in the Telugu country as a result of the Chōḷa conquest of Kaliṅga in the time of Kulōttuṅga-Chōḷa I and of Vikrama-Chōḷa. They might have belonged to the family to which Rājanārāyaṇa Śaṁbhuvarāya belonged (*South-Ind. Inscrs.*, Vol. I, pages 101 and 102, etc.) The Śaṁbhuvarāyas must have accompanied the Chōḷa kings to the north to help them in the conquest of the Telugu country and continued to rule there subsequently as local officers. The record is not dated but it may be assigned palaeographically to about the twelfth century A.D.

His gifts.

His subordinates Periya-Śaṁbhurāya and Chiriya-Śaṁbhurāya.

80. In the year's collection there are six records belonging to the reign of Ballāḷa III with whom the Hoysaḷa dynasty practically came to an end. The records range in date from Śaka 1238 to Śaka 1265. Ballāḷa III had a son named Vīra-Virūpākṣha Ballāḷa IV, also known as Haṁpayya (Haṁpa-Voḍeya) (*Arch. Sur. Rep.* 1909–10, page 160). No. 738 of Appendix B, dated in Śaka 1238, mentions another son of Ballāḷa III named Tipparasu-Bhairavadēvarasu. Aḷiya Mācheya-Daṇṇāyaka was the *Mahāpradhāni* as well as the son-in-law of the king. In Śaka

Hoysaḷas.

Vīra-Virūpākṣha Ballāḷa IV *alias* Hampayya.

1243 he was the Governor of Penugoṇḍa which in later times under the Vijayanagara dynasty became an important seat of government. In the period following the Mussalman invasion under Malik Kafur when the power of the Hoysaḷas became weak, local chiefs seem to have taken the opportunity for attempting to shake off the central authority. From an inscription at Sirivaram in the Hindupur taluk (No. 772 of Appendix B) it is seen that there was a rising of the chiefs of [Ye]lumāvu and that the *Mahāsāmantādhipati* Hiriya Bommaya-Nāyaka, son of Gaṅgeya-Nāyaka of Hoḷakallu died in a battle against them. Nos. 780 and 791 of Appendix B mention Vissama-Daṇṇāyaka and Gaṅgidēva-Daṇṇāyaka, sons of Mācheya-Daṇṇāyaka noted above. In Śaka 1261 Gaṅgidēva-Daṇṇāyaka was ruling at Penugoṇḍa. It is interesting to learn from No. 791 that the village of Sēnagavuḍanahaḷi (i.e., the modern Śānagānapalli in the Hindupur taluk) was granted to a goldsmith Sēḍōja-Pōtōja for his having executed a bracelet set with diamonds and rubies.

Troubles in the Hoysaḷa kingdom.

The Hoysaḷa general Gaṅgidēva-Daṇṇāyaka.

81. Between Śaka 1429 and 1456 there is a break in the inscriptions of the later Pāṇḍya kings. It is exactly during this period that we get many records of the Travancore chiefs in the Tinnevelly district. We know that a major portion of the Pāṇḍyan kingdom had been occupied by them having been wrested from their hands. During this time, however, there were two kings Māṟavarman Kōnērmaikoṇḍāṉ Parākrama whose 30th year corresponds to Śaka 1457 (No. 4 of 1916) and Māṟavarman Kōnērmaikoṇḍāṉ Sundara whose latest inscription is dated in Śaka 1463 which was his 11th year (No. 2 of 1916). It is a significant fact that the inscriptions of these two kings till now secured are found only in Vallanāḍ, Kayattār and Gaṅgaikoṇḍāṉ, places very near Tinnevelly and far removed from Teṉkāśi, showing that they were pushed far back to the east by their conquerors and were ruling over an insignificant tract. Two kings of the Travancore family are represented in the inscriptions copied in the Tenkasi taluk this year which range in date from Śaka 1431 and 1469. Nos. 506 and 517 of 1917 dated, respectively, in Kollam 685 (Śaka 1431) and Saka 1447 register the order of Udaya-Mārttāṇḍavarman, the *mūttavar* of Śiṟaivāy and Vīra-Marttāṇḍan, the *mūttavar* of Śiṟaivāy regarding some grant of land, appointment of servants, etc., in the Teṉkāśi temple. Both these names appear to belong to the same chief. I have also pointed out (*Annual Report* for 1917, page 130) that Vīra-Mārttāṇḍa should have been a surname of Udaya-Mārttāṇḍavarman. No. 576 is another record of Vīra-Mārttāṇḍavarman, which informs us that he made some repairs to the Teṉkāśi temple and revived the festivals and other services in the temple. In No. 423 of Appendix B we meet with a certain Vīra-Mārttāṇḍaṉ Parākrama-Pāṇḍyadēvaṉ. It is not clear to whom this refers. But we may suppose that Udaya-Mārttāṇḍa probably assumed this Pāṇḍya name after his conquest and occupation of the Pāṇḍya country.

Travancore chiefs.

Udaya- or Vīra- Mārttāṇḍavarman.

The other chief Rāmavarman (No. 528 of 1917) calls himself 'the *mūttavar* of Jayatuṅga-nāḍu' and has the titles *Śaṅkaranārāyaṇamūrtti*, *Veṉṟu-maṅkoṇḍa* and *Bhūtalavīra* which we know (*Annual Report* for 1917, page 128) were also borne by his predecessor Udaya-Mārttāṇḍa who assumed them after his conquest of Tinnevelly (*Travancore State Manual*, Vol. I, page 295). This record of the chief which is dated in Śaka 1469 is also from Teṉkāśi. It is doubtful how he could have wielded his influence there even so late as Śaka 1469, seeing that Śrīvallabha and his successors had already come into possession of their lost territory, as can be seen from the existence of their inscriptions also in the same place. Our record states that Rāmavarman being encamped at Ēṟupāḍi (Eruvāḍi) ordered the grant of some lands to the Viśvanātha temple for a service called Śeṇbagarāmaṉ-*śandi*.

82. No. 16 of Appendix A is a copper-plate record of a minor chief of the Telugu country who flourished in the 14th century A.D. This is a set of seven plates rectangular in shape, written in Telugu characters. They are hung on a ring which

has a circular seal bearing no emblems or legends. The record belongs to king Uṇḍirāja of the Solar race. Uṇḍirāja of that branch of the Solar race in which Ikshvāku and Rāma had been born and of the Harita-*gōtra*. His genealogy is given as shown below :—

Dēvarāja of the Solar race and of the Harita-*gōtra*.

|

Uṇḍīśa *m* [Bi]mmidēvī.

|

Tammarāja *m* Vīramadēvī.

|

Uṇḍirāja *m* Rudramadēvī of the Mānavyasa-*gōtra*.

The last of these (Uṇḍirāja), the king of this grant, assumes the epithets, *Rājavēśyābhujaṅga*, *Yōdhanandīmēru*, *Naḍagōṭamalla* and *Aśvadānadīkshāguru*. His capital town was Śūravaramu which may have to be identified with one of the two villages of this name in the Bhadrachalam taluk of the Godavari district. His queen who belonged to the Mānavyasa-*gōtra* was probably a princess of Chālukya blood. In the Saka year 1304 denoted by the chronogram *aṁbōdhi* (the seas), *i.e.* 4, *viyat* (the sky) *i.e.*, 0, *guṇas* (qualities), *i.e.*, 3, and *indu* (moon), *i.e.*, 1, Dundubhi, Māgha, *śu. di. daśamī*, Thursday, (=A.D. 1383, January 28), the king granted the village Rāvulapaṛti which consisted of 80 shares to Brahmans. The village was on this occasion surnamed Uṇḍīśapuram probably after the king. More than a dozen other villages granted as *agrahāras* by the king to Brahmans and named in the record are Gōpavaram, Tvōṁkapalli, Chervukanma, Kāśapādu, Chintapali, Vipparṛu, Kāṭlaparṛu, Bhaṇḍārupalli, Kārikarlapalli, Uṅguṭūru, Koṁḍruprōlu, Kaḍakatlu, Niḍumrānūru, Pallivāḍa, Paruṁballi, Gūḍaparṛu, Tāṁḍiparṛu and the *khēṭaka* Tāṁḍipalli. These are mostly distributed among the Bhimavaram and Tanuku taluks of the modern Kistna district and some lie in the southern part of the Godavari district. The political relationship of king Uṇḍirāja to the contemporary Reḍḍi chief Aṇna-Vēma of Koṇḍavīḍu who was powerful in this part of the country about the time of this inscription is not known. It has to be noticed however that no reference is made to the Reḍḍi king in the record as the overlord. And the large number of villages granted by Uṇḍirāja suggests that he owned a large territory. The record closes with the signatures (*vrālu*) of Peda Ūṇḍrāju and Veṅgu. The former must be the name by which the king was familiarly known. His gifts.

83. A genealogy of the family of the Cheṁji (i.e., Giṅgee) chiefs is furnished by Nos. 860 and 861 of Appendix B. These are dated in Śaka 1593 (A.D. 1670-71) and belong to Varadappa-Nāyaka of this family. The lists of kings given in the two records are identical and begin with the 25th generation prior to this chief. A certain Śirigiri-Nāyaka (*i.e.*, Śrīgiri-Nāyaka) who belonged to the 12th generation prior to Varadappa-Nāyaka of the inscription is stated to have migrated from Maṇināgapura (Manikpur) in the Āryāvarta (northern India) to Vijayanagara, evidently the capital of the Vijayanagara empire. This immigration, allowing 25 years on the average for each generation, may be considered to have taken place about A.D. 1370. The migration of this family in the time of Peda Krishnappa-Nāyaka from Vijayanagara to Cheṁji five generations before Varadappa-Nāyaka must have happened about the middle of the 16th century A.D. A genealogy of the Cheṁji i.e., Ginjee chiefs. Their immigration from Maṇināgapura in the Āryāvarta to the south. Further emigration from Vijayanagara to Cheṅji, i.e., Ginjee.

84. No. 18 of Appendix A is a copper-plate grant of the latter part of the 17th century and belongs to the time of the Golkonda king Abdul Hassan, the last of the Kootb Shāhi line. His minister Mādanna and the latter's brother, the generalissimo of the Golkonda forces, Akkanna have already been brought to notice in the *Annual Report* for 1915 where are also given plates of the portraits of the king and these two brothers. Another copper-plate record dated in Śaka 1608, Prabhava, Vaiśākha, *śu. di.* 15 (= A.D. 1687, April 16, Saturday) referring to a grant by the two brothers

to the Śaṅkarāchārya-*maṭha* at Kāñchīpuram has been brought to notice in the same report for 1915 (No. 6 of Appendix A).

Akkanna and Mādanna.

The record under review, dated in Śaka 1602 (= A.D. 1680) happens to be the earliest epigraph referring to these two Brahman officers of the Golkonda king. Mādanna-Paṇḍita, as he is called, is stated to have been the chief officer of the king of Bhāgnagara. The reference here is to the capital of the Golkonda king at the time of the inscription. A magnificient city called 'Bhaugnuggur' (laterly called Hyderabad) had been built about A.D. 1581 eight miles from Golkonda after his favourite mistress Bhagmutty, a public singer of whom he was greatly enamoured, by king Muhamad Kooly Kootb Shah (A.D. 1581–86—*Brigg's Rise of the Muhammadan Power in India*, Vol. III, page 335). The name often assumes the Hindu form Bhāgyanagara (i.e., city of wealth) on the analogy of the second name Vidyānagara (*i.e.*, city of learning) of Vijayanagara the capital of the Vijayanagara empire. The Penugoṇḍa province which was at this time included within the Golkonda empire was under the rule of a certain Liṅgōji-Paṇḍita who calls himself a subordinate of Akhanna, the younger brother of Mādanna.

Bhāgnagar, ancient name of Hyderabad (Deccan).

The inscription also records a donation made by the several communities and contains incidentally a few interesting statements. The description of the several communities is full of social interest and its abstract appended here would be of value. The several members of the league (*samaya-pekkaṇḍru*) of the lords of Ayyāvaḷi, indigenous (*svadēśa*), foreign (*paradēśa*), both (*ubhaya*), and the itinerants (*nānādēśa*) among them, who had the *hōṁkāḷikā-praśasti*, who were the devotees of gods Gaṇēśvara and Gaurēśvara, the Vaiśyas of the 102 *gōtras* with the several *śeṭṭis* including Pṛithvi-Śeṭṭi Rāyani-Bhāskaranna (vide page 84, paragraph 60, of *Annual Report* for 1912) who had the grace of the goddess Kamala-Vāsavakanyakā of Vindhyavāsi, who obtained favours from god Nagarēśvaradēva, who were great devotees of (god) Janārdana-Peruṁāḷ and who were favoured with sons, grandsons, riches, gold, materials and vehicles through the blessings of Bhāskarāchārya (vide Part I, paragraph 53 of *Annual Report* for 1915), the several *maṭha-mahats*, i.e., the great men of the *maṭhas*, viz., of Gavi-*maṭha*, Halukūri-*maṭha*, etc., certain *Sāmpradāyikas*, the *Yajamānas* (i.e., Masters), the *gavuḍa* (i.e., village headman), the *karaṇams* and the *Sāmpradāyikas* of the Lēpākshi-*sthala*, the *Paṭṭaṇa-svāmi-Sāmpradāyikas* of Penugoṇḍa-*sthala*, the several *śeṭṭis* of the *fifty-six* countries including those of that *sthala* and of the other *sthalas*, the landowners (*bhūmi-prabhu*) belonging to the four *reḍḍi* families, the eighteen sects among *Brahmans*, *Kshatriyas*, *Vaiśyas* and *Śūdras* together, viz., *Vyavahārikas*, *Pāñchālas* (five sects of smiths), *Kumbhālikas* (potters), *tantuvāyins* (weavers), *vastra-bhēdakas* (cloth-dyers ?), *tila-ghātakas* (oil-millers), *kuraṇṭakas* (*kuraṭakas*? : shoemakers), *vastra-rakshakas* (tailors), *dēvāṅgas*, *pa[ri]kelili* (*parikelettēvāru* (keepers of pack-bullocks ?), *gōrakshakas* (cow-herds), *kirātas* (hunters), *rajakas* (washermen) and *kshaurakas* (barbers) being assembled and being seated on a diamond throne in the *mukhamaṇḍapa* made in the form of a moon (*chandra-maṇḍala*) in the presence of the deities, Pāpavināśēśvara, Vīrēśvara and Rāghavēśvara (in the temple) at Lēpakshi-*kshētra*, to the south of the capital Ghanagiri (Ghanagiri-*siṁhāsana*) called also Roddhanāḍu-Penugoṇḍa which was the holiest spot in the entire Jambū-dvīpa and was the chief seat (*mātri-sthāna*) for the seventy-seven *siṁhāsanas*, are stated to have made the gift of certain rates to be paid on shops, looms and on occasions of auspicious ceremonies taking place in their houses. Certain rates on the pack-bullocks both of that *sthala* and of other *sthalas* (*parasthala*) passing through or from the several villages were also granted for offerings and lamps to the god Nañjuṇḍēśvara at Lēpākshi.

Pṛithviśeṭṭi Rāyani Bhāskaranna and Bhāskarāchārya.

The Eighteen *Phaṇas*.

A communal grant of the 17th century.

The prominent feature of this communal grant is the comprehensive character of the assembly which made it. The Ayyāvaḷe merchants, the *Vaiśyas* of the 102 *gōtras*, the representatives of the several chief Śaiva *maṭhas*, the *sāmpradāyikas* (caste

leaders ?) the members of the 18 sects (*phaṇa*) the *yajamānas*, *gavuḍas* and *karaṇams* of the Lēpākshi-*sthala* at which the gift was made, the *Paṭṭaṇasvāmi-sāmpradāyika*, the representatives of the four (chief) Reḍḍi families who were landowners (*bhūmi-prabhus*) (evidently of Lēpākshi) and the members of the eighteen professional classes are represented. In this connexion it may be pointed out that a grant made by a member of the *śeṭṭi* community to a temple at Ghaṇṭasāla in Śaka 1142 (No. 851 of Appendix B) was placed under the care of the *Nākaramu* 102 *i.e.*, the (*Vaiśya*) merchants of the 102 *gōtras*.

The Eighteen *Sāmayas* and Seventy-four sub-divisions of *Pāñchālas*.

85. A record of the time of the Hoysaḷa king Vīra-Ballāḷa (III ?) registers a grant of land made by the *paṭṭaṇasvāmin*, the *gavuḍas* of the *nāḍu* and the 18 *samayas*. The *eighteen samayas* (leagues ?) probably of the 18 *phaṇas* (sects) above mentioned figure as a recognized part in the assemblies that met to make gifts (No. 729 above noticed and No. 804 of Appendix B). The latter refers to certain privileges granted formerly to the *seventy-four* sub-divisions of the *Pāñchālas* (smiths) by Harihara-Mahārāya (*i.e.*, Harihara I), Bhikshā-vṛitti Tātayya, the six *darśanas* and the eighteen *samayas* for their having made the entrance-throne (*hajāra-simhāsana*) of the palace. A record from the Hindupur taluk of the Anantapur district (No. 814 of Appendix B) dated in Śaka 1345 refers to a member of the *Vaiśya-vaṁśa* with a *praśasti* (eulogy) which refers to its members as experts in the examination of the nine gems. It states that Agastya was their *purōhita*, Garuḍa, the favourite of Kamalāpriya, i.e., Vishṇu, was the banner (*dhvaja*) of a certain Siriyāḷa-Śeṭṭi. The title *Ayōdhyāpuravarēśvara* (lord of Ayōdhyā, the best of towns) is applied to another member of this sect who is said to belong to the Kaṇva-Ṛishi-*gōtra*.

Chōḍa-Vāṇḍyavura, i.e., Chōḍa-Pāṇḍyapura, surname of Ghaṇṭasāla.

86. We learn that Ghaṇṭasāla was called Chōḍa-Vāṇḍyavura, i.e., Chōḷa-Pāṇḍyapura, about Śaka 1061 and after (Nos. 855, 848 and 847 of Appendix B). Chōḷa-Pāṇḍya was the title of the Chōḷa princes appointed to rule over the Pāṇḍya country as viceroys (see *Ep. Ind.* Vol. XI, page 292 f). How this title appears in the surname of a village in the Telugu country remains yet to be explained.

Hero-stones in the Anantapur district.

87. Among the inscriptions copied during the year in the Madakasira and Hindupur taluks of the Anantapur district are a number of hero-stones (*vīragals*) a few of which appear also to have been set up as tomb-memorials. A number of other records of this nature from the Madakasira taluk have been noticed already on page 112 of my last *Annual Report*. In a few instances provision was made for the worship of these memorials as noted below. Some of the deaths recorded in these obituary inscriptions appear to have occurred at tanks (Nos. 805 and 806 of Appendix B). These must have been related to disputes about water (for irrigation ?) as to cattle in the other cases (No. 746 of Appendix B). A few of these give us the names—and in some cases the titles too—of the heroes, from which could be learnt their connexions. No. 759 of Appendix B mentions a certain Prabhumēru Aṇṇiga Dhanañjaya. The titles and names of Bāṇa chiefs generally, ending in *Mēru*, this chief may be presumed to be one of the Bāṇa family. In the genealogy given on page 21 of the *Supplement to the Southern List of Inscriptions* by Dr. Kielhorn, Prabhumēru is mentioned as the son of the Bāṇa king Bāṇavidyādhara. Arivīramēru Ayyapaśu mentioned in No. 806 of Appendix B must also be a Bāṇa chief.

A Bāṇa chief named Prabhumēru Aṇṇiga Dhanañjaya.

Gaṅga-Triṇētra Aṇi-Bhīma and Apimana-Gaṅgu.

Gaṅga-Triṇētra Aṇi-Bhīma (i.e., Ani-Bhīma, a Bhīma in battle) who fell in an attack against the Kuṟumas (i.e., Kurumbas ?) must be of Gaṅga origin. Apimana-Gaṅgu (i.e., Abhimāna (?)-Gaṅga) Kannarāju who made a gift of a tank at Vaṇavoḷu (No. 811 of Appendix B) (modern Vānavōlu, Hindupur taluk) must have been an early Gaṅga chief. No. 734 which comes from Madhūḍi refers to the death of a certain Mārappa in a cattle-feud at Madivāḍi (i.e., Madhūḍi) in Śaka 924 Śubhakrit. No. 745 from Narasāmbudhi,

3 miles from Iṅgalūru, refers to the death of Gāvuṇḍa, and No. 746 to the death of Mayiṇḍa-Gāvuṇḍa, the younger brother of Mādaṇṇa, the son of Keraḍara Beḷḷi-Keraḍara Bijayi (i.e., Vijayi), son of Beḷḷi-Gāvuṇḍa of Piri-Yiṅgaḷūru. Land is stated in the latter to have been granted for the benefit of those who put flowers (on the memorial). Similar gift of land for conducting worship to such a hero-memorial is recorded in Nos. 732 and 772 of Appendix B. The former of these in characters of the same period as No. 772 ascribes the death of the hero to the Hoysaḷa invasion (Hoysaṇa-*dāḷi*). The latter states that the hero of the record, Hiriya-Bommeya-Nāyaka, son of the *Mahāsāmantādhipati* Hoḷakalla Gaṅgeya-Nāyaka, met his death in the battle at Hoyikuṇṭa in Śaka 1243. It is very probable that Bommeya-Nāyaka took part in the Hoysaḷa expedition referred to in No. 732 of Appendix B.

Gift of land for flower service to a hero-stone.

Hoysaḷa invasion and the battle at Hoyikuṇṭa.

88. No. 809 of Appendix B dated in Śaka 1327 refers to the *agni-pravēśa* made by Gaṅgāsāni, the daughter of Bayiri-Śeṭṭi of Pāmiḍi at Penugoṇḍe where her husband Rāmadēva-Nāyaka died. In praise of her act a *vīrakai* (hero-hand) was set up at Vānavōlu. No. 19 of Appendix A and No. 857 of Appendix B give us the rather rare instances of sacred foundations made on divine directions given in dreams to the donors. Nos. 708, 709, and 711 give a few instances of the favourite deity manifesting Himself before His devotee.

An instance of *agni-praveśa* (*sati*) in the 15th century.

Order—No. 1172, Home (Education), dated 6th September 1918.

Recorded.

2. The Government are glad to observe that the number of inscriptions copied and examined rose from 668 in 1916–17 to 876 during the year, under review, which is the highest on record. Besides the work of collecting copies of inscriptions, the Epigraphical department has to discharge the important duty of making the transcripts of the inscriptions copied available to students and scholars. The Government trust that under the arrangements sanctioned in G.O. No. 890, Home (Education), dated the 5th July 1918, the Assistant Archæological Superintendent for Epigraphy will make a substantial advance in the work of publication of inscriptions. The Assistant Archæological Superintendent is requested to expedite the issue of the volume of "South Indian Inscriptions" already in the Press.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the two monuments referred to in paragraph 19 of Part I of the report.

4. The programme of work for the ensuing field season is approved.

(True extract)

R. Ramachandra Rao,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey, Southern Circle.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Home (Miscellaneous) Department.
,, the Government of India, Department of Education (with C.L.).
,, the ,, of Burma (with C.L.).
,, the ,, of Ceylon (with C.L.).
,, the Director-General of Archæology (with C.L.).
Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1918–19.

READ—the following papers:—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Fernhill, the 13th/15th July 1919.
No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918–19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archæological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 23rd July 1919.
No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918–19.

2. The photographs accompanying the report have been submitted with the advance proof already.

3. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars who are interested in Epigraphy.

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Department, Southern Circle.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1919.

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PART I.

Office Routine.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

Publication.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's report, was read in proof. The printed pages of the 116 inscriptions mentioned

therein not being found enough to fill up a complete part of the *South-Indian Inscriptions* the Tiruvālaṅgāḍu copper-plates which had been proposed to go into Part IV of Vol. III, were included in Part III, thus making up nearly 190 printed pages for this part. It was sent for final stitched proof to the Government Press on 5th March 1919 with 13 illustrative plates and is expected to be in the hands of Government within a month. Material for Part IV which is also being got ready will consist of the two important Pāṇḍya copper-plate inscriptions from Vēḷvikuḍi and Śiṇṇamaṇūr. Some minor Chōḷa copper-plate grants, an index and the historical introduction to Vol. III will close the old series of *South-Indian Inscriptions* and the continuation of that series in the new form will henceforth be the "(Texts of) *South-Indian Inscriptions*" now being printed to the same size and form in the Government Press.

Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with "The topographical list of inscriptions in the Madras Presidency." The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the 'vast amount of useful material well digested' in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

Assistant Superintendent's Tour.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tādpatri (Anantapur district), Avanigaḍḍa, Gaṇapēśvaram, Srīkākuḷam and Bezwada (Kistna district), Mukhaliṅgam (Vizagapatam district) and Śrīkūrmam and Sālihuṇḍam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take:—(1) A deserted temple situated north-east of the famous Viṭṭhala temple at Hampi was found to bear the board 'Śiva Temple' put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishṇava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishṇu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board 'Jaina Temple' which is seen on the wall of a temple on a low rock between the Viṭṭhala and the Kōdaṇḍarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishṇavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvī in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpāksha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōdandarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kannada characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tādpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-*mandapa* and the Kalyāṇa-*mandapa* of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishṇu (Vīranārāyaṇa) in it. These are under the direct supervision of the Zamindar of Piṭhāpuram and are kept in good repair. It is desirable, however, to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishṇu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhaliṅgam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kaliṅga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187–188. The chief temple here is that of Mukhaliṅgēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhaliṅgam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhaliṅgēśvara temple is plainly Buddhistic and excavations in and around Mukhaliṅgam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhaliṅgam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrīkūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śaṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrīkūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śaṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śaṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaishṇava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrīkūrmam—but in this case perhaps more reasonably—that a house-site in the main Sannidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrīkūrmam are a range of low hills near Sālihuṇḍam on the Amidalavalasa-Calingapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrīkūrmam by a myth in which a certain Śvētachakravarti and his fortress figure. The Superintendent, Archæological Survey, has been informed of the Buddhist remains at Sālihuṇḍam and he has promised that he will personally inspect the site in question as early as possible.

Tours of the Establishment.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the

course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917–18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archæological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919–20 printed at page 9 below.

The Year's Work.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917–18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of South-Indian Inscription Texts now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archæology, sent for examination four estampages containing 8 inscriptions from Timmalāpuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntūr district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amarāvati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archæological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhistic. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Telaing inscriptions intimately connecting him with Rājēndra-Chōla Kulōttuṅga I, the Chōla king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Telaing inscriptions, that Kulōttuṅga resided at

Pegu or Kaḍāram, that he visited Pagan bearing tributes to Kyanzittha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannaḍa than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

Conservation.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalāpuram, hamlet of Nāgalāpuram, Rayadrug taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vīra-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous *virtues* (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their *truth*, *cleanliness*, *religious tradition*, *noble behaviour*, *politeness*, *humility*, *knowledge*, the vow of carrying out the high principles of Vīra-Balanja (religion) and their sacred Garuḍa banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Gaṅga kings of Kaliṅga. No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājarāja surnamed Dēvēndravarman. We are told that Vajrahasta ruled for 33 years and married queen Anaṅgamahādēvī. The date of the coronation of Rājarāja is given in ll. 43 to 46 to be 'Śaka 992, Jyaishṭha, Ashṭami, Simhalegna, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājarāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 138. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gaṅgas down to Rājarāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājēndra-Chōḷa. This Rājēndra-Chōḷa has already been identified by Dr. Fleet with Kulōttuṅga I, who had the other name Rājēndra-Chōḷa II. Their son was Anantavarma-Chōḍagaṅga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājēndravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājēndravarman, son of Mahārāja Anantavarman, which are now in the possession of Śri Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārṇava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gāṅgēya-Śaka the latest of which recorded in Professor Kielhorn's lists is 359. But if it is correctly given it may give us a sure date for Madhukāmārṇava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbant bull, the *aṅkuśa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevelly district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhīmavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāśupata sect were also found two other stones bearing similar figures and these too were removed to the inner court-yard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918–19 :—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,731	7	9
Permanent establishment	8,850	6	8
Temporary ,, ...	2,215	11	1
Officer's travelling	845	14	0
Establishment travelling	2,174	12	0
Contingencies	6,133	7	8
Total ..	26,951	11	2

13. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918-19.		Total of 2 and 3		Written off during 1918-19.		Balance on 31st March 1919		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		Rs. A. P.				Rs. A. P.				Rs. A. P.	
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphrams, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1 Set	550 0 0	..	..	1 Set	550 0 0	..	..	1 Set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	..	..	1	..	..	..	1	..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	
Tent articles (11 bundles) ..	1 Set	..	..	..	1 Set	..	..	..	1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *South Arcot district.*—Chidambaram, Śiṅgavaram, Śembēḍu, Avaḷūr, Dādāpuram, Markānam, Kandāḍu, Kūnimēḍu, Ālattūr, Muṇṇūr, Vēlūr, Olagāpuram and Kiḷiyanūr.

II. *North Arcot district.*—Tirumālpāḍi, Maḍam and Āvūr.

III. *Bellary district.*—16 villages in the Harapanahalli taluk[1].

IV. *Chingleput district.*—Chūnāmpēṭ and Villivākkam.

V. *Coimbatore district.*—Lokkanahaḷḷi, Muḍiguṇḍam and Tagarapura.

VI. *Ganjam district.*—Sālihuṇḍam.

VII. *Godavari district.*—Bhīmavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district.*—Nāḍeṇḍla, Kōṭappakoṇḍa and Nambūr.

IX. *Kistna district.*—Bezwada, Śrīkākuḷam.

X. *Madura district.*—Madura, Tirupparaṅguṇṛam, Tirumōhūr.

XI. *Salem district.*—Ḷḷavampaṭṭi, Kāṭṭuvēppilaippaṭṭi,* Poṇṇēri, Pulahaḷḷi and Bairamaṅgalam.

XII. *Tanjore district.*—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk[2].

XIII. *Tinnevelly district.*—Six villages in the Ālaṅguḷam firka of the Teṇkāśi taluk[3].

XIV. *Trichinopoly district.*—Trichinopoly, Śrīraṅgam and Paḷuvūr.

XV. *French territory.*—Tribhuvaṇi, Tirukkāñji.

[1] Hundred and fifty other villages were also visited but contained no inscriptions.
[2] Eighty-five other villages were also visited but contained no inscriptions.
[3] Fifty-one do. do.
* Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919–20.

Number.	Name of village.	District.	Remarks.
	A.–Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.		
1	Ādigudi	Trichinopoly	Inscriptioins in a Śiva temple.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampāḷayam	Do.	Do.
4	Bhadrāchalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Gōdāvari.
8	Dēśur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Gaṇapavaram	Kistna	Inscriptions in the Svarṇēśvara temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kāṭṭumannārkōyil	Trichinopoly	Reported to contain inscriptions.
12	Mailavaram	Guntur	Do. do.
13	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Mēlpāḍi	North Arcot	Contains many inscriptions.
15	Modamiḍipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Mudulūru	Kistna	Do. do.
19	Nelakōṭa (Āva near Pōlāvaram).	Gōdāvari	A Buddhist stūpa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmarāja and Irukalamma temples.
21	Natharāmēśvaram and Juthiga..	Kistna	Reported to contain inscriptions.
22	Niśśaṅkadurga	Chittoor	Do. do.
23	Paḷḷichchandai	Madura	Do. do.
24	Pinnavāśal	Tanjore	Inscriptions in a dilapidated temple.
25	Puḷal	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śiṅgaperumāḷkōyil	Chingleput	Rock-cut cave with inscription.
28	Śiṅgavarapukōṭa	Vizagapatam	Inscriptions on a stone image.
29	Taḍuvāyi	Guntur	Reported to contain inscriptions.
30	Tennēri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvārūr	Tanjore	To copy inscriptions after removing chunam plaster.
32	Tirumaḷavāḍi	Trichinopoly	Contains many inscriptions.
33	Vāsudēvapaṭṇam	Ganjām	Buddhist images.
34	Veligoṇḍa	Nellore	Reported to contain inscriptions.
35	Veṅgaḷattūr	North Arcot	Do. do.

B.–Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Dārāpuram—Coimbatore.
Alur—Bellary.
Tenali—Guntur.

APPENDIX.

A.—List of copper-plates examined during the year 1918-19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Ambasamudram (Tinnevelly district).	Nāyaka ..	Vijayaraṅga-Chokkanātha-Nāyaka, son of Raṅga-Kṛishṇa-Muttuvīrappa-Nāyaka and grandson of Chokkanātha-Nāyaka.	Śaka 1617, Kollam 871, Āḍi 11, śu. di. daśami, Thursday, Anuṣham.	Tamil ..	....	..	Records sarvamānya grants of Vagaikulam, Śeṅgulam, Aviśāgappēri, Arppanāṅgulam, belonging to the north-east hamlet of Rājarāja-chaturvēdimaṅgalam, Iluppaikkuṟichchi, and others, made by a Pāṇḍya king in Śaka 1408, corresponding to Kollam 661, Puraṭṭāḍi 20, ba. di. saptami, Tuesday, Mṛigaśīrsha and during the reigns of Mallikārjuna, Virūpāksha, Kṛishṇarāya and Vīramārtāṇḍa, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinār-Nārumpūṅkoṇḍaruḷiya-Tambirāṉār at Dakshiṇakāśi alias Puṭārjunasthāla, in Mulḷi-nāḍu.
2	Do.	Do. ..	Do.	Do.	Tamil and Telugu.	....	..	Relates to the grants made in No. 1 above.
3	M.R.Ry. Chilukuri Narayana Rao Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Vajrahasta III	Śaka 97[1] Karkaṭaka, Śukla-paksha Trayōdaśī, Sunday.	Sanskrit (in Nāgarī).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukūri Narayana Rao.	Records the gift of the village Sattivāḍa in Ērada-vishaya, to Gaṇapati-Nāyaka, the grandson of Gaṇapati, a resident of the village Valutavūru in Kāṁchidēśa.
4	Do.	Do.	Dēvēndravarmman Rājarājadēva, son of Vajrahasta III and Anaṅga-Mahādēvī.	Śaka 998, Chaitra, Vishu-Saṅkranti.	Do	Do.	Do. ..	Records the gift of the village Vṛihat-Koḍila in Varāhavarttanī, to Vāsudēvaśarman of the Vatsa-gōtra and Nārāyaṇaśarman of the Kāśyapa-gōtra, who were residents of the village Kalipure. The king was crowned in Śaka 992, on Jēshṭha, Śubhra, Ashṭamī, Siṁha-lagna, Thursday with Uttara-Phalgunī.
5	Do.	Do.	Madhuka[m]arṇavadēva, son of Anantavarma.	526th year of the Gaṅga rule.	Do.	Do.	Do. ..	States that the three villages Paṭugrāma, Hoṇḍaravaḍo and Morakhini were together formed into a Vaiśya-agrahāra and granted to a certain Erapa-Nāyaka, the son of Mañchi-Nāyaka of the Vaiśya caste.
6	Do.	Do.	Anantavarman-Chōḍagaṅgadēva, son of Rājarāja and Rājasundarī.	Śaka 1006 ..	Do.	Do.	Do. ..	Registers the gift of the village of Sellada in the [Rū]pavarttani-vishaya, to Komarachandra, son of Nannipāṅgu and grandson of Vallanapāṅgu, a resident of Talāgrāma, for worship, offerings and lamps of the goddess Bhagavatī of that (i.e., Sellada) village and for the repair of the temple.

A.—List of copper-plates examined during the year 1918-19—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Chilukuri Narayana Rao, Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Ganga.	Dēvēndravarman, son of Rājēndravarman.	....	Sanskrit (in Telugu).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Virinṭika in the Pushkariṇi-vishaya to four brothers.
8	Do.	Do.	Anantavarmadēva, son of Dē [vē°]ndravarma.	Lunar eclipse.	Do.	Do.	Do. ..	Appears to record a gift of land in Kaṇṭaka-vartani-vishaya.
9	The Collector of Nellore ..	....	....	....	Kanarese ..	Will be acquired for the Government Museum as Treasure Trove.	..	States that the five hundred Svāmis of Ayyāvuḷa granted as sarvamānya, the exemption of the tolls, suṅka, magame and biraṇa, on 50 packages on bullocks, buffaloes or asses to a certain Malli-Seṭṭi, for having constructed the temple of Gannapēśvara at Nellūri-paṭṭaṇa surnamed Abhinava-Dvārāvati and Chikk-Ayyāvoḷe.
10	Do. ..	....	....	Śaka 1225, Krōdhi, Kārtika, śu. di. 10, Thursday.	Telugu ..	Do.	..	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliyuma-Seṭṭi for having killed Karapaka-la Kāṭi-Nāyaka who had become a traitor to the samayas, by the merchants of the eighteen samayas of all countries (residing) in Nandyāla-sthala.
11	Do. ..	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja, ruling at Orugallu.	Śaka 1244, Dundubhi, Kārttika, śu. di. 5. Thursday.	Do. ..	Do.	..	Records a grant similar to the above by the same body of merchants to a certain Attena, son of Lōki-Seṭṭi for having killed Annamā-rāja and Siṅgaraja the suṅka-karaṇas (toll-accountants) of Cherunūru in Peḍakaṇṭi-dēśa.
12	The Deputy Collector of Atmakur, Nellore district.	Vijaya-nagara.	Krishṇadēva-Mahārāya ..	Śaka 1448, Vyaya, Vaiśākha, śu. di. Pūrṇima.	Sanskrit (in Nāgarī).	Returned ..	..	Only the second and last plates of the set are available. Records a grant of the village Koṇḍavāśali or Bhaṇḍāra Penuparṭi surnamed Krishṇadēva-Mahārāyasamudra in Rāpūru-sīma which belonged to the Nellūru-vaḷita in the Udayāchala-rājya to a number of Brahmans whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT, KOLLEGAL TALUK.					
196	On a slab set up near the Māramman temple at **Tagarapuram**.	Vijayanagara.	Kṛishṇavarmma-Mahādhirāya [i.e., Kṛishṇadēva-Mahārāya].	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday.	Kanarese ..	Registers the grant of the village Tagavūru to Sōmayyadēva Oḍeya, son of Bāloḍeya of Mōgūru by Sāḷuva-Gōvindarāja with the consent of his younger brother the Mahāpradhāna (prime minister) Sāḷuva Timmarasa, under the orders of the king. The king is stated to be the son of Kaṭhāri-Sāḷuva Nārasiṁhavarma-Mahārāja, the lord of the Southern Ocean. The donee's grandfather Sōmēśvarachārya, also called Mallikārjuna, was the guru of Vīra-Rudra, the lord of the town of Ōruṅgallu.
197	On a stone oil-mill set up in a field near the same village.	Hoysaḷa ..	Vī[ra]-Ballāḷadēva	Bhāva, Srashṭhi, (Jyēshṭha), ba. di. 9, Jīvavāra [i.e., Friday].	Do. ..	Gives the names of several persons that set up a nandi-pillar and an oil-mill. On the reverse is given the name of Sōmaṇṇa the son of Bēlāḷadēva (i.e., the king ?).
198	On a slab lying by the side of the road from **Kollegal** to **Mudigundam**.	....	....	....	Tamil	Fragment. Refers to a tax-free dēvadāna, to the temple of . . . ṇḍīśvaramudaiyār Pe[rī]yadēśa-Nāyaka (by a resident ?) of Koḷḷakk[āl].
199	On a broken hero-stone lying near the Uttamamman temple at **Lokkanahalli**.	....	....	....	Kanarese ..	Records that a certain Kōḍaṇḍa knocked down his own head and died. Mention is made of a certain Rachamma and his wife Rā[jabe].
200	On a stone lying near the same temple.	....	....	....	Do. ..	In archaic characters. This is the nisidhi set up by Dōramma in memory of his father Jaigevaḷe Basavayya who took the sanyāsa and fulfilled the four vows.
	BELLARY DISTRICT, HARAPANAHALLI TALUK.					
201	On a slab set up near the Āñjanēyasvāmin temple at **Nandi-Bevuru**.	Western Chaḷukya.	Trailōkyama[lladēva]	Śaka 976, Jaya, Uttarāyaṇa-Saṅrānti, Sunday.	Do. ..	Registers that while Trailōkyamalla-Noḷamba-Pallava-Permanaḍi was ruling the No[ḷambavāḍi] 32,000, Ballakunde [300] and Kodambaḷi 1,000, the 120 mahājanas of Rēchohūru, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Aṣhṭōpavāsi-Bhaḷa of Dēsiga-Gaṇa. The record mentions Jagadēkamalla-Noḷamba-Brahmādhirāja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Aṣhṭōpavāsi-muni at Baihūru. A certain Vīranandi-siddhānti is mentioned.
202	On a beam of the Kalleśvarasvāmin temple in the same village.	....	....	Śaka 1480, Kaḷayukti, Vaiśakha, ba. di. 12.	Do. ..	Registers the grant of the village Nandiya-Bēvūru for lamps to the temple of Lakshmīnārāyaṇa of the same village. The gift was made for the merit of Bhikshāvṛitti-Ayya by his agent Vīrapa-Oḍeya Immaḍi Oḍeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Mārgaśira, ba. di. 12, Friday.	Do. ..	Registers gift of land to a private individual by the Mahājanas and others for the construction of a car to the temple of Basavaṇṇa.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-maṇḍapa of the Pampāpatisvāmin temple at Bennehalli.	....	....	....	Kanarese ..	Registers gift of lands in the villages Holagundhe, Moriṅgere, and Rajana-Benṇevūru, by the Mahāmaṇḍalāchārya Khaḷēśvaradēva, the rājaguru (the royal teacher) to the tammaḍis (Śiva-worshippers). The donor is said to have propagated the new Paśupata-samaya and to have been the President of the 77 (?) (saptahattari) sthānas and the chakravarti of the 7 crore samayas of Kōgaḷi 500.
205	On another pillar in the same temple.	Yadava ..	Yadavanārāyaṇa Bhujabaḷa Prauḍha-Pratāpachakravartin Vīra-Rāmachandradēva.	10th year, Pramādhi, Phālguna śu. ekādaśi, Monday.	Do. ..	Records the gift of 18 gadyāṇas of money and 1 mattar of land by the rājaguru Vubhaṇa Yitavāhi (i.e., Hitavāhi ?) dēva-Raṇeya to the 12 mahājanas of the agrahāra of Byaṁnayahaḷi for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front maṇḍapa of the same temple.	....	Mahāmaṇḍalēśvara Vīra-Pāṇḍyadēva, 'ruling at Uchchaṅgi'.	Īśvara	Do. ..	Damaged. Registers the gift of the village of Benṇevūru to the temple of Virūpāksha.
207	On another pillar in the same maṇḍapa.	Hoysaḷa ..	Pratāpachakravartin Vīra-Baḷḷaḷadēva ..	Piṅgaḷa, amāvāsya, Monday.	Do. ..	Registers the gift of the tax mūligadeṇe, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttaraka-Heggaḍe and Janayya-Heggaḍe for offerings and for feeding Brāhmaṇas in the temple of Virūpākshadēva.
208	On the same slab	Do. ..	Yadavanārāyaṇa Pratāpachakravartin Vīra-Narasiṁhadēva.	Chitrabhānu, Bhādrapada, ba. di. ashṭami, Thursday.	Do. ..	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahājanas in the temple of Virūpākshadēva at Bāṇāvūru, by Giripayya Piriyaṇṇa, the keeper (ugrāṇi) of the good buffaloes.
209	Do.	Do. ..	Do.	Chitrabhānu, Bhādrapada, amāvāsya, Monday.	Do. ..	Seems to record a gift to the temple of Virūpāksha at Benṇevūru by the members of the district assembly (mahā-naḍu) among whom were heggaḍes and sāmantas.
210	On a slab set up in the same temple.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva	11th year, Śukla Chaitra, śu. amāvāse, Monday, Uttarāyaṇa-saṅkrānti.	Kanarese (prose and verse).	Records that the Mahāmaṇḍalēśvara Jagadēkamalla Vīra-Pāṇḍyadēva, ruling the Noṇambavāḍi 32,000 from his capital Uchchaṅgi, granted a vritti to the 12 Brahmaṇas of the brahmapuri (Brahman village) of Benneganūru, to the ascetics, etc., of the temple of Svayambhudēva at the village, while over the Koṭṭūru 12 and Kōgaḷi 500, the Mahāmaṇḍalēśvara Nāchidevarasa, lord of Banavāsi was ruling from Koṭṭūru. Mentions in succession the Abhinava-Paśupata teachers Lakuḷīśa, Vidyarāśi-Paṇḍita, Dharmarāśi-Paṇḍita and Chandrarāśi the contemporary of the donor.
211	On a pillar lying near the Kalleśvarasvāmin temple at Bada, a hamlet of Bennehalli.	Do.	Jagadēkamalladēva	7th year, Raktākshi, Prathama Śrāvaṇa, Puṇṇime, Lunar eclipse.	Kanarese ..	Damaged. Registers the gift of a maṭha by a chief of Baḍa to the temple of Noṇabēśvaradēva (i.e., Noṇambēśvara or Noḷambēśvara) at Harihara-kshētra. Mentions a certain Pubbarasa.
212	On another pillar in the same place	Do.	Do.	Śaka 1[0*]95, Jaya, Prathamāshāḍa, Śrāvaṇa, Puṇṇime, Lunar eclipse.	Do. ..	Registers a gift of land to the same temple by a certain Noṇambachakravarti.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kalleśvarasvāmin temple at Kuruvatti.	Western Chaḷukya.	Tribhuvanamalladēva	Ch. Vik. 24, Pramādhi, Jeshṭa, śu. Paurṇamāsi, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvatti together with money for offerings, festivals and incense and for feeding ascetics in the temple of Abhinava-Sōmēśvara by two hundred great men of the village and Kaḷidāsa, its chief. The village belonged to the Benneyūru 12 which was ruled by Sureśvara-Paṇḍitadēva. Lakuḷīśvara-Paṇḍita whose santāna, i.e., spiritual descent is given in the record was present at the ceremony of grant
214	On a slab set up in the Mallikārjunasvāmin temple in the same village.	Do.	Tribhuvanamalladēva, 'ruling at the capital Kalyāṇapura.'	Ch. Vik. 29, Tāraṇa, Vaiśākha, śu. tadige, Sunday.	Kanarese	States that the mahājanas of the agrahāra Gaṇḍarādityana-Hoḷalu, having comaplained to the emperor (chakravarti) that Manneya Boppaya who captured Hoḷalu was plundering all properties and killing the Brāhmaṇas in the village, the emperor sent for Boppaya, chastised him and took from him an undertaking that he and his successors should secede from the government of Hoḷalu. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Beṇṇevūru 12, Nirugunda 2, Haḍaṅgili, Māṅgoḷa, Bidirahaḷḷi, Hāhanūru, Honnavatti, Kuruvatti and Bāḷguḷi and drank water at the temple of Tripurāntakadēva.
215	On a beam in the same temple ..	Gutta ..	Mahāmaṇḍaleśvara Vikramādityadēva, 'lord of Ujjenipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa.	Do. ..	Records that, while the chief was governing the Beluhuge 70 and Beṇṇevūru 12, his minister (pradhāna) Susaga-Daṇṇāyaka, on the sanction of the Mahāmaṇḍaleśvara Vijaya-Pāṇḍyarasa, renewed, in the presence of the mahājanas of Kuruvatti and Bācharasa of Beṇṇeyūru, the grant of 70 mattar of lands originally made to the temple of Āhavamalleśvara by the elder (hiriya) Vikramāditya.
216	On the same beam	..	....	....	Kanarese (prose and verse).	States that the five hundred svāmis of Ayyāvaḷe, the nānādēśis, the seṭṭis, etc., having assembled as mahā-nāḍu at Kuruvatti granted the Bejjuṅka tax to Lōkābharaṇa-Muni for the worship of the god Āhavamalleśvara.
217	Do.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva, 'residing at his palace at Bāguḷi.'	Śaka 1117, Ānanda, Chaitra, śu. Pāḍiva (prathama), Friday.	Do.	Gift, by the king, of the villages Bāḍaḷand Mukkurabbe in Beṇṇeyūru 12, to Lōkābharaṇa-Munīndra, for repairs, offerings and festivals to the temple of Āhavamalleśvara.
218	Do.	Do. ..	Pratāpachakravartin Rāyanārāyaṇa Vīra-Ballāḷadēva.	....	Do.	Gift of the village Bāḍa and of lands in Beṇṇeyūru 12, for repairs to the temple of Āhavamalleśvara, by the Mahāmaṇḍaleśvara Vīra-Gāmadēva, the subordinate of the king. The donor is described as the lord of Dvārāvati and the moon of the Yādava family.
219	On another beam	..	....	....	Kanarese ..	Registers gift, by purchase, of land to the temple of Āhavamalleśvara, by two seṭṭis.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoysaḷa ..	Yādavanārāyaṇa Pratāpachakravartin Vīra-Ballāḷadēva.	15th year, Krōdhana, Jēshṭa Paurṇami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rājaguru Lōkābharaṇadēva for offerings to the temple of Ābavamalladēva at Hiriya-Kuruvatti surnamed Dakshiṇa-Vāraṇāsi by Bhaṇḍāri Sōvarasa, the mahāpradhāna of the chief queen, Ḷadumaladēvi. The Mahāpradhāna was in charge of the Guttoḷaḷa-nāḍu. Below this, in slightly smaller characters of the same, period, is a completely worn-out record.
	On the same wall	Do. ..	Do.	7th year, Piṅgaḷa, Jēshṭa, śu. Puṇṇami, Monday, Lunar eclipse, Vyatīpaat saṁkramaṇa.	Do.	Registers the gift of taxes on looms, artizans and oil-mills, for lamp and incense to the same temple, by the Mahāprahdānas Uttarākka-Heggaḍe and Mahādēva-Daṇṇāyaka of Araśiyakere and the Heggaḍe Jannaya. The donee is the rājaguru Lōkābharaṇa-gurudēva.
222	On a slab set up in the courtyard of the Āñjanēyasvāmin temple at **Haluvagalu**.	..	....	Śaka ..... Śōbhakṛit, Āśvija, śu di. 15, Wednesday.	Do.	Damaged. Seems to register the terms of a lease (cowl) in respect of a shop built at Haluvāgilu. Mentions Mahānāyakāchārya Basavaṇṇa-Nāyaka of Bāguḷi and his mother Nichchava (Nichchavva).
223	On another slab set up in the same place.	..	....	Śaka 13[11], Vibhava, Jēshṭa, śu. di. 1, Friday.	Do.	Registers the setting up of a Nanni-pillar in the sante-pēṭe (market place) at Haluvāgilu by the Aivoḷe [seṭṭis] and the mummuri-daṇḍas of the several places like Hastināvati, Hoḷekere, Harihara, Bāḍa, Hēmāvati, Karṇapura, Bēhūru, Hūvina-Haḍagili, Hoḷali in the Pāṇḍu-nāḍu.
224	On slab set up in the Kalleśvara-svāmin temple in the same village.	Yādava .	Pratāpachakravartin Rāmachandrarāya ..	Śaka 120 [4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatīpata-yōga.	Do.	Registers grant of land to the sthānika Jōgarāsi, for repairs and offering to the temple of Svayambhu-Kalināṭha at Haluvāgilu, by Vāsudēva, the chief of the village, under orders of Haridēva who was the adhikāri of Pāṇḍi-nāḍu and a subordinate of the commander-in-chief and Mahāpradhāna Kannaradēva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratāpachakravartin Rāmachandradēva ..	14th year, Sarvajit [Āśvija], ... Monday.	Do.	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do ..	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at **Teligi**.	..	....	Śaka 1253, Paridhāvi (wrong) Māgha, śu.di. 5.	Do.	Gift of land by two individuals of Teligi-Duggati-nāḍu to a charanti (Jaṅgama disciple). Mentions the towns Kalburigi, Nagara and Ānegondi. The characters are too modern for the date given.
228	On a slab set up near the Hariharēśvarasvāmin temple in the same village.	Western Chaḷukya.	Jagadēkamalladēva	Śaka 959, Pramāḍi, Uttarāyaṇa-Saṅkrānti.	Do	Damaged. Records a gift of land to a gaṇḍa at Teligi situated in Bikkiga 70, by Jagadēkamalla-Noḷamba-Pallava-Permānaḍi ruling the Noḷambavāḍi 32,000, Kōgali 500, Ballakunde 300, Karividi 30 and Parsvi 70.
229	On a slab set up near the Īśvara temple at **Duggavatti**.	Do.	Tribhuvanamalladēva	Śaka 1049, Parābhava, Pushya, śu. Paḍiva, Sunday, Uttarāyaṇa-Saṅkramaṇa.	Do.	Registers gift of land and an oil-mill for a lamp and of tax on arecanut for offerings to the god Mahādēva by Bammadēva-Nāyaka, by the chief of Duggati in Bikkiga 70 near Kōgaḷi 500, Maha-Vaḍḍāvevahāri Nambiganni-seṭṭi and others. Also registers gift of money for a lamp by the Mahāpradhāna Navasi Indiraṇa-Baṭṭayya, the officer in charge of the land-tax and the Mahāpradhana, Daṇḍanāyaka Chōdhādaru, the officer in charge of the hejjuṅka tax, in Kadambaḷige 1,000 and Kōgaḷi 500.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the Īśvara temple at Tumbigere.	Western Chaḷukya.	....	..	Kanarese ..	Registers that while Jagadēkamalla-Nirmmaḍi-Noḷamba-Pallava-Permanaḍi was ruling the Kōgaḷi 500, [Ballakundi 300] and Kariviḍi 30 from his residence at Gaṅgaṭi, his subordinate Chaṇḍimayya-Nāyaka granted lands for offerings to the temple of Mūlasthānadēva at Tumbigere in Bikkiga 70 and to the ascetics of a maṭha in the same place. At the end is another inscription dated in the 6th year of the Chaḷukya Vikrama era, Durmati, Uttarāyaṇa-Saṅkrānti, recording a monthly grant of 1 pōru (bundle) of betel leaf for a lamp to the same deity by Chaṭṭayya-Nāyaka, son of Jugguriya Māchiseṭṭi in charge of the pannāya tax, Daṇḍanāyaka Mōḷamayya and Nambiyaṇṇa.
231	On a hero-stone set up near the same temple.	..	....	Kaḷayukti, Śrāvaṇa, ba.di. 1, Wednesday.	Do. ..	Records that this hero-hand (viragai) was granted in memory of the death of a certain Kuruḷa by Saṅkarasa, an officer of the Mahāpradhāna and Sarvādhikāri Kalidēvarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the Āñjanēyasvāmin temple at Ragimasalavada.	....	....	Śaka 1649, Plavaṅga, Phālguṇa, śu.di. 5.	Do. ..	Damaged. Mentions the Mahānāyakāchārya Bāgaḷi Basavappa-Nāyaka.
233	On a slab set up in the ruined Basavēśvara temple in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	[Ch. Vik.] 10, Krōdhi, . . . [Vya]tīpāta.	Do. ..	Damaged and mutilated. Mentions the Mahāmaṇḍaḷēśvara Tribhuvanamalla-Pāṇḍyadēva, 'Lord of Kuḷuvipura' who was ruling Noḷambavāḍi 32,000 and Gaṅgavāḍi 96,000.
234	On a slab set up near the Īśvara temple in the same village.	Do.	Bhūlōkamalladēva	Ch. Vik. 52, Plavaṅga, Āshāḍha, amāvāsya, Sunday, Dakshiṇāyana-Saṅkramaṇa, Vyatīpāta.	Do. ..	Registers the grant, of two paṇas per month out of the vaḍḍarāvuḷa tax and out of the pannāya tax in Mosaḷevīḍu to the god Ratnabhūshaṇa-Vināyaka by Herggaḍe Vujjibhaṭṭayya under the orders of the Mahāpradhāna Indarāṇa-Bhaṭṭayya in charge of the vaḍḍarāvuḷa tax and land-tax of the Noḷambavāḍi 32,000 as the subordinate of the Mahāpradhāna and Kannaḍa-sandhivigrahi Bhōga-Bhaṭṭayya who was enjoying the vaḍḍarāvuḷa (tax) of the 7½ lac (country) and Banavase 12,000. Registers also grant of money by the Mahāḍaṇḍanāyaka Chōḷāṇḍadēva, the lord of the Noḷambavāḍi 32,000 and by the members of the Vīra-Baṇañja sect to the same temple.
235	On a slab set up near the Kalleśvarasvāmin temple at Satturu.	Do.	Traiḷōkyamalladēva	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that, while Jagadēkamalla-Nanni-Noḷamba-Pallava-Permmāḍidēva was ruling the Kōgaḷi 500, Kadambaḷike 1,000, Ballakunde 300 and Kaneyakaḷḷu 300, Sōvimayya, the chief of Sattiyūru and Kupparasa of the Yādava family, belonging to Māsavāḍi 140 granted land for a lamp to the temple of Mahādēva at Sattiyūru.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On a slab set up near the ruined Maṇḍli-maṭha at **Kanchikere**.	[Western Chāḷukya.]	....	Śaka 986, Pramādi, Vaiśākha, Saṅkrānti.	Kanarese ..	Records the consecration of a liṅga and the grant of land to it by a sandhivigrahi while Bāchimayya was ruling Gañchikere under Jagadēkamalla-Nanniya-Noḷamba-Pallava-Permmāna[ḍi], the overlord of Kōgaḷi 500 and Kadambaḷi 1,000.
237	On a slab set up near the Kalleśvara temple at **Alagilavada**.	....	Vijaya-Pāṇḍyadēva	Śaka 1092, Virōdhi	Do. ..	Damaged. Mentions the king's feudatory Permmāḍi-Daṇḍanātha, the latter's subordinate Perggaḍe Dāsiyaṇṇa and Barmadēva.
238	On a broken slab set up near the same temple.	....	....	Bhāva, [Jyēshṭha], Uttarāyaṇa-Saṅkramaṇa.	Do. ..	Damaged. Registers gift of a garden to the villagers of Aragilvāḍa by the Mahāmaṇḍalēśvara Vīra-Pāṇḍyadēva, ruling the Noṇambavāḍi 32,000 and his queen Vijayādēvi.
239	On a hero-stone set up near the same place.	....	....	Śaka 1209, Sarvajit Vaiśākha, ba. di. 7, [Sunday?].	Do. ..	Records the death of Haripi-Seṭṭi, brother of Baṇajiga Siṅgayya of Hoḷalakere in a fight during the capture of Aragiluvāḍa.
240	On a broken slab set up near the Mallikārjunasvāmin temple at **Kunchuru**.	....	....	. . . , . . . , śu. ashṭami, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Mutilated and incomplete. Registers gift of garden land to [the temple] at Mattamāru by Vīra-Pāṇḍyadēva and Vijayādēvi.
241	On another slab in the same place	Western Chāḷukya.	Tribhu[vanamalladēva]	....	Do. ..	Mutilated and incomplete. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-[Vīra-Pāṇḍya].
242	On a pillar in the same temple ..	Yādava ..	Pratāpachakravartin Vīra-Rāmachandrarāya.	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday.	Do.	Registers grant of a śrōtra to Kalleya-jīya Haripa-jīya for offerings to the temple of Mallikārjuna at Mattavūru by the sarvvādhikāri Jakkarasa under the orders of Liṅgadēva-Rāṇeya, son of Jājjigidēva.
243	On a pillar in the Āñjanēyasvāmin temple in the same village.	Do.	Do	10th year, Pramādi, Āshāḍa, ba. di. 10, Monday.	Do.	Registers a similar grant to the temple of Svayambhu. Kallināthadēva, by the Mahāmaṇḍalēśvara Manneya Nāchidēvarasa of Haluvāgilu and Mallaya, the chief of Koñchūru.
244	On a broken slab set up near the Kalleśvarasvāmin temple in the same village.	Western Chāḷukya.	Tribhuvanamalladēva	....	Do.	Mutilated and incomplete. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-Pāṇḍyadēva and his subordinate Iruṅgarasa of Koñchāpura.
245	On a slab set up near the Kalleśvarasvāmin temple at **Yarabalu**.	Do. ..	Do.	Ch. Vik. 47, Śubhakṛit, [Pu]shya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrānti, Vyatipāta.	Do.	Mutilated. Registers gift of land for offerings to the temple of Mahādēva at Eramba[ūru by Māchabōva and Siṅgabōva, while the Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva was ruling the Noḷambavāḍi 32,000.
246	On a hero-stone set up near the Kalleśvarasvāmin temple at **Nitturu**.	....	....	....	Do.	Records that the hero-stone was set up by Kallōja in memory of his father, Masaṇōja, the carpenter of Nāchārasa of Haluvāgilu who died in the battle of Kadirimiḍi.
247	On a hero-stone set up in the Īśvara temple at **Kadati**.	Yādava ..	Prauḍhapratāpachakravartin Vīra-Rāmachandradēva.	1[2]th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday.	Do.	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do. ..	Vīra-Ramachan[drarāya]	Śaka 1214, Nandana.	Do.	Damaged. Refers to the death of a Mahāmaṇḍalēśvara Goḍati Chaṭṭarsa.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka ** 22, Īśvara	Kanarese ..	Damaged and mutilated. Registers grant of land to a maṭha, temple and ascetics by a certain Chikarasa [in the presence of] Kriyāśakti-Paṇḍita.
250	On a nandi-pillar set up by the side of the road from **Gundagatti** to **Edehalli**.	....	..	Śaka 984, Vaiśākha, śu. [pañchami], [Sun]day.	Do. ..	Damaged. Records gift of lands to Sāvimayya-Nāyaka, chief of Guṇḍigavatti in Bikkiga 70 for the requirements of the temple of Āditya.
251	On a nandi-pillar lying near the Muktēśvara temple at **Gundagatti**.	....	....	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Seems to register a gift of land by Chettaya-Nāyaka.
252	On a broken slab lying near the Īśvara temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva	....	Do. ..	Mutilated. Mentions the Mahāmaṇḍalēśvara Vīra-Paṇḍyadēva who was ruling the Noṇambavāḍi 32,000.
253	On a slab set up near the Bhāgyēśvara temple at **Talavagalu**, hamlet of **Gundagatti**.	Do.	Do.	Śaka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkranti.	Do. ..	Registers gift of land for offerings and other requirements to the temple of Bhōgēśvara at Talavage in Bikkiga 70 which was a district of Kōgaḷi 500, by Jagadēkamalla [Uda]yadityadēva-Noḷamba-Pallava-Permānaḍi, who was ruling the Noḷambavāḍi 32,000, Kadambaḷige 1,000, Kōgaḷi 500, Ballakunde 300, Harage 70 and Karividi 30.
254	On the same slab	....	....	Śrīmukha, Chaitra, śu. di. 8, Monday.	Do. ..	Records that the sthānika of the temple of Bhōgēśvara having died, Chikka-Gauḍa, Nēma-Gauḍa, the sixty tenants and others appointed another man in his place.
255	On a slab set up in the backyard of a house at **Kallahalli**.	....	....	Khara, Āśvija śu. di. 10.	Do. ..	Damaged. Mentions Basavapa-Nāyaka.
256	On a slab set up on the site of a ruined maṭha at **Mannera-Masalavada**.	Yādava ..	Pratāpachakravartin Vīra-Rāmachandradēva.	Śaka 1219, Hēmalambi (Hēviḷambi), Mārgaśira, śu. di. 5, Thursday.	Do. ..	Registers gift of land to Vinayachandradēva, disciple of Nēmichandra-Rāvuḷa of the Postaka-gachchha, Dēsi-gaṇa and Mūla-saṅgha by the Mahāmaṇḍalēśvara Bhairavadēvarasa, the gauḍas and others, for offerings, etc., to the Jina temple at Mosaḷevāḍa which was repaired by Kēsava-Paṇḍita, son of Sāvaṁta-Paṇḍita, the prime-minister of the Mahāmaṇḍalēśvara Sāḷeveya Tikamadēva Rāṇeya.
257	On a slab set up in the Kalleśvarasvāmin temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva, 'ruling from Kalyāṇa.'	...	Do. .	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mūlasthānadēva by the Mahāmaṇḍalēśvara Vikramādityarasa in charge of Mosaḷevāḍa 12, Heggaḍe Aichaṇa and others while the Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva was ruling Kōgaḷi 500 and Noṇambavāḍi 32,000. The record is dated in the 4th year corresponding to Śōbhakṛit, Jēshṭa, Pūrṇime and the lunar eclipse of Rāyanārāyaṇa Āhavamalladēva of the Kaḷachuri family.
258	On a slab set up near the same temple.	Do.	Jagadēkamalladēva	Śaka 958, Dhātu, Kārttika, śu. pāḍiva, Sunday, Solar eclipse.	Do. ..	Records that Ayyaṇa-Bhivajigarasa, Māra-Gāvuṇḍa and others granted lands in the presence of Gurudēva who was ruling that village, to the same temple of Kalidēva at Mosaḷevāḍi in Kōgaḷi 500, while Noḷamba-Pallava-Permānaḍi was ruling the [Kōgaḷi] 500, Kadambaḷige 1,000 and Ballakunde 300.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a hero-stone set up near the Kalleśvarasvāmin temple at **Basarakodu**, hamlet of **Sivalinganahalli**	Vijaya-nagara.	Bukkarāya	Śaka 1295, Paridhāvi, Prathama-Bhādrapada, ba. di. 12.	Kanarese ..	Mutilated and damaged. Mentions Kēcharidēva.
260	On a slab set up in a field near the tank bund at **Hagaranuru**.	Do.	Sadāśivarāya-Mahārāya	Śaka [14] 69, Plavaṅga, Kārtika, śu. di. 2, Wednesday.	Do. .	Registers gift of the village Amara [gere] in Koṭṭūru-sīme to a native of Mayiḷūra, by Chemma-Nāyaka, son of Tammarasa-Nāyaka for the merit of Krishṇappa-Nāyaka, son of Bayapa-Nāyaka.
261	On a hero-stone set up in the courtyard of the Rāmaliṅgasvāmin temple at **Chigateri**.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva ..	Śaka 1132, Śukla, Jēshṭa, śu. di. 5, Sunday.	Do. ..	Highly damaged.
262	On a slab set up near the Kalleśvarasvāmin temple at **Musuvana-Kallahalli**.	Vijaya-nagara.	Achyuta	..	Do. ..	Records gift of a part of the village of Kalahalli by Rāṇōji-Nāyaka for the merit of the king.
263	On a slab set up in the Honnattiyamman temple at **Alaburu**.	....	Krishṇadēvarāya	Bahudhānya, Āśvija, ba daśami, Monday.	Do. ..	Records gift of land to the shrine of the goddess Honnati at Alabūru by Krishṇappa-Nāyaka, son of Basavapa-Nāyaka, a close acquaintance of the king.
264	On a slab set up near the Rāmaliṅgasvāmin temple in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva, 'ruling from Kalyāṇapura.'	10th year, Prabhava, Paushya, śu. di. 4, Thursday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.	Do. ..	Registers the grant in the presence of Vāmadēva-Paṇḍita, the disciple of Kaḷēśvara-Paṇḍitadēva, of lands for worship and offerings to the temple of Svayambhu-Mūlasthāna by the 84 mahājanas of Āḷambūru while the mahāmaṇḍaḷēśvara Nāchidēvarasa, the subordinate of the Mahāmaṇḍaḷēśvara Pratāpa-Jagadēkamalla-Pāṇḍyadēva who was ruling the Noḷambavāḍi 32,000, was in charge of Kōgaḷi 500.
265	On a stone lying in a field to the north of the village of **Maiduru**.	Vijayanagara.	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya.	Śaka 1666, Māgha, śu. pañchami.	Do. ..	Highly damaged. Mentions Basappa-Nāyaka.
266	On a hero-stone set up in the courtyard of the Īśvara temple in the same village.	....	....	....	Do. ..	Much damaged.
267	On a slab set up on a vacant site in the same village.	Vijayanagara.	Vīrapratāpa Sadāśiva-Ma[hārā]ya ..	Śaka 1169, [Plavaṅ]-ga, śu. di.	Do. ..	Records the remission of taxes on the barbers of Maiduru in Koṭṭūru-sīme.
268	On a pedestal of the god in the Kumārasvāmin temple at **Muttigi**.	....	....	. .	Do. ..	Records that the image of Kumārasvāmin was consecrated by Yarapa-gauḍa, the gauḍa of Muttage, for the prosperity of his family.
269	On a slab set up in the same temple.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva ..	Śaka 1136, Bhava, Vaiśākha, śu. di. 1, Monday, solar eclipse.	Do. ..	The slab is highly worn out. Seems to register a gift of land for the maintenance of a water-shed at Muttage in Muttage 30, a subdivision of Kōgaḷi 500 by the chief Bappaya of the village.
270	On a slab set up near the Āñjanēyasvāmin temple in the same village.	Vijayanagara.	Sadāśivadēva-Mahārāya, 'ruling from Vidyānagara.'	Śaka 1476, Paridhāvi, Kārttika.	Do. ..	Much damaged. Mentions a certain Krishṇapa-Nāyaka.
271	On a hero-stone set up in a field to the west of the village of **Kadabagere**.	Rāshṭrakūṭa.	Nityavarsha	Śaka 844, Chitrabhānu.	Do. ..	Refers to the victorious death of Maḷeyya, son of Muḍudara Dēvayya, the gavuṇḍa of Kalkerevāḍi, in a fight with Nanniga, son of Yeḷayya-Pallava of Noḷambavāḍi, while the Mahāsāvanta, Bijja[ḷa] was ruling the Kōgaḷi 500 and Māsiyāvāḍi 140.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On another hero-stone in the same place.	Rāshṭrakūṭa	Nityavarsha	Śaka 844, Chitrabhānu.	Kanarese ..	Much damaged.
273	On a slab set up in a field to the north of **Kasavanahalli**, hamlet of **Kadabagere**.	Vijayanagara.	Vīrapratāpa Vīra-Veṅkaṭapati-Mahādēvarāya.	Śaka 1581, Vikari, Phālguna, śu. di. 3, Friday.	Do.	Records gift of land by Bāguḷi Basavappa-Nāyaka to Sibukapa son of Basavayya and grandson of Giremallappa for having renewed the village of Kasavanahaḷḷi.
274	On a slab set up in a field near the tank bund at **Arasikere**.	Do. ..	Vīrapratāpa Rāmadēvarāya	Śaka 1583, Plava, Margaśira, śu. di. 5, Saturday.	Do.	Registers gift of land by Bāguḷi Basavappa-Nāyaka to Basavayya, son of Sire-Mallaṇṇa and grandson of [Sa]-nta-Rāvuta of Arasikere-Mutige.
275	On a slab set up in the Āñjanēya svāmin' temple at **Nichchavvanahalli**.	..	....	Śaka 1650, Saumya, Jēshṭa, śu. di. 5.	Do.	Registers gift of the village Nichchāpura by the Mahānāyakāchārya Bāgaḷi Basavapa-Nāyaka to Subēdār Liṅgappa for his valuable service to the state in getting the tribute paid to the Hindu king reduced from 10,000 varāhas to 8,000 varāhas by obtaining the consent of Abdul Nabikhān for building Hosapēte and causing the reduction of the rent to 6,000 varāhas.
276	On a slab set up near the Āñjanāya-svāmin temple at **Hosakote**.	..	....	Śaka 1434, Prajōtpatti, Pushya, ba. di. 30, Amāvāsya.	Do.	Records the gift of the agrahāra of Bukkasāgara to Chennarasaiya, son of Viṭharasaiya, the sthānika of the temple of Hariharadēva, by Haridāsa-Rahutta, son of Rāmappa-Rāhutta, the chief of the Toraga[lu] fort.
277	On a slab set up in the court-yard of the Īśvara temple at **Gudihalli**, hamlet of **Hosakote**.	Western Chaḷukya	Tribhuvanamalladēva	Ch. Vik. 36, Khara, Pushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti	Do.	Registers grant of lands by the Mahāsāvanta, Siṅgarasa, the son of Kāmaṇṇipa and Chaṭṭabbe, ruling Kuṇigal 800 while Tribhuvanamalla-Paṇḍya was in charge of the Noḷambavāḍi 32,000 for offerings, etc., to the temple of Noḷambēśvara, for ascetics and for education. The donor's grandfather was Mārasiṁha and the grant was made in the presence of Varēśvara-Paṇḍita a disciple of Vāmaśakti-Paṇḍita whose preceptor was Divyaśakti-Paṇḍita.
278	On another slab in the same place..	Do.	Traiḷōkyamalladēva	Śaka 987, Viśvāvasu, Paushya, śu. saptami, Sunday, Uttarāyaṇa-Saṅkrānti	Do.	Registers grant of the village of Kaḍakoḷa in the district of Murttage 30 in Kōgaḷi 500 by Bijjaḷadēva, for worship, offerings, etc., to the temple of Noḷambēśvara at Arasiyakere, for feeding ascetics and for education, while Vishṇuvarddhana-Mahārāja-Vijayādityadēva, ruling Kadambaḷi 1,000, Kōguḷi 500 and Baḷḷakunde 300 was encamped at this place on his way for the conquest of the south, under the orders of the king.
279	On a third slab in the same place..	Do.	Tribhuvanamalladēva	Ch. Vik. 37 Nandana, Pushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.	Do.	Records the gift of the tax called vaḍḍarāvuḷa and two gardens, made in the presence of Varēśvara-Paṇḍita, for festivals and offerings to the temple of Noḷambēśvara at Arisiyakere in Muttage 30 a subdivision of Kōgaḷi 500. States that the mahāsāmantādhipati Anantapāḷayya was in charge of the same tax over the 7½ lakhs (country), that his subordinate the mahāpradhāna Mādirājarasa was in charge of Banavase 12,000, Halasiga 12,000 and Noḷambavāḍi 32,000 and the latter's subordinate the Daṇḍanāyaka Pāyamarasa was manging Noḷambavāḍi 32,000 and that Chāmuṇḍamayya-Nāyaka was, under the orders of the last, in charge of Kadambaḷike 1,000 and Kōgaḷi 500.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a pillar in the front maṇḍapa of the same temple.	Vijaya-nagara	Kṛishṇarāya-Mahārāya	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10.	Kanarese ..	Records that Timmarasa, son of Raṅgadāsa, ruling over Arasikere, repaired the sluice of the tank in the village, under the orders of Nāgarasa who was governing the Koṭṭūru-sīme and was the agent of Rāyasta Naraṇappa, son of Timmarasa of the king's gold treasury. The last was in charge of Nonaban-Arasikere in Koṭṭūru-sīme.
281	On a slab lying in a field to the south of **Anijigere.**	Hoysaḷa	Vīra-Narasiṁhadēva, 'who established the Chōḷakingdom.'	Śaka 1145, Chitrabhānu, Pushya, ba. ashṭami, Monday, Uttarāyaṇa-Saṅkramaṇa, Vyatīpāta.	Do. ..	Gift of land for offerings and lamps to the temple of Kalidēva at Kūchegoḷa in Uchchaṅgi 30, by Pallavasāvanta of Asagōdu, a subordinate of the mahāpradhāna Ammaṇṇa-Daṇṇāyaka.
282	On a slab set up near the Īśvara temple at **Srinivasapura** hamlet of the same village.	Western Chāḷukya	Pratāpachakravartin Jagadēkamalladēva	[Pramādi], Kārtika, Amāvāsē, Monday, Solar eclipse.	Do. ..	Much damaged. Records gift of land, for offerings and worship, to the temple of Ārtēśvara at Kūchegoḷa by Jagadēkamalla-Vīra-Paṇḍyadēva.
283	On a slab set up near the Āñjanēyasvāmin temple at **Rajabavanahalli.**	Vijaya-nagara.	Vīrapratāpa Dēvarāya-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1341, Vikāri, Kārtika śu. di. [1], Sunday ..	Do. ..	Records that, under the orders of the king, Hariyaṇṇa, son of Lakkappa gave rent-free lands to Siṅgaṇṇa, son of Viṭharsu and others for having constructed a tank and founded a village called Hariyasamu[dra] to the east of Nonabana-Arasiyakere by reclaiming the forest.
284	On a hero-stone lying in a field to the north of **Uchchangidurga.**	..	....	....	Do. ..	Mutilated. Refers to the attack made on the fort of Uchchaṅgi and the death of Mādava who is said to be of the Yādava family and the mahāsāmanta of Ballāha. Kāñchipuri is mentioned.
285	On the pedestal of a *dhvajastambha* to the north of the same village.	..	....	Śaka 1630, Sarvadhāri, Śrāvaṇa, śu. di.	Do. ..	States that Sarērāya Hiryaṇṇa of Tambarahaḷḷi set up this lamp-pillar to the goddess Uchchaṅgamma.
286	On a slab set up near the Tavakadēvarasvāmin temple in the same village.	Western Chāḷukya.	Trailōkyamalladēva..	Śaka 986, Krōdhi, Chaitra, Paurṇima, Sunday.	Do. ..	Records a grant of land and tank in Uchchaṅgi fort made by Bijjaladēva in the presence of Kagōśvara-Paṇḍita to the temple of Gaḷagēśvara while Vishṇuvarddhana-Mahārāja-Vijayādityadēva was ruling Noḷambavāḍi 32,000. Accounts for the origins of the four names Mēghanātha, Kanakagiri, Uttuṅgaparvata and Uchchaṅgi by which the last mentioned place was called in the Kṛita, Trēta, Dvāpara and Kaliyugas respectively.
287	On a slab set up near the Kallēśvarasvāmin temple at **Ramaghatta.**	Do. ..	Tribhuvanamalladēva	Ch. Vik. 48, Śubhakṛit, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Registers grant of land to the temple at Rāvaghaṭṭa by the *Mahāmaṇḍalēśvara* Tribhuvanamalla-Rāya-Paṇḍyadēva made at the request of the commander of the elephant forces in the presence of Harimarasa who had consecrated with his funds the temple of Rāmēśvara at Trikūṭa. Also registers grant of money for a lamp by the Mahāmaṇḍalēśvara Chaṭṭarasa and others.
288	On a slab set up near the Āñjanēyasvāmin temple at **Chatnahalli.**	Vijaya-nagara.	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 1446, Svabhānu, Kārtika, śu. di. 12, Monday.	Do. ..	Registers the grant made on the banks of the Tuṅgabhadra for the merit of the king, of the village of Chaṭanahaḷḷi situated in the Uchaṅgi-vēnṭe which was a *sīyaṅkara* of Visaṇa-rāvutta, son of Murāri-rāvutta to Nārāyaṇa-Bhaṭṭa, son of Dēvaru-Bhaṭṭa.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kallēśvarasvāmin temple in the same village.	Western Chalukya.	Pratāpachakravartin Jagadēkamalladēva.	9th year, Kshaya, Jēshṭha, śu. di. 13, Monday, Lunar eclipse, Vishu-Saṅkramaṇa.	Kanarese ..	Refers to the construction of an old agrahara, tank and the temple of Nāyyanāśvara and registers a gift of land made in the presence of the Śiva-Brāhmin Uyyakonda-Bhaṭṭa of Pulpallūru for bath, offerings, *pavitra* festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the *Daṇḍanāyaka* Gujaya-Rāya-Pāṇḍyadēva, who was ruling over the Uchchaṅgi-nāḍu for his own merit and that of Jagadēkamalla-Vira-Pāṇḍyadēva ruling Noḷambavāḍi 32,000. Records also a grant of land for feeding Brāhmaṇas in a *matha* for the merit of Rāya-Pāṇḍyadēva and Sōvaladēvi.
290	On a slab set up near the Kallēśvarasvāmin temple at **Punabagatta**.	Do.	Trailōkyamalladēva	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings to the temple of Mahadēva at Hosagere by Noḷamba-Mahadēvi, wife of Trailōkyamallan-Iriva-Noḷamba-Pallava-Perrmmanāḍi-Narasiṅghadēva.
291	On a slab set up near the Kallēśvarasvāmin temple at **Nandikamba**, hamlet of the same village.	Do.	Do.	Śaka 974, Nandana, Magha, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records grant of the village of Pulibeyaghaṭṭa made in the presence of Sōmēśvara-Paṇḍita, to the temple of Kadambēśvara, by Kaṭeya Nāṭṭayarasa, ruling the Kadambaḷige 1,000 and born in the family of Mayūravarmman.
292	On a slab set up in the tank-bed at **Hire-Megalageri**.	Do.	[Trailōkya]malladēva	Śaka 981, Vikāri, Śrāvaṇa, Punnime, Lunar eclipse, Vishu-Saṅkrānti.	Do. ..	Damaged. Gift of land to the temple of Svayambu-Ka[lidēva] at Mēgaṇagere by the Mahāmaṇḍalēśvara Siṅgaṇadēva, who was ruling over Uchchaṅgi 30.
293	On the same slab	Do	Trailō[kyamalladēva]	Śaka 9[8]3, Plava, Jēshṭha, Amāvāsya, Sunday, Solar eclipse.	Do. ..	Gift of land to the temple of Svayambhu-Kalidēvasvāmi at Mēgaṇaṅgere situated in Kadambaḷike 1,000, by Pergeḍe-Daṇḍanāyaka and Kēsimayya-Daṇḍanāyaka.
294	On another slab in the same place .	Do.	Jagadēkamalladēva	Śaka 943, Durmati	Do.	Damaged. Mentions the Mahāsāmantādhipati Daṇḍanāyaka Pōlamayya. Below this is a damaged record which mentions the king and the Śaka year 955, Śrīmukha, and which registers a grant of land for offerings and lamps.
295	On the same slab	....	....	Śaka 975, Vijaya, Āshaḍha, śu. di. 3, Sunday.	Do. ..	Records a gift of land to the temple of Svayambhudēva at Mēgaṇagere by Jagadēkamalla-Noḷamba-Brahmādhi-[rāya].
296	On a slab set up near the Basavēśvarasvāmin temple in the same village.	....	....	Khara, Chaitra, śu. bidige, Thursday.	Do. ..	Damaged. Records that while the Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva the younger brother of Vīra-Pāṇḍya and the son of Rāya-Pāṇḍya by his queen Sōmadēvī was ruling over the Noḷambavāḍi 32,000 from his residence at Uchchaṅgi, his subordinate Gōvindadēva-Daṇḍanāyaka made a grant of land to the temple at Mēgaṇa [gēri]. Vijaya-Pāṇḍya's chief minister was Vānavanmūvēnda of Vēḷaiyambākkam.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Śaṅkaraliṅgasvāmin temple at **Sirastahalli**.	Rashṭrakūṭa(?)	Vallabha(?)	Śaka 8 * *.. ..	Kanarese ..	Damaged. Seems to state that Ayyapayya was ruling Māsavāḍi and Kōgali.
298	On a slab set up in the same place	Western C. Chāḷuky	Trailōkyamalladēva	Śaka 970, Sarvadhāri, Māgha, śu. di. 5. Sunday, Uttarāyaṇa-Saṅkrānti.	Do. .	Records that while Narasiṅghadēva was ruling the Kōgali 500, Kadambaḷige 1,000, Bāḷakunde 300 and Sindavāḍi 1,000, Nanniya Būtabbarasi, Kēkarasa and the 120 mahājanas of Sirivelḷi granted in the presence of Vidyānidhi-Paṇḍita, disciple of Tējōnidhi-Paṇḍita, land to the temple of Saṅkharadēva in that village.
299	On another slab set up in the same place.	....	....	Subhānu	Do. ..	Incomplete. Records that Aimmaḍi-Noḷamba was ruling Kōgali and Kadambaḷi countries.
300	On a slab set up near the Liṅgāḷayya well in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15.	Do. ..	Registers the construction of the Liṅgāḷayya well by Bayakāra Rāmappayya for the merit of his son Liṅgāḷayya.
301	On the same slab	..	....	Śaka 1461, Vikāri, Nabhas.	Sanskrit and Kanarese.	Gives the genealogy of Rāmayamantri who obtained the government of the Koṇḍavīḍu country from Achyutadēvarāya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gōpālakrishṇasvāmin temple at **Timmalapuram** (Hospet taluk, Bellary district).	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Gōpīnātha by Bayakāra Rāmappayya for the merit of his parents Hiriya Timmarasayya and Hiriya Lakkaḷiśamma.
303	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
304	On a slab set up near the Mallikārjuna temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 1 [3].	Kanarese ..	Registers the construction of the temple of Mallikārjuna by Namaśśivāya, the officer of Bayakāra Rāmappayya, for his own merit.
305	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Bāchēśvara, Ammēśvara and Krishṇēśvara by Bayakāra Rāmappayya for the merit of his uncle Bācharasayya, his aunt Ammājamma and his brother Krishṇappa.
307	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
	TINNEVELLY DISTRICT, TENKASI TALUK.					
308	On west wall of the central shrine in the Kailāsanātha temple at **Marandai**.	Pāṇḍya ..	Jaṭāvar[man] alias Tribhuvanacha[kra]-vartin Kulaśē[kharadēva].	13 + 10th year ..	Tamil ..	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kailāsamuḍaiya Nāyanār at Mārantāya[nallūr] alias Vikrama-Pāṇḍyapuram in Muḷḷināḍu.
309	On the same wall	Do. ..	Śrīvallabhadēva	7th ,, ...	Do. ..	Records that the temple of Śrīkayilāsamuḍaiyār at Mārantāyanallūr alias Vikrama-Pāṇḍyapuram in Muḷḷināḍu, was built of stone by a certain Malai-Amuduñcheyda-Māṇi-Paguvāyan of Kiḷiyūr.
310	On the north wall of the same shrine.	Do. ..	Jaṭa[va]rman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd ,, ...	Do. ..	Registers a gift of money (aṇai-achchu) for a lamp, by a merchant and a few other residents of the city of Mārantāyanallūr.
311	On the same wall	Do. ..	Do. do.	[2]nd ,, ..	Do. ..	Gift of money for lamps and offerings to the same temple.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhu[vana]chakravartin . . . . ḍyadēva.	5 + 1st ,, ..	Tamil ..	Stones out of order. Provides for lamps to the shrine of Kuṉṟameṟinda-Piḷḷaiyār in the same temple.
313	On the same wall	Chōḷa ..	Parakēsarivarman	Lost	Vaṭṭeḻuttu ..	Registers a gift of land for offerings to the temple of Tirunāṟaṇa-Viṇṇagar-Perumanaḍigaḷ at Māṟaṇḍāyanallūr a brahmadēya in Kaḷakkuḍi-nāḍu.
314	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Sundara-Pāṇḍyadēva	8th year	Tamil ..	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same maṇḍapa.	Do. ..	Mā[ṟavar]man alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	* + 1 + 1st ,, ..	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ. Gift of land for offerings to the shrine of Vināyaka-Piḷḷaiyār at Kuṟuchchi alias Vīrakēra[ḷa]nallūr situated to the west of Māṟaṇḍāyanallūr.
316	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country'	2[1]st ,, ..	Do.	Seems to register the assignment of the incomes of arecanuts and betel-leaves by the mudalis and nagarattārs of Vikrama-Pāṇḍyapuram to the temple of Kailāsamuḍaiya-Nāyaṉār at that village.
317	Do.	Do. ..	Do.	22nd year	Do ..	Gift of land for a lamp to the same temple.
318	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who took and presented the Chōḷa country.'	5 + 1st year ..	Do. ..	Stones out of order. Registers a gift of land for morning-offerings to the image of Kuṉṟameṟinda-Piḷḷaiyār which was set up in the temple of Kailāsamuḍaiya-Nāyaṉār at Māṟaṇḍāyanallur alias Vikrama-Pāṇḍyapuram, by Araśuḍiṅgadēvaṉ.
319	Do.	Do. ..	Sundara-Pāṇḍya, 'who took and presented the Chōḷa country.'	....	Do. ..	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do. ..	Ativi[ra °]rāmaṉ Śivalamaṟaṉ ..	....	Do. ..	Records gift of land in Māṟaṇḍainallūr as a dēvadāna to the temple of Tirukkuṟṟālamuḍaiyār and Śeṇbhagādēvi-Nāchchiyār, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Plavaṅga, Vaigāśi, 29.	Do. ..	States that the dam was constructed by a certain Nāraṇappayyaṉ a resident of Śokkanāḍapuram which was a hamlet of Neṭṭūr.
322	On a stone set up in the Kammāḷar street in the same village.	..	....	Śaka 1[61]6 [Raudri] (wrong), Arpaśi, 15.	Do. ..	Records certain restrictions imposed on industrial classes inhabiting the street Ativi[ra °]rāmaṉ-perunderu at Neṭṭūr, in Kuṟumaṟai-nāḍu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	11th year	Do. ..	Gift of land under Paṟāntakappēṟēri to the temples of Arikēsari-Īśvara and Iyaṟkaṭṭiśvara at Kaḷakkuḍi in Kaḷakkuḍi-nāḍu.
324	Fragments in the ruined Śiva temple at Kilakkalangal.	Do. ..	Māṟavarman [alias Tribhuvana]chakravartin Sundara-Pāṇḍya[dēva].	2nd ,, ...	Do. ..	Mentions Kallaga-nāḍu. Another fragment in the same temple mentions Kāḍuveṭṭinallūr and a third the measuring rod called Sundarapāṇḍiyaṉ-kōl.
325	On a slab now worshipped as Maḍaśāmi at Kalunirkulam.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉē[rmai]koṇḍaṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaṟitu, Mēsha, 7 ba. di. daśami, Sunday, Vaṇijakaraṇa, Aviṭṭam.	Do. ..	Commences with the words Bhuvanaikavīra, etc., and registers a gift of land in Kaḷunaṟkuḷam alias Kuṟumbaḷanallūr situated in Kuṟumaṟai-nāḍu for a service called Śrīvallabhaṉ-śandi instituted in the temple of Tirukkuṟṟālamuḍaiya-Nayiṉār, by the king who is said to have been born in the asterism Punarvasu.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vīra-Pāṇḍyēśvara temple at **Surundai**.	Pāṇḍya ..	Perumaḷ Kulaśēkharadēva	Śaka 148[1], [9]th year, Siddhārthi, Tai 17.	Tamil ..	Damaged. Seems to make provision for repairs to the temple of Vīra-Pāṇḍiya-Ichchuramuḍaiya-Nayiṉār at Rājasūriyanallūr in Kuṟumaṟai-nāḍu.
327	On the same wall	..	....	Śaka 1480, Kālayukti, Kārttigai.	Do. ..	Records that a merchant constructed the ardha-maṇḍapa and the Kapōdakavari.
328	On a stone set up in front of the same temple.	Pāṇḍya ..	Alagaṉ Perumaḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1[4]9[2], 8th year, Pramōdūta, Tai 10.	Do. ..	Damaged. Seems to provide for repairs to the temple.
329	On the south wall (inside) of the first prākāra of the Kaḷamēgha-Perumāḷ temple at **Tirumōhur**, (Madura taluk, Madura district).	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kōṉēṟiṉmaikoṇḍāṉ.	....	Do. ..	Unfinished. Registers the gift of the village of Śiṟukuṉṟattūr in Śeṅguḍi-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr in Teṉ-Parappu-nāḍu.
330	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7 + 1st year, Vaigāśi, 21.	Do. ..	Damaged. Gift of land to the shrine of Tiruvaḷi-Āḻvaṉ set up in the same temple, by a certain Gāṅgēya. Part of the inscription is peeled off at the right side.
331	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	8th year	Do. ..	Registers the gift of the village of Kumārapavitra-chaturvēdimaṅgalam which was a brahmadēya in Veṇbil-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr.
332	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year and 287th day.	Do. ..	Registers a gift, for the same purpose, of the village of Vīranārāyaṇa-chaturvēdimaṅgalam separated from Tēṉūr-Tiruvēḍagam in Pāgaṉūr kūṟṟam.
333	Do.	Do. .	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	40th year and 131st day.	Do. ..	Gift of the village of Pannāṭṭaṅkōṭṭai for offerings to the shrine of Vēḷanātha, built by Sundarapāṇḍiyachchōḻakōṉār in the name of the king.
334	On the north wall of the Paḷḷikoṇḍa-Perumāḷ shrine in the same temple.	..	....	..	Do. ..	Records that the Brahmans of Kundavai-chaturvēdimaṅgalam should provide for the offerings of the god when taken in procession for marriage in the month of Mārgaḻi and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a maṇḍapa in front of an empty shrine in the same temple.	Pāṇḍya ..	Kulaśēkharadēva	13 + 5th year ..	Do. ..	Gift of money for service in connexion with the temple.
336	At the entrance into the maṇḍapa in front of the central shrine in the Subrahmaṇya temple at **Tirupparankunram**, same taluk and district.	Do. .	Tribhuvanachakravartin Sundara-Pāṇ[ḍyadēva], 'who took the Chōḻa country.'	..	Do. ..	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maḻavarāyaṉ.
337	On the east wall of the first prākāra (inside) of the Gōvardhani-Ammaṉ shrine, in the same temple.	..	Tribhuvanachakravartin Kōṉē[riṉ]maikoṇḍāṉ.	42 + 1st year ..	Do. ..	Gift of land as a dēvadāna to the shrine of Tirukkāmakkōṭṭam, constructed in the temple of Tirupparaṅguṉramuḍaiya-Nāyaṉār, by Śēṇḍappiḷḷai.
338	On the same wall	..	....	Do. ..	Do. ..	Records a similar grant of one vēḷi of land to the same shrine, by the king (Ulaguḍaiya-Nāyiṉār).
339	Do.	Pāṇḍya .	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who took every country.'	12nd year, Karkaṭaka, śu. di. shashṭhi, Sunday Hasta.	Do. ..	Gift of land to the shrine of Tirukkāmakkōṭṭattu-Āḷuḍaiya-Nāchchiyār in the temple of Tirupparaṅguṉramuḍaiya-Nāyaṉār, by the assembly of Śrīvallabha-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1918—*cont*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
340	On the gōpura near the Puḍumaṇḍapa at Maḍura, same district and taluk.	Nāyaka ..	Vīrappa-Nāyaka, son of Viśvanātha-Nāyaka.	Śaka 1503, Vikrama, Āḍi, 2.	Tamil ..	Damaged. The income in the shape of taxes received in the treasuries of the Nāyaka and Śokkanātha, on account of the Rāmēśvaram temple, having been previously distributed between the temple of Rāmanāthadēva and the Ariyar-Pañchadēśiyar in the proportion of 2 to 3, it was now decided on the representation of Śandirasēgara-gurukkaḷ and his disciple to give 700 poṉ to the temple.
341	On the west wall of the shrine attached to the Ūñjal-maṇḍapa in the Raṅganātha temple at Srirangam (Trichinopoly taluk and district).	Chōḷa ..	[Rājar]ajadēva (I)	24th year	Do. ..	Fragment. Mentions Vēmbaṟṟūr alias Avaṇinār[āya*]na-obaturvēdimaṅgalam and seems to register a gift of 14 *kaḻañju* of gold, by the assembly of Tiruvaraṅgam, for offerings to the temple.
342	On the same wall	Do. ..	Rājarājakē [sarivarman] [Rājarāja I] ..	....	Do. ..	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do. ..	Rājarāja (I)	....	Do. ..	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa..	....	Do. ..	Do. do.
345	On a stone built into the floor near the same shrine.	Do. ..	Parakēsarivarman, 'who took Maḍura and Īḻam (Ceylon).'	[40]th year ..	Do. ..	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundarēśvara temple at Palur (same district and taluk).	Do. ..	Rājakēsarivarman	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Registers a gift of land for offerings to the temple of Paramēśvara at Tiruppaḻuvūr in Viḻattūr-nāḍu, by the chief Mahimālaya-Irukkuvēḷ alias Parāntakaṉ Vīrasōḻaṉ.
347	On the same wall	Do. ..	Do.	8th year	Do. ..	Gift of land by a native of Ādavaṭṭūr in Uṟaiyūr-kūṟṟam for the bathing of the god in the same temple.
348	Do.	Do. ..	Do.	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do. ..	Do.	6th year	Do. ..	Gift of land by a native of Kāraikkuḍi in Viḻattūr-nāḍu for singing *tiruppaḍiyam* in the same temple.
350	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman [alias Tri]bhuvanachakravartin Ku[lōt]tuṅga-Chōḷadēva.	39th ,, . ..	Do. ..	Unfinished and stones missing. Seems to register the gift of the villages of Paḻuvūr alias Rājēndrasōḻanallūr in Viḻattūr-nāḍu and Ēnādimaṅgalam alias Kaṇavadinallūr, under the orders of Śēḍirājar, as a *brahmadēya* to 108 Brahmans. Mentions Āyirattaḷi in Pāṇḍyakulāśani-vaḷanāḍu.
351	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōnērimēl-koṇḍāṉ.	21st ,, ...	Do. ..	Damaged. Seems to register a gift of land as a *janmakkāṇi* to the headman of Paḻuvūr in Viḻa-nāḍu, a subdivision of Rājagambīra-vaḷanāḍu.
352	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman	3rd ,, ...	Do. ..	Gives a list of lands presented for offerings, to the temple of Nakkar-Paraṉēśvarar at Paḻuvūr in Viḻattūr-nāḍu.
353	Do. do.	Do. ..	Parakēsarivarman, 'who took Maḍura and Ceylon.'	40th ,, ...	Do. ..	Gift of gold for a lamp to the temple of Paramēśvara[r] at Paḻuvūr, by the queen Āḍittaṉ Karraḷi-piṭṭi. Mentions the gold weight called *Viḍēlviḍugu-kal*.
354	Do. do.	Do. ..	Rājakēsarivarman	. ..	Do. ..	Gift of land for worship to the same temple by Maḍaṉ Aṟiñjigai, a native of Tiruvellaṟai.
355	Do. do.	Do. ..	Parakēsarivarman	3rd year	Do. ..	Gift of land for worship in the same temple.
356	Do. do.	Do. ..	Rājakēsarivarman	10th ,, ...	Do. ..	Gift of land to the same temple.
357	Do. do.	Do.	Do.	6th ,, ...	Do. ..	Do.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chōḷa .	Parakēsarivarman	3rd year	Tamil ..	Registers a gift of land for offerings to the same temple, by a native of Kāraikkuḍi in Viḷattūr-nāḍu.
359	On the same wall	Do. ..	Rājakēsarivarman	6th ,, ..	Do. .	Gift of land for making flower-garlands to the same temple.
	Tanjore district, Shiyali taluk.					
360	On the south wall of the central shrine in the Brahmapurīśvara temple at Shiyali.	Chōḷa ..	Tribhuvanachakravartin Vīrarājēndradēva.	7th year	Tamil ..	Gift of land in Kiḍaraṅgoṇḍaśōḷanallūr, the southern hamlet of Śrīpādadūḷi-chaturvēdimaṅgalam, for offerings to the temple of Tiruttōṇipuramuḍaiyār and Periyanāchchiyār at Tirukkaḷumalam, a brahmadēya in Rājarāja-vaḷanāḍu, by Uḍaiyañcheyḍan Taḷi alias Chōḷēndrasiṅga-viḷupparaiyan of Karuppūr.
361	On the same wall	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	6th year and 193rd day.	Do. ..	Registers a gift of land situated in Māttūr, a village of Māttūr-nāḍu which was a subdivision of Uyyakkoṇḍār-vaḷanāḍu, for worship to the image of Āḷuḍaiya-Piḷḷaiyār set up in the temple by Uyyavandān Rājavichchadiri, one of the servants of the king. Mentions Tirukkaḷatti-Uḍaiyān of Jayaṅgoṇḍachōḷa-maṇḍalam and states that Chōḷēndrasiṅga-Mūvēndavēḷān was the Royal Secretary.
362	Do.	Chōḷa ..	Tribhuvanachakravartin [Rājarā]jadēva.	17th year and 458th day.	Do. ..	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tiruttōṇipuram at Tirukkaḷumalam, in Tirukkaḷumala-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu.
363	Do.	Do. ..	Tribhuva[nachakra]vartin Vīrarā[jēndra-dē]va.	6th year	Do. ..	Built in at the right side. Gift of land for two lamps by a native of Paḷaiyanūr in Jayaṅgoṇḍaśōḷa-maṇḍalam to the same temple.
364	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, and the crowned head of the Pāṇḍya.'	14th ,, .. .	Do. ..	Registers a gift of land by purchase for a flower-garden, to the temple of Tiruttōṇipuramuḍaiya-Nāyaṉār at Tirukkaḷumalam which was a brahmadēya in Tirukkaḷumala-nāḍu, a subdivision of Rājādhiraja-vaḷanāḍu by two ladies who were the daughter and grand-daughter of Kuṉṟaṅgiḷāṉ, a resident of Āṉaṅgūr in Naḍuvil-nāḍu alias Rājaraja-vaḷanāḍu, for their own merit and for the merit of their husbands and descendants. Mentions Paḷaiyaṉūr in Mēṉmalai-Paḷaiyaṉūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. Perumūr in Venni kūṟṟam, a subdivision of Śuttamaḷi-vaḷanāḍu and Oḷugarai alias Kulōttuṅgaśōḷanallūr in Māttūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
365	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who took Madura.'	9th year and 176th day.	Do. ..	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kulōttuṅga-Chōḷadēva 'who abolished tolls.'
366	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	....	Do. ..	Gift of land in Rājēndraśōḷanallūr and Tirukkaḷumalam, for the service of Rājākkaṇāyan-śandi instituted in the name of the king by the chief of Poṉṉaṟṟi in Naḍuvil-kūṟṟu, a subdivision of Miḻalai-kūṟṟam, a district of Pāṇḍi-maṇḍalam. Provides also for offerings to the images of Rājākkaṇāyaṉār and Maṟaṭakavalli-yār, set up by the chief. Refers to the 18th year of Sundara-Pāṇḍya, the elder brother of the king.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab built into the floor of the inner circuit in the same temple.	Pallava ..	[Saka]labhuvanachakravartin Peruñjiṅgadēva.	....	Tamil ..	Fragment. Gift of land for the recitation of the tiruppadiyam.
368	On another slab built into the same floor.	Chōḷa ..	Tribhuvanachakravartin Raja[rājadeva ?]	2nd year	Do. ..	Refers to the 35th year of the reign of Kulōttuṅga-Chōḷadēva, the temple of Rājarājēśvaramuḍaiya-Nāyanār and Tirukkaḻumalam in Rājādhirāja-vaḷanāḍu.
369	On six other slabs in the same place.	....	....	....	Do. ..	One of them refers to Tiruvāli alias Mummaḍiśōḻa-[chaturvēdimangalam]. Others refer to gifts of land.
370	On the north wall of the platform round the Brahmapurīśvara temple.	....	....	Śaka 1313, Prajāpati, Makara, śu. di. tṛitīya Friday, Śadaiyam.	Do. ..	Gift of land for the Tirujñānaśambandan-maḍam in the same temple.
371	On the same wall	....	....	Śaka 1300 (mistake for 1306) Rudhirōdgāri, Kārttigai, 16.	Do. ..	Damaged and built in. Seems to register a gift of land.
372	On the west wall of the same platform.	....	....	Siddhārthi, Tulā, ba. di. Thursday.	Do. ..	Built in, in the middle. Registers a gift of land as a dēvadāna.
373	On the same wall	Vijayanagara.	Viruppaṇa, son of Harihara	Śaka 1315, Śrīmukha, Margaśira, śu. di. pañchamī, Kārttigai, 25, Friday.	Do. .	Allotment of 240 mā of land belonging to Tillaiviḍaṅganallūr and situated between the Koḷḷiḍam and the Kāvērī, for various temple purposes.
374	On the north wall of the Jñānaśambanda shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Māśi, śu. di. 9, Wednesday, Mṛigaśīrsha.	Do. ..	Records that the assembly of Talaichchaṅgāḍu, in Ākkūrnāḍu, a subdivision of Jayaṅgoṇḍaśōḻa-vaḷanāḍu having assembled in the Mummuḍiśōḻan-pērambalam of this village, sold land for offerings to the temple of Āḷuḍaiya-Piḷḷaiyār.
375	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	12th year, Mēsha, ba. di. Monday, Uttirāḍam.	Do. ..	Records a sale of land by the members of Vīraśōḻanallūr-parigraha, for offerings to the shrine of Maṅgaiyarkkaraśi-Nāchchiyār, in the shrine of Āḷuḍaiya-Piḷḷaiyār at Tirukkaḻumalam.
376	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	6th year, Mīna, ba. di. tṛitīyā, Thursday, Śittirai.	Do. ..	Relates to the exchange of land made by the devakanmis of Āḷudaiya-Piḷḷaiyār at Tirukkaḻumalam, a brahmadēya of Tirukkaḻumala-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu, with a native of Vēḷūr in Tirunaṟaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḻa-vaḷanāḍu.
377	Do	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year	Do. ..	Records a similar exchange of land.
378	Do.	Do. ..	Do. do.	17th ,, ...	Do. ..	Gift of land by the assembly of Kulōttuṅgaśōḻa-chaturvēdimaṅgalam for offerings and a flower-garden, to the shrine of Āḷuḍaiya-Piḷḷaiyār.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
379	On the south wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājadhirājadēva.	11th year	Tamil ..	Registers a gift of land for offerings to the shrine of Āḷuḍaiya-Piḷḷaiyār, by Āṭkoṇḍanāyagaṉ Naṭṭapperumaḷ the headman of Veṇmali.
380	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year, Simha, ba. di. Navami, Monday, Pūrāḍam.	Do. ..	Records a sale of land by the assembly of Tirukkaḷumalam, for offerings to the same shrine.
381	Do.	Do. ..	Do.	4th year	Do. ..	Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
382	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Gives a list of lands granted to the temple at Tirukkaḷumalam.
383	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya'.	27th year	Do. ..	Gives a list of lands in Tirumullaivāyil, a hamlet of Tiruvāli alias Ediriliśōḷa-chaturvēdimaṅgalam, in Rājadhirāja-vaḷanāḍu, which were purchased at various times for the temple of Āḷuḍaiya-Piḷḷaiyār.
384	On the north wall of the same maṇḍapa.	....	....	....	D ..	Fragment. Seems to register a gift of land for offerings to the same shrine.
385	On three pillars in front of the same maṇḍapa.	....	....	....	Do. ..	Records the names of the donors of these pillars. They are Āṟaṉūr Iṉaichchayappaṉ and Ākāravallavaṉ
386	Right of entrance into the east prākāra of the same shrine.	....	....	....	Do. ..	Registers a gift of land at Tiruvākkūr, for offerings, repairs and a flower-garden, to the same shrine.
387	On the east wall of the same prākāra.	....	....	3rd year, Kumbha, ba. di. saptami, Monday, Aniḻam.	Do. ..	Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruviśai (music).
388	On the south wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year and 219th day.	Do ..	Fragments. Gift of money for repairs to the first prākāra of Āḷuḍaiya-Piḷḷaiyār, by a native of Gaṅgaikoṇḍaśōḷapuram.
389	On the north wall of the first prākāra of the Brahmapurīśvara temple.	Do. ..	Do.	24th year, [Kum]bha, śu. di. paṅchami, Monday, A[ṉiḻam].	Do. ..	Gift of land by purchase for a flower-garden by a native of Āṉaṅgūr in Naḍuvil-naḍu.
390	On the same wall	Do. ..	Do.	18th year, Makara, śu. di. daśami Wednesday, [Rōhiṇi].	Do. ..	Gift of land for a flower-garden by a native of Nalūr.
391	On the south wall of the same prākāra.	Pallava ..	Chakravartin Peruñjiṅgadēva	. . . . śu. di. pratha[mai] Saturday.	Do. ..	Stones out of order and damaged. Seems to register a gift of land to the temple of [Tiruttōṇi]puramuḍaiyār.
392	On the east wall of the same prākāra.	Chōḷa ..	Rajakēsarivarman alias [Rājarājadēva] ..	7 + 1st year ..	Do. ..	Much damaged and stones out of order. The introduction commences with the words [illegible], etc. Seems to record a sale in public auction of a land situated in Paṉaṅguḍi a hamlet of Tiruvāli alias Mummuḍiśōḷa-chaturvēdimaṅgalam, in Rājadhirāja-vaḷanāḍu, to the temple of Tiruttōṇipuramuḍaiyār and the shrine of Tiruvenkāḍuḍaiyār set up in it by a certain Kaliṅgarāyaṉ. Mentions the Royal Secretary (Rājaguru) Neṟiyuḍaichchōḷa-Mūvēndavēḷaṉ.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the same wall	Chōḷa ..	Tribhuvanachakravartin [Rāja]rājadēva	7 + 1st year and 317th day.	Tamil ..	Damaged. Records sales, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Neriyuḍaichchōḷa-Mūvēndavēḷāṉ.
394	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	19th year, Makara, śu. di. Chaturdaśī, Wednesday.	Do. ..	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kūḍalūr in Jayaṅgoṇḍachōḷa-vaḷanāḍu. Mentions Olaiyāmaṅgalam in Ven[naiyūr]-nāḍu.
395	Do.	Do. ..	Do. do.	19th year	Do. ..	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gōpura of the same temple.	....	....	Śaka 1410, Kīlaka, Tulā, ba. di. Wednesday, Makha.	Do. ..	Records that Kōnēridēva-Mahārāja made the villages belonging to the temple at Śigāḷi, as sarvamānya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gōpura.	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāja ..	Śaka 1433, Prajāpati, Mēsha, śu. di. Tṛitīyā, Friday, Aśvati.	Do ..	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 poṉ (by the tenants?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Veṅkaṭadēva-Mahārāya	Śaka 1520, Vilambi, Siṁha, śu. di. Saptamī, Monday, Anūradha.	Do. ..	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhishēka of Āpaduddhāraṇa.
399	In the same place	....	....	Śittirai-Vishu ..	Do. ..	Records a grant made by Rāmappa-Nāyaka, son of Kōḍal Vaśavaṇa-Nāyaka.
400	On the south wall of the platform round the central shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar	Śaka 1319, Īśvara, Paṅguni 11.	Do. ..	Built in at the beginning. Seems to register a gift of land to a private individual for building a maṇḍapa.
401	In the same place	....	....	....	Do. ..	Records the birudas of Viṭṭhaladēva-Mahārāja. Traces the genealogy of Viṭṭhala from certain mythical kings through the Western Chālukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Aṇḍanāthar temple at **Talarankoil**.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do. ..	Gift of money for a lamp and a lamp-stand, to the temple of Vibhishaṇēśvaramuḍaiyār at Tirukkaḷumalam in Tirukkaḷumala-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu.
403	On the north wall of the central shrine in the Kēdārēśvara temple at **Puduttūrai**.	....	....	15th ,, ..	Do. ..	Registers a tax-free gift of land in Śivapādaśēkharanallūr for the requirements of the temple of Tirukkēdārēśvaramuḍaiyār constructed in Vikkiramaśōḷanallūr a hamlet of Ēdirilisōḷa-chaturvēdimaṅgalam in Tiruvāli-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu, by a certain Gaṅgēyarāja of Aṉṉavāyil in Śērrūr-kūṟṟam a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
404	On the west wall of the same shrine.	....	....	15th year and 122nd day.	Do. ..	Relates to the transactions recorded in No. 403, above.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and maṇḍapa in front of it.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Tamil	Records that the assembly of Tiruvali alias Ediriliśōḷa-chaturvēdimaṅgalam acquired by purchase and made tax-free certain lands, required for various purposes connected with the temple of Tirukkēdāramuḍaiyār.
406	On the north wall of the central shrine in the Raṅganatha-Perumāḷ temple at Tirunagari.	Vijayanagara.	Kṛishṇadēvarāya-Mahārāya	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Viṣhṇu and Śiva temples in the Chōḷa country.
407	On the same wall	....	..	....	Do.	Gives a list of Brahmans who recited the Vēda in the temple of Ulaguyyavirrirundaruḷiya-Nāyaṇār Vaiyalāli-maṇavāḷa, and the shares of lands given them.
408	Do.	....	....	....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vayalali-maṇvāḷa-Perumāḷ.
409	Do.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Hariharārāya-Mahārāya,	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. prathamai, Sunday.	Do.	Registers a list of sarvamānya grants made to the temple of Vayalali alias Maṇavāḷar at Tirunagar alias Vighnēśvaranallūr in Rājadhirāja-vaḷanāḍu which comprised the tract of land between the Kāvēri and the Koḷḷiḍam.
410	On the south wall of the central shrine in the Tiruttāḷamuḍaiyār temple at Tirukkolakkal.	Chōḷa ..	Tribhuvanachakravartin Tirubhuvana-vīradēva, 'who having taken Madura and Iḷam (Ceylon), ... ' was pleased to perform the anointment of heroes and victors.	3[5]th year.. ..	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkōlakkāvuḍaiya-Nāyanār in Tirukkaḷumala-nāḍu, the income was found to be insufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prākāra in the Śivalōkanatha-svāmin temple at Tiruppungūr.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	2nd year, Makara, ba. di. Chaturdaśi, Thursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Kuruchohi in Kiḷiyūr-nāḍu, a sub-division of Paṇḍikulāśani-vaḷanāḍu, for offerings, bathing, garlands, etc., to the temple of Śivalōkamuḍaiya-Nāyanār at Tiruppuṅkūr in Tiruvāli-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu.
412	On the same wall	Chōḷa ..	[Tribhu]vanachakravartin [Rāja]rājadēva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkiramaśōḷi[śavara]muḍaiya-Nāyaṇār built on the northern side of the second prākāra of the same temple, by a certain Vikkiramaśōḷan alias Vayanaṭṭaraiyaṇ of Marudūr.
413	Do.	....	....	....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do.	....	Tribhuvanachu[kravartin]..... ..	Vṛiśchika, ba. di. Aṣhṭami, Wednesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chōḷa .	Tribhuvanachak[ravartin] Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura'.	Aṣhṭami, Wednesday.	Do.	Fragment. Seems to register a gift of land.

B.—Stone inscriptions copied in 1918 —*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Aiyanār-kuḷam at **Perumangalam**.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505 Subhānu, Māsi 8.	Tamil .. .	Registers a gift of land and taxes accruing from the village of Perumaṅgalam for the bathing of the god Chidambaraēśvara, by Aḷagapperumaḷ-Piḷḷai for the merit of the king.
417	On a slab built into the north wall of the Marudappar temple at **Maruvattur**.	....	....	....	Do.	Mentions the extent of wet, dry and garden lands belonging to the temple of Marudīśuramuḍaiyār.
418	On two pillars in the same temple..	....	..	....	Do.	One of them states that the reconstruction and consecration (kumbhābhishēka) of the god was made by a certain Sōmasundra-Tambirāṉ belonging to the temple of Vēḷūr, on Monday Āvaṇi 12, Āṅgirasa. The other mentions Sachchudānandadēśigar, the 16th disciple of the Dharmapuram (mutt).
419	On the steps in front of the Subrahmaṇya shrine in the Vaidyanāthasvāmin temple at **Vaidisvarankoyil**.	....	....	....	Do.	Records that shutter of the sluice at Śaṭṭainādapuram measured 35 inches in length and 8 inches in breadth.
420	Right of entrance into the Tirukkuḷam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vaigāsi.	Do. .. .	Records that the tank, Nachchiyār shrine and its maṇḍapa, were completely renovated when Kāḍērāyar was governing the Śīgāḷi-śīrmai, and during the management of the Vaidyanāthasvāmin temple by Muttukkumārasvāmitambirāṉ, a desciple of Śivajñānadēśika-Śambandar of the Dharmapuram mutt.
421	In the same place, left side ..	....	..	....	Do.	States that the wall of the second prākāra, the tirumaligaippaṭṭi, the court-yard of the Amman shrine and the taṭṭiśuṟṟi-maṇḍapa were repaired and completed in the month Āvaṇi of the year. Śaka 1689, corresponding to Kali 4868 and Sarvasidhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Piṅgaḷa, Vaigāsi, 4, Monday, Chatur dasi, Svāti, Simha-lagna.	Do.	Registers a deed granted to Śaṅkarabāragiri Reṅgōpaṇḍitar by Ambalavāṇa-tambirāṉ, the agent of the temple of Vaidyanāthasvāmin.
423	On the east gōpura (inside) of the same temple.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505, Subhānu, Māsi 3.	Do.	Similar to No. 416, above. Registers the gift of taxes accruing from [Ma]ṇṇippaḷḷam in Tiruvāḷipaṟṟu.
424	On the north wall of the central shrine in the Veḷviḍainātha temple at **Tirukkurugavur**.	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva .	15th year ..	Do.	Gift of land for offerings to the image of Chandraśēkharadēva set up in the temple of Tirukkurugāvūr-Mahādēva in Tiruvāli-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, by a certain Śāttaṉ Maṇḍai one of the paṭṭiṇavar of Maṇṇaikoṇḍaśōḷa-paṭṭiṇam.
425	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	38th ,, ..	Do	Records the gift of a lamp to the temple of Tiruveḷḷaḍai-Mahādēva at Tirukkurugāvūr in Tiruvāli-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu.
426	Do.	Do. ..	Vikrama-Chōḷadēva	10th ,, ..	Do.	Gift of a lamp to the same temple by a native of Kiṟānūr.
427	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	33rd ,, ..	Do	Gift of sheep for lamps to the same temple.
428	On the north and west walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	24th ,, ..	Do.	Do. Do.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same walls	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājadhirājadēva, 'who was pleased to take Madura and Iḷam (Ceylon).'	14th year ..	Tamil ..	Registers an order of the assembly of Tiruvāli alias Edirilisōḷa-chaturvēdimaṅgalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do. ..	Rājakēsarivarman	4th ,, ..	Do. ..	Records remission by the assembly of Poygaikuḍi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do. ..	. . . sarivarman	10th ,, ..	Do. ..	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do. ..	Parakēsarivarman	1*th ,, ..	Do. ..	Registers gift of lamps to the temple of Tiruvelḷaḍai-Āṇḍar at Tirukkurugāvūr.
433	On the same wall	Do. ..	Do.	15th ,, ..	Do. ..	Registers gift of lands at Kaḍalvāyil to the same temple, by Sembaṉ Aruḷaṉ Uttamanidi *alias* Uttamasōḷa-Mūvēndavēḷār.
434	Do.	Do. ..	Do.	13th ,, ..	Do. ..	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruvelḷaḍai-Mahādēva at Tirukkurugāvūr in Tiruvāli-nāḍu. Mentions Kaḷanivāyil in Tiruvaḷandūr-nāḍu.
435	Do.	Do. ..	Parakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	44th ,, ..	Do. ..	Gift of paddy by a native of Ilavanteṟṟi *alias* Śivacharaṇaśēkharamaṅgalam in Veṇṇaiyūr-nāḍu, for offerings to the same temple.
436	Do.	Do. ..	Uḍaiyār Rājēndra-Chōḷadēva .. .	10th ,, ..	Do. ..	Registers gift of lamps to the same temple.
437	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	13th ,, ..	Do. ..	Gift of land for offerings and lamps, to (the images of) the three mudalis set up in the prākāra of the same temple.
438	On the same wall	Do. ..	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	5th year Karkāṭaka, śu. di. Wednesday, Trayōdaśi, Uttiraṭṭādi.	Do. ..	Incomplete. Registers a gift of land for feeding Śrīmāhēśvaras (who are apūrvins) in the Tiruchchiṟṟambalamuḍaiyāṉ-Maṭha, by Tiruchchiṟṟambalamuḍaiyāṉ alias Viḷuppāḍirājaṉ, a resident of Perumbōr in Vēḷa-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu. The Assembly met together in the hall called Rājēndrasōḷaṉ-Pērambalam in Mummuḍiśōḷa-chaturvēdimaṅgalam, a village in Rājādhiraja-vaḷanāḍu.
439	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva.	19th year ..	Do. ..	Fragments. Mention the temple at Tirukkurugāvūr in Tiruvāli-nāḍu, a sub-division of Rājādhiraja-vaḷanāḍu.
440	Below an image on the same wall..	....	....	..	Do. ..	Records the name Tapasi Vēṇāyiluḍaiyāṉ Iḷataṅgiḷai Āṟūraṉ
441	On a slab in the house of Mr. Vijayarāghavalu Naidu at **Edamanal.**	....	....	Kīlaka, Vaigāsi, 28.	Do. ..	Gift of land for the midday festival in the temple of Veḷviḍaiyappar at Tirukkurugāvūr.
442	On the north wall of the central shrine in the Śvētāraṇyēśvara temple at **Tiruvenkadu.**	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	[2]5th year ..	Do. ..	Built in at the beginning and middle. Gift of 30 kāśu for a lamp by queen Vānavan-Mahādēviyār alias Tribhuvana-Mahādēviyār.
443	On the same wall	Do. ..	Rājarāja-Rājakēsarivarman	15th ,, ..	Do. ..	Built in at the beginning. Registers a gift of gold to the temple of Śrī-Tiruveṇkāḍuḍēva at Nāṅgūr in Vaḍakarai-Nāṅgūr-nāḍu.
444	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Mentions the images made and jewels and vessels presented by Parāntakaṉ Mādēviyār alias Sembiyaṉ-Mādēviyār, the daughter of Maḷavaraiyar, the mother of Uttama-Chōḷa and queen of Gaṇḍarāditya, in the fourth and sixth years of Uttama-Chōḷa, in the fourth year of the reign of Rājakēsarivarman, in the third and tenth years of Parakēsarivarman and in the second year of Gaṇḍarādityadēva alias Mummuḍichōḷadēva.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chōḷa ..	Raja[rāja]dēva	[3]rd year ..	Tamil ..	Damaged and built in in the middle. Seems to record a gift of money by a native of Kuṉṟam in [Veṇṇi]-kūṟṟam, for the requirements of the temple.
446	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	[3] 4th ,, ..	Do. ..	Gift of sheep for two lamps to the temple of Tiruvenkāḍuḍaiyār by Araiyaṉ Nambanaṅgai, the mother of queen Trailōkyamuḍaiyār.
447	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	28th ,, ..	Do. ..	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkaṉ Lōkachintāmaṇiyār, the mother of queen Villavaṉ-Mahādēviyār. Nāṅgūr-[nāḍu] is stated to be a sub-division of Vaḍagarai-Rājēndrasiṁha vaḷanāḍu.
448	Do.	Do. ..	[Rājēndra-Chōḷa I]	4th ,, ..	Do. ..	Gift of sheep for lamps to the same temple by Rājarāja's queen Vānavaṉmādēviyār alias Tribhuvanamādēviyār, the mother of Rājēndra-Chōḷa.
449	Do	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	28th ,, ..	Do. ..	Gift of gold for offerings to the image of Āḍavallār in the temple of Tiruvenkāḍuḍaiyār, at Nāṅgūr in Nāṅgūr-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu, by Kūttaṉ Vīraṇiyār, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	30th ,, ..	Do. ..	Built in at the end. Records that Amalaṉ Śeyyavāyār set up the image of Pichchadēvar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram.'
451	Do.	Do. ..	Do. do. ..	2[7]th ,, ..	Do. ..	Gift of gold and silver ornaments to the image of Pichchadēvar by the donor mentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Vīrarājēndradēva.	2+1st ,, ..	Do. ..	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruvenkāḍuḍaiyār at Nāṅgūr in Nāṅgūr-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu, to be conducted on the birthday asterism Āślesha of the king. The regnal year "2+1" is repeated as "second year and the 234th day" in the body of the inscription.
453	On the same walls	Do. ..	Do. do. ..	3rd ,, ..	Do. ..	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On the south wall of the same shrine.	Do. ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	[24]th ,, ..	Do. ..	Registers a gift of gold for śeṅgaḻunīr-ṭiruvāśigai (an areola of red-lilies) and gold-flowers to the temple of Tiruvenkāḍudēva, by the servants (mūlaparivāra and mūlsparivāraviṭṭēṟu) of the king.
455	On the same wall	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	1[3]th ,, ..	Do. ..	Gift of money by the officers of the king for festivals in the month of Mārgaḻi.
456	Do.	Do. ..	[Rājakēsarivarman alias Rājarājadēva] ..	26th ,, ..	Do. ..	Gift of money for offerings and jewels to the image of Vṛishbhavāhanadēva set up in the same temple by Kōlakkāvaṉ.
457	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	27th ,, ..	Do. ..	Records the setting up of a copper-image of the goddess to Ṛishabhavāhanadēva, by certain persons belonging to the Rājarāja-jananātha-teriñja-parivāra.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōḷa ..	[Rājadhirāja I]	29th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Tiruveṇkāḍuḍaiyār.
459	Do.	Do.	[Parakēsarivarman alias] Rājēndra-Chōḷadēva.	[3]rd ,, ..	Do. ..	Gift of money for offerings, bathing, feeding etc., to the temple of Tiruveṇkāḍadēva, by a cavalier of the king's troop who was a native of Aṭṭuppaḷḷi-Niyamam.
460	Do.	Do	[Parakēsari]varman alias Rājēndra-Chōḷadēva.	....	Do. ..	Built in. Seems to register a gift of gold by Uḍaiyapirāṭṭiyār Tribhuvana-Mahādēviyār, the mother of the king.
461	Do.	Do	Parakēsarivarman alias [Rā]jēndra-Chōḷadē[va].	....	Do. ..	Gift of sheep for a lamp.
462	Do.	Do.	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[3]rd year ..	Do. ..	Do.
463	Do.	Do.	Do. ..	4th ,, ..	Do. ..	Gift of sheep for a lamp to the temple of Tiruveṇkāḍuḍēva, by a servant of the queen.
464	Do.	Do.	Do. ..	....	Do. ..	Damaged. Gift of money for incense etc., by queen Nakkaṉ Karukkamandāḷ alias Pañchavaṉ-Mādēviyār.
465	On a pillar near the north wall of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman	8 + 37th year ..	Do. ..	Gift of land for offerings to the temple of Tiruveṇkaṭṭu-Perumāḷ, by a native of Koḍuṅgōḷūr in Malai-nāḍu. Mentions the gōśālai.
466	On the same pillar	Do.	Rājakēsarivarman	2nd ,, ..	Do. ..	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanachakravartin Koṉēriṉmaikoṇḍāṉ.	5th ,, ..	Do. ..	Gift of land for offerings in connection with a service instituted by a certain Vāṇādarāyar in the temple of Tiruveṇkāḍuḍaiyār.
468	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45th ,, ..	Do. ..	Records a sale of land by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam, in Adiyamaṅgai-nāḍu a subdivision of Rājadhirāja-vaḷanāḍu, to the same temple. The assembly met in the hall called Rājādhirāja-chatuśśālai in the same village.
469	Do.	....	Rājakēsarivarman alias Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva].	....	Do. ..	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year ..	Do. ..	Gift of land for offerings, flower-gardens etc., to the image of Dēvargaṇāyakadēva in the temple at Tiruveṇkāḍu by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṅgai-nāḍu.
471	On the same wall	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ..	Do. ..	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do.	....	....	33rd ,, ..	Grantha and Sanskṛit.	Fragment.
473	On the east wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ..	Tamil ..	Gift of land by purchase in Perundōṭṭam alias Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṅgai-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, for a maṭha established in the street called Vikramaśōḷaṉ-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōḷaṉ-tirumaṇḍapa in the temple of Tiruveṇkāḍuḍaiyār in Naṅgūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu. Refers to the 44th year of the king's father Kulōttuṅga-Chōḷadēva.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the west wall of the Dakshiṇa-mūrti shrine in the same temple.	..	....	Āṅgirasa, Vaigāsi 24.	Tamil ..	Registers a sarvamānya grant for expenses connected with the service called Nāgarāsaṉ-śandi instituted by a certain Manunidikaṇḍaṉ Akalaṅkaṉ Nāgarāsar.
475	On the same wall	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷa	32nd year	Grantha ..	Mutilated. Registers the gift of a perpetual lamp to Śvetaraṇyēśvara by a Brahman named Vyāsa.
476	On the north wall of the Chandra-śēkhara shrine in the same temple.	Vijayana-gara.	Vīra-Viruppaṇa-Uḍaiyar, son of Hari-hararāya.	Śaka 1315, Śrīmukha, Mithuna, śu. di. dvitīya, Thursday, Pushya.	Tamil	Records that at the village of Tiruvambalanallūr once granted to the temple of Tiruveṇkāḍuḍaiya-Nāyaṉār was in ruins and that Mallarasa, son of Annamarasa rehabilitated it under the name Viruppārāyaṉ-paṭṭiṇam and set apart the monthly income from it, to the temple.
477	On the north wall of the Gaṇēśa shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do.	Gift of money for a lamp to the shrine of Periyapiḷḷaiyār by a native of Ilaṅśū[r] in Vēḷā-nāḍu a sub-division of Kulōttuṅgaśōḷa-valanāḍu.
478	On the west wall of the same shrine	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ...	Do.	Gift of land by purchase for offerings to the same shrine, by a native of Ulaguyyakkoṇḍaśōḷa-chaturvēdimaṅ-galam.
479	On the east inner gōpura of the same temple, right of entrance.	Do. ..	Rājarāja-Rājakēsarivarman	11th ,, ...	Do.	Registers a gift of gold by a native of Nāṅgūr.
480	In the same place	Do. ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍaṉ.	2nd ,, ...	Do.	Damaged. Seems to register the gift of the village of Vīraśōḷanallūr in Rājadhirāja-valanāḍu for the service of Aḍaiyavaḷaindaṉ-śandi instituted in the temple at Tiruveṇkāḍu. Mentions Vijaya-Gaṇḍagōpāla, the younger brother of Maḷavarāyar.
481	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravar-tin Ellārkku-Nāyiṉār Sundara-Pāṇḍya-dēva.	7 + 25th ,, ..	Do.	Gift of land in Tiruveṇkāḍu, for service, festivals, etc., instituted in the name of the king in the same temple.
482	Do.	Chōḷa ..	Parakēsarivarman	10th ,, ...	Do.	Registers a gift of 25 kaḷañju of gold for a lamp to the temple of Tiruveṇkāḍudēva, by Śadirayaṉ Uttamaśīliyār, wife of Vaṇṇāḍuḍaiyār.
483	Do.	Do. ..	Do.	Do.	Do.	Registers a similar gift of 25 kaḷañju of gold for a lamp.
484	Do.	Do. ..	Do.	[10]th year ..	Do.	Much damaged. Seems to register gift of a lamp.
485	Do.	Do. ..	Do.	....	Do.	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Ārūraṉ Ambalattāḍigaḷ.
486	Do.	Do. ..	Do.	8th year	Do.	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōḷa.
487	On the same gōpura left side ..	Pāṇḍya ..	[Tribhuvaṇa]chakravartin Kōṉēriṉmai-koṇḍaṉ Śrīvalla[bha°]dēva.	Damaged	Do.	Gift of land in Vīranārāyaṇanallūr and other places for the service of Māṇaṅgāttaṉ śandi instituted in the temple of Tiruveṇkāḍuḍaiyār, by Pichchaṉ Maḷavarāyar.
488	In the same place	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva.	19th year and 267th day, śu. di. dvitīya, Wednesday, Aśvati.	Do.	Registers a gift of two vēḷi of land and certain taxes, for conducting the service of Vaḷattuvaḷvittaṉ-śandi instituted in the same temple by Toṇḍaimāṉār, after his own name.
489	Do.	Chōḷa ..	Rājarāja-Rājakēsarivarman	14th year, Āni, Monday, Tiruvōṇam.	Do. ..	Gift of land for drummers.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chōḷa	Parakēsarivarman..	10th year, Vaigāsi	Tamil ..	Gift of 30 kalañju of gold for offerings to the temple of Tiruveṇkāḍudēva, by a merchant of Adirāyamaṅgalyapura in Mōṛkā-nāḍu.
491	Do.	Do. ..	Rājakēsarivarman	2nd year	Do. ..	Gift of land by purchase for offerings, to the temple of Tiruveṇkāḍudēva, by a member of the community of Pārthivaśegaratteriñja-Kaikkōḷar.
492	On the outer east gōpura of the same temple, right of entrance.	Pāṇḍya ..	Vikrama-Pāṇḍya	....	Do. .	States that the entrance was called Vikkirama-Pāṇḍiyaṉ-tiruvaśal.
493	In the same place	Vijayanagara.	Vīrapratāpa-Kṛishṇadēva-Mahārāya ..	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśi Monday, Rēvatī.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Śvētāraṇyanatha, by the king.
494	On the west inner gōpura in the same temple, right of entrance.	Pāṇḍya ..	. . . . . [Kō]nō[rinmaikṇḍāṉ] Śrīvalla[bhadēva].	28th + 2nd year ..	Tamil	Much damaged. Seems to register a gift of land.
495	On the same gōpura, left side ..	Chōḷa ..	Parakēsarivarman	4th ,, ...	Do. ..	Seems to register gift of gold ornaments by a Kaikkōḷaṉ. Below this is engraved the latter portion of an inscription which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place	..	....	...	Sanskrit in Grantha.	Gift of sheep for four lamps to the temple at Śvētavana.
497	Do.	Chōḷa ..	Parakēsarivarman, 'who took the head of the Pāṇḍya (king).'	4th year	Tamil	Seems to provide for the maintenance of a flower-garden to the temple of Tiruveṇkāḍudēva.
498	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	7th ,, ...	Do. ..	Gift of land for conducting a service instituted in the temple by Kulaśēkhara Toṇḍaimāṉār.
499	Do.	Chōḷa ..	Rājarājakō[sarivarman] (i.e., Rājarāja I)	....	Do. ..	Fragment. Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year	Do. ..	Fragment. Gift of land for a lamp.
501	On the same gōpura; left side ..	..	....	....	Sanskrit in Grantha.	Records that Sētu, Vādavūr, Chidambaram, Gōkarṇam, Pampāpuri, Śvētāraṇyam, Vaṭaṭavi, Śōṇādri, Kāñchī, Śrīgiri, Kāḷahasti, Nagari, Kēdāri, Vāraṇāsi and Kailāsa are Mukti-sthalas
502	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva	8th year	Tamil	Registers gifts of money by several individuals for bringing under cultivation certain temple lands which had been lying waste, the donees agreeing to meet certain items of expenses such as burning lamps, reciting Vēdas during the processions of the god Dēvagaṇāyaṉ and feeding Apūrvins in the temple of Tiruveṇkāḍuḍaiyār in Nāṅgūr-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu and also to pay the taxes on the lands.
503	On the same wall	Do. .	Do. do. ..	Do.	Do. ..	Gift of land by purchase, in Tirunāḷalvāyil for lamps to the same temple by a native of Vāgūr alias Aḷagiyaśōḷa-chaturvēdimaṅgalam which was a taṇiyūr in Vaḍagarai-Vēśāḷippāḍi, a subdivision of Naḍuvil-nāḍu alias Rāja-rāja-vaḷanāḍu.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Vṛiśchika, śu. di. daśamī, Monday, Rēvati.	Tamil.. ..	The introduction commences with the words [illegible] etc. Registers a gift of land by purchase at Tiruppanaṅgāḍu for lamps to the same temple for the merit of Tiruveṇkāṭṭunāchchiyār, daughter of Araiyaṉ Udaiyañcheydān alias Śōḻakōnār, the headman of Māttūr and wife of Tāyilunallaperumāḷ alias Iḷaṅgōvēḷār of Śēndamaṅgalam in Rājēndraśōḻa-vaḷanāḍu.
505	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḻam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya'	26th year, Karkaṭaka, śu. di. Trayōdaśī, Wednesday, Uttirāḍam.	Do	The introduction commences with the words [illegible]. Registers a gift of land by purchase, for lamps to the same temple by a native of Kuṉṟattūr in Kuṉṟattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōḻa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
506	On the west wall of the same prākāra.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	18th year and 207th day.	Do.	Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ.
507	On the same wall	..	Do. do.	36th year, Āvaṇi 24, Mūla.	Do.	Gift of land in Rājarājanallūr, a hamlet of Talaichchaṅgāḍu which was a brahmadēya in the Eastern division of Jayaṅgoṇḍaśōḻa-vaḷanāḍu, for offerings, festivals, processions etc., to the same temple.
508	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	4th year	Do.	The introduction commences with the words [illegible]. Records remission of taxes by the assembly of Irukkaiyūr, a brahmadēya in Nāṅ[gūr-nāḍu], a sub-division of Rājādhirāja-vaḷanāḍu, on certain lands which were given for a flower-garden to the temple of Tiruchchiṟṟambalamuḍaiyār at Perumbaṟṟappuliyūr. The inscription was ordered to be engraved in the temple of Tiruveṇkāḍuḍaiyār.
509	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5th year, Siṁha, ba. di. Navamī, Friday, Rōhiṇī.	Do.	The inscription stops with the details of date.
510	Do.	Do. ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	5th year and 334th day.	Do.	Gift of land and house sites to certain Brahmans for reciting the Vēdas, for making a flower-garden and for providing offerings to the temple of Vīrapāṇḍīśvaramuḍaiya-Nāyanār built in the name of the king by a certain Vaidyachakravarti. The goddess is called Vēyanatōḻi-Nāchchiyār.
511	Do.	Do. ..	Do. do.	6th year and 200th day.	Do.	Gift of land for offerings, etc., in connexion with the service of Kaliyugarāmaṉ-śandi instituted in the temple, in the name of the king and for the bathing of the god and the Nāyanmārs at the mouth of the river (Kāvērī).

B.--Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Tribhuvanavīrādēva 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	37th year, Mēsha, ba. di. Tritīya, Sunday, Mūla.	Tamil ..	The introduction commences with the words ஒன்மைபோ ஏத்தவர். Registers a gift of land by purchase, by a native of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Puraṅgarambai-nāḍu, a sub-division of Rājēndraśōḷa-vaḷanāḍu, for lamps to the temple of Tiruvenkāḍuḍaiyār.
513	On the south wall of the same prākāra.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍān.	2nd year	Do. ..	Damaged. Seems to register the gift of the village of Abhimuktīśuramaṅgalam, made at the instance of the king's officer Pallavarāyar, to the same temple. Mentions the Royal Secretary Neriyudaichchōḷa-Mūvēndavēḷān.
514	On the same wall	Pāṇḍya ..	Perumāḷ Śrīvallabhadēva	33rd ,, ...	Do. ..	Unfinished. Records that up to the 32nd year of the king (i.e., Śrīvallabha) commencing from the time when Kōpperuñjiṅgadēva was fighting against the Kannaḍiyas who were building fortresses on the north bank of the river Kāvēri, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Toṇḍaimānār is stated to be an officer of this king and of Sundara-Pāṇḍyadēva.
515	On the east wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Rishabha, Monday, Mūla.	Do. ..	Gift of land under the name Kulōttuṅgaśōḷan-Paśali, in Tiruvāli-nāḍu, for lamps to the same temple by a native of Paśāli in Paśāli-nāḍu, a sub-division of Maṇavil-kōṭṭam which was a district of Jajaṅgoṇḍaśōḷa-maṇḍalam.
516	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year	Do. ..	Damaged. The introduction commences with the words ஒன்மைபோ ஏத்தவர். Seems to register a gift of land for lamps, to the same temple.
517	Do.	Do ..	Vikrama-Chōḷadēva	6th ,, ...	Do. ..	Gift of land for a lamp to the same temple by a Brāhmaṇa lady of Vijayarājēndra-chaturvēdimaṅgalam.
518	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year, Makara, śu. di. Trayōdaśī, Friday, Mrigaśīrsha.	Do. ..	Gift of land by purchase, for a lamp to the temple of Tiruvenkāḍuḍaiyār in Rājādhirāja-vaḷanāḍu, by a native of Poruvaṇūr in Paṭṭiṇa-kūṟṟam a sub-division of Gōyamaṇikka-vaḷanāḍu. Refers to a breach in the Kāvēri at Tiruppattūr and the consequent silting up of the surrounding fields.
519	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	27th year, Simha ba. di. Trayōdaśī Tuesday, Āyilyam.	Do. ..	Gift of land by purchase to the same temple for lamps, by a native of Kuṉṟattūr in Kuṉṟattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.
520	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Kulō]ttuṅga-Chōḷadēva, '[who was pleased to take] Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Mēsha, śu. di. Pañchamī, Wednesday, Punarvasu.	Do. ..	The introduction commences with the words ஒன்மைபோ ஏத்தவர். Gift of land by purchase in Nelvāyil, by a native of Ālamppākkam in Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam for lamps to the temple of Tiruvenkāḍuḍaiyār. The donor also gave money for reclaiming the land.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prākāra of the shrine of the goddess Brahmavidhe.	Mahrāṭha (of Tanjore).	Tukkōji-Mahārāja	Śaka 1652, Saumya, Vaigāsi 17, Friday.	Tamil ..	Records that the walls of the shrine of the goddess Periyanāyaki-Ammaṉ were constructed by Daṇḍāyuda-Paṇḍāram.
522	On the north and west walls of the central shrine in the Śivalōkatyagar temple at Achchapuram.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	10th year and 184th day.	Do. ..	Records the assignment of a fixed quantity of salt from the salt-pans at Mahīpālakulakāla-pēraḷam for the requirements of salt, sandal-paste, incense etc., to the temple of Tirupperumaṇamuḍaiya-Mahādēva at Nallūr in Veṇṇaiyūrnāḍu, a sub-division of Rājadhirāja-vaḷanāḍu. Mentions the Royal Secretary Malaiyappirāyar.
523	On the west and south walls of the same shrine.	Chōḷa ..	Rā[jakēsarivarman]	....	Do.	Damaged. The introduction commences with the words ஸ்வஸ்தி. Seems to register a gift of land for the expenses of the same temple.
524	On the south wall of the same shrine.	..	....	2nd year and 85th day.	Do.	Much damaged. Seems to register a gift of land formed into the new village called Ēdirilisōḷanallūr, to the same temple for the maintenance of a maṭha.
525	On the north wall of the maṇḍapa in front of the same shrine.	Paṇḍya ..	[Mā]ṟavarman [Tribhuvanachakravartin] Parākrama-Pāṇḍya.	8th year, śu. di. pañchami, Wednesday, Pushya.	Do.	Built in at the beginning. Refers to the 10th year of Kulōttuṅga-Chōḷadēva and to a land gift.
526	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	16+1st year, Rishabha, śu. di. Chaturthī, Saturday, Punarvasu.	Do.	Registers an order of the Mahājanas, exempting the temple lands from the payment of sabhāviniyōga
527	On the same wall	Do. ..	Do. do. ..	2nd year and 45th day.	Do.	Registers a gift of land by the assembly of Pañchvanmādēvi alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Veṇṇaiyūrnāḍu a sub-division of Rājadhirāja-vaḷanāḍu, for offerings to Āḷudaiyāpiḷḷai and Śokkiyār and for feeding Apūrvins during the service of Āyiraṭṭeṇṇūṟṟuvaṉ-śandi instituted in the temple of Śrī-Kayilāsamuḍaiyār of the same place. Refers to the 12th year of Karikāla-Chōḷa and the 30th year of the reign of Tribhuvanavīradēva.
528	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Makara, śu. di. Navami, Monday, Viśākha.	Do.	Registers an order of the king making the lands belonging to the temple of Tirunallūr-Perumaṇamuḍaiyār, tax-free as previously held. The sabha met in the treasury-hall of Śrī-Kayilasamuḍaiyār at Pañchavanmahādēvi alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Veṇṇaiyūr-nāḍu a sub-division of Vaḍagarai Rājadhiraja-vaḷanāḍu.
529	Do	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do.	Gives a detailed list of lands comprising the villages of Tiruppeṟumaṇanallūr and Tribhuvanaviramaṅgalam, which were given to the temple of Tiruppeṟumaṇamuḍaiya-Nāyanār. The former village was constituted out of lands separated from Śāttamaṅgalam alias Śivacharaṇaśēkharanallūr, a hamlet of Pañchavaṇmahādēvi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadēvar) Tribhuvanaviradēva.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil ..	Registers a gift of land to the shrine of Tirukkāmakkōṭṭamuḍaiya-Nāchchiyār constructed in the temple of Tirupperumaṇamuḍaiyār, by Chandraśēgaraṉ Pañchanedivāṇaṉ, the headman of Neṟkuṉṟam in Puliyūr-kōṭṭam alias Kulōttuṅgaśōḻa-vaḷanāḍu, a sub-division of Jayaṅgoṇḍa-Chōḷa-maṇḍalam. Mentions the Royal Secretary (திருமந்திர வோலை) Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ.
531	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	13th year, Vṛiśchika, ba. di. 26, Wednesday, Pushya.	Do. ..	Registers a gift of land by purchase in Śāttamaṅgalam alias Śivacharaṇaśēkharanallūr, a hamlet of Pañchavanmādēvi, for a flower-garden, to the shrine of Āḷuḍaiya-Piḷḷaiyār in the same temple, by a resident of Abhaiyamāṇikka-chchēri in the same village.
532	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, [Īḻam] (Ceylon) . . and the crowned head of the Pāṇḍya.	24th year ..	Do. ..	Records an order of Pirudigaṅgaraiyaṉ of Puṟakkuḍi presenting lands (purchased) from the inhabitants of Nallūr alias Nagarīśurappēraḷam to the shrine of Paṇpadaikka-Āḍuvār in the temple of Tirupperumaṇamuḍaiyār.
533	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	36th year, Makara, śu. di. Navami, Tuesday, Kārttigai.	Do. ..	Registers a gift of land by purchase for feeding the apūrvins who come to worship in the same temple.
534	Do.	Do. ..	Vikrama-Chōḷadēva	3rd year	Do. ..	Records a gift of land by purchase, by the assembly of Parākramaśōḻa-chaturvēdimaṅgalam in Veṇṇaiyūr-nāḍu, for feeding the māhēśvaras in the maṭha called Paraśamayakōḷari-maḍam.
535	Do.	..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleasad to take Madura, Īḻam (Ceylon), Karuvūr and the crowned of the Pāṇḍya.'	24th ,, . ..	Do. ..	Registers a copy of an order issued by Pirudigaṅgaraiyar presenting lands for offerings and worship, to the shrine of Paṇpadaikka-Āḍuvār in the same temple.
536	On the south wall of the same prākāra	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Tulā, śu. di. Chaturthi Monday, Makha.	Do. ..	Records sale of land to a certain Kaṇḍaṉ Śōḻaṉ Śōḻiyadaraiyaṉ of Taṇḍalai in the eastern division of Miḻalai-kūṟṟam which was a district of Pāṇḍi-maṇḍalam, by two residents of Rājasūrya-chaturvēdimaṅgalam in Veṇṇaiyūr-nāḍu.
537	On the same wall	Do. ..	Do. do.	9th year, Tulā, ba. di. Chaturthi, Monday, Makha.	Do. ..	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōḷa ..	Rājakēsarivārman alias Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madura and Īḻam (Ceylon).'	14th year	Do. ..	Commences with the words கடல்குழ்ந்தபார்மாதர். Records an order of the assembly of Pañchavanmahādēvi alias Kulōttuṅgaśōḻa-chaturvēdimaṅgalam reducing the rate of vāram and kaḍamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prākāra	Do. ..	Rājakēsarivarman [Rājādhirāja II] ..	....	Do. ..	Unfinished and built in.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On a slab near the dhvajastambha of the same temple.	Mahrāṭha (of Tanjore).	Ēkōji-Mahārāja	Śaka 1605, Kali 4784, Dundubhi, Śittirai 8, Thursday, śu. di. Saptami, Pushya.	Tamil ..	Gift of land to the temple of Śivalōkatyāgar by private individuals.
541	On a slab near the village of **Pulichchakkadu**.	..	....	Śaka 1659, Piṅgaḷa, Maśi 5.	Do. ..	Records that the Poligars and others decided that the village of Puḷichchakkāḍu was not required to be held by the Mahājanas but must be enjoyed by the temple of Śaṭṭainādapuram.
542	On the north and south walls of the Aruṇajaṭēśvara temple at **Olaiyamputtur**.	..	....	Śaka 1505, Taraṇa, Vaigāśi 15.	Do. ..	Stones out of order. Records that the repairs in the temple of Tiru-Aruṇiśuramuḍaiyār were executed by Nallaśēvagapperumaḷ, son of Kaliyugarāma Iḷattaraiyar Inakkunalla-Perumaḷ.
543	On a slab in the tank at the same village.	..	....	Sarvadhari, Āvaṇi, 30.	Do. ..	Damaged. Records a parivartana given by Vaittiyanāda-Aṇṇāgaḷ, the agent of Vijayarāghava-Nāyakkaraiyaṉ to the Mahājanas of Olaiyāmaṅgalam.
544	At the entrance into the Sundarēśvara temple at **Tirumailadi**.	..	....	10th year	Do. ..	Fragment. Seems to register a gift of land for conducting the service called Vikkiramaśōḷaṉ-śandi instituted in the temple of [Trai] lōkkiya-Mahādēviśvaramuḍaiyār.
545	On nine fragmentary stones the east wall of the first prākāra of the Naṭarāja temple at **Chidambaram** (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do. ..	One of the fragments mentions the name of the king Tribhuvanachakravartin Kulōttu[ṅga-Chōḷadēva], two others contain part of the historical introduction of Kutottuṅga-Chōḷa I.; and the rest provide for offerings to the temple.
546	On the same wall	Pāṇḍya ..	Jaṭā[varman]	....	Do. ..	Stones missing in the middle. Registers a gift of land as jīvita to a number of persons who had to look after the garden called Sundarapāṇḍiyan-tiruttōppu and the street called Sundarapāṇḍiyan-teṅgu-tiruvīdi. Mentions the king's officers Tennavan-Brahmarāyar, Vikramaśōḷa-Brahmarāyar, Vikrama-Pāṇḍya-Brahmarāyar, Jayatuṅga-pallavaraiyar, Villavarāyar and Kurukulattaraiyar.
547	Do.	Do.	Māravarman Tribhuvanachak[ravartin Kula]śēkaradēva.	28th year and 190th day.	Do. ..	Stones missing in the middle. Registers an order of Kaliṅgarāyaṉ granting lands for the maintenance of certain flower-gardens one of which was called Aiyyanaṅgakāraṉ-tirunandavanam.
548	Do., on the left and right sides ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year and 122nd day.	Do. ..	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
549	Do., on the right side	Pāṇḍya ..	[Māravarman] Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	6 + 1st year ..	Do. ..	Registers an order of Vaṅgattaraiyaṉ. Gift of land for supplying plantain fruits.
550	On six fragments built into the platform forming steps in front of the entrance.	..	....	....	Do. ..	One of the fragments bears the regnal year 48. The others refer to gift of lands.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	..	....	..	Tamil ..	One of the fragments refers to the 8th year of Parakēsarivarman Tribhuva[nachakravartin Vik]rama-Chōladēva (12th century) and mentions Nāṅgūr in Nāṅgūr-nāḍu and another contains a portion of the historical introduction of Rājarāja I, (A. D. 985–1013).
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Ramaswami Ayyar.	..	...	....	Do. ..	In archaic characters. Mentions Kiḷḷikuḍi in Kiḷēṅgiḷināḍu and seems to register a gift of gold.
553	On fragments in the Nāgarāja temple in the Kamalālayam-tank, at **Tiruvarur**, (Negapatam taluk, Tanjore district).	..	....	....	Do. ..	Some of the fragments seem to register a gift of land. One of them mentions the name Āgāravallaban who was probably the donor of the stone.

C.—Stone inscriptions copied in 1919.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sundarēśvarasvāmin temple at **Sembedu** (Gingee taluk, South Arcot district).	Vijayanagara.	Sadāśivadēva-Mahārāya, son of Raṅgappa-Nāyaka-Uḍaiyar 'who had received tribute from Ceylon.'	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday.	Tamil ..	Records gift of the village of Sirrāmūr for offerings, lamps and daily worship to the temple of Tiru-Aḷagiya-Tambirāṉār at Viramīkāmanallūr, a hamlet of Pākkam in Pākkapparṟu on the north side of the Peṇṇai (river), in Palakuṉṟa-kōṭṭam, a subdivision of Jayaṅgoṇḍao hōla-maṇḍalam, by Sūrappa-Nāyaka and Vaiyappa-Nāyaka, the sons of Poddu Nāyaka.
2	On the same wall	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1403 (mistake for Śaka 1443), Vṛisha, Kumbha, śu, di. [Tṛi]tiyā, Wednesday, Uttiraṭṭādi.	Do. ..	Records the lease of certain temple lands to Timmappa-Nāyaka, son of Ōbaṇa-Nāyaka who had repaired breaches in the tank at Śīdampaṭṭu and constructed shrines for Aḷagiya-Āvaṇappiḷḷiyār, Vairava and Chaṇḍēśvara.
3	On the south wall of the same temple.	Do.	Do. do. ..	Śaka 1401 (mistake for 1441), Mēsha, śu. di. pañchami, Monday, Mṛigaśīrsha.	Do. ..	Records a transaction similar to No. 2 above.
4	On the same wall	Saḷuva ..	Narasiṅgayadēva-Mahārāja	Vikṛiti, Māsi 21 ..	Do. ..	Registers gift of taxes by Avasaram Annamarasaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijayanagara.	Sadāśiva-Mahārāya	Śaka 1497, Yuva Rishabha, ba. di. Newmoon, Monday.	Do. ..	Registers a gift of taxes and land for lamps to the same temple by Kṛishṇama-Nāyaka.
6	On the west and south walls of the Agastyēśvara temple at **Avalur** (same district and taluk).	Do.	Achyutaiyadēva-Mahārāya	Vikṛiti, Tai 13 ..	Do. ..	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tiruveṅgaḍa-Aṇṇayaṉ, to certain private individuals in order to form a maḍaviḷāgam and for doing service in the temple of Agastyēśvara at Aviri-ūr.
7	On a boulder near a tank at **Singavaram** (same taluk and district).	..	....	Virōdhi, Āḍi 30 ..	Do. ..	Seems to register a gift of land for a garden to the temple at Śiṅgapuram.
8	On the north and west walls of the central shrine in the Vishṇu temple at **Dadapuram** (Tindivanam taluk, same district).	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do. ..	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavai-Viṇṇagar, Iṟaivikulamāṇikka-Īśvara and Kundavai-Jināḷaya, built by the princess Parāntakaṉ Kundavai-piraṭṭiyār, daughter of Poṉmāḷigaittuñjinadēvar, in the city of Rājarājapuram in Naḷiūr-nāḍu, a sub-division of Veṇkuṉṟa-kōṭṭam. Mentions the office Parākramaśōḷa-Mūvēndavēḷār.
9	On the west wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	11th year	Do. ..	Stops with the mention of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same shrine.	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva	25th year	Tamil	Gift of sheep for lamps to the temple of Kundavi-Viṇṇagar-Āḻvār by princess Paṟāntakaṉ Kundavai-Pirāṭṭiyār. Mentions the sēnāpati Mummuḍisōḷa Brahmamahārāyar, who was in charge of the management of the temple.
11	On the same wall	Do. ..	Do. do.	28rd ,, ...	Do.	Gift of 90 sheep for a lamp by a maid-servant of the king.
12	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Kundavai-Viṇṇagar-Āḻvār by princess Kundavai-Pirāṭṭiyār.
18	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ...	Do.	Built in. Registers a gift of 5 cows for a lamp.
14	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājarājadēva.	23rd ,, ...	Do. .. .	Records that the dancing girls attached to the temples of Iravikulamāṇikka-Īśvara and Kundavai-Viṇṇagar-Āḻvār should accompany the god in processions and sing and dance during the hunting festival.
15	On the east wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	5th ,, ...	Do.	The inscription commences with the introduction ஸ்வஸ்தி ஸமஸ்த, etc., and is left unfinished.
16	On the north wall of the same maṇḍapa.	..	....	Do.	Do.	Gift of vessels by a dancing girl to the temple of Kundavai-Viṇṇagar-Āḻvār for the sacred bath of the god. Mentions Iramaṉ Śivaśaraṇaṉ alias Śō[ḻa*] purandara Mūvēndavēḷaṉ, the headman of Miṟai.
17	On the north and west walls of the central shrine in the Maṇikyēśvarasvāmin temple in the same village.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do.	Refers to the construction of the 3 temples at Rājarājapuram mentioned in No. 8 above, by princess Pirāntakaṉ Kundavi-Pirāṭṭiyār and records that on receipt of the royal writ the officer Arūraṉ Aravaṇaiyāṉ alias Parākramaśōḷa-Mūvēndavēḷaṉ of Paṇaiyūr, in Iḷaiyūr-nāḍu a subdivision of Vēśāḷippāḍi, ordered the temple treasury to be examined and the presents made engraved on stone in the respective temples. The presents consisted of vessels and ornaments of various descriptions, made of gold, silver and pearl.
18	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	25th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Śrī-Iravikulamāṇikka-Īśvaramuḍaiyār by the same princess. Refers also to the construction of the temple by her.
19	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Refers to the gift mentioned in No. 18 above.
20	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Rāja[rāja]dēva ..	19th ,, ...	Do.	Built in in the middle. Gift of sheep for a lamp to the same temple, by Aiyyaṟaṉ Dēviyaṉār, one of the maid-servants of the princess.
21	At the top of the entrance into the central shrine of the deserted temple called Āñjanēyaṉkōyil in the same village.	..	....	....	Do.	Records that the temple of Śrī-Lakshmī-Nārāyaṇa-Perumāḷ was constructed by a certain Eḷumbōḍaḷagiyāṉ, the headman of Pūḍaṉūr.
22	On a rock behind the Gaṅgaiyammaṉ temple in the same village.	..	....	Taraṇa, Āḍi ..	Do.	In modern characters. Records that the water of the tirukkuḷam should not be baled out in baskets.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvarasvāmin temple at **Markanam** (same taluk and district).	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvarattāḷvār at Rājarājappēraḷam in Maṉakkāṉam (which was) a dēvadāna in Paṭṭiṉa-nāḍu, a subdivision of Ōymā-nāḍu.
24	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	4th ,, ...	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tiruppūmīchchuvaramuḍaiyār at Maṉakkāṉam alias Rājarājappēraḷam. Refers to the gift mentioned in No. 23 above.
25	Do.	Sāḷuva ..	Tammayadēva-Mahārāya, son of Bhuja-balarāya-Vīrapratāpa Sāḷuva Nara-siṅgayadēva-Mahārāya.	Śaka 1421, Siddhar-thi, Mēsha, śu. di. Monday, Uttiram, dvādaśi.	Do.	Gift of a salt-pan to the temple at Marakkāṉam alias Kaṇḍarādittanallūr, in Paṭṭaṉanāḍu, a subdivision of Ōymā-nāḍu alias Viśaiyarāśēndiraśōḻa-vaḷanāḍu which was a district of Jayṅgoṇḍachōḷa-maṇḍalam.
26	On the west wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do.	Damaged. The introduction begins with the words பூமேவு நிலாவன் etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramuḍaiyār. Mentions Eyiṟpaṭṭiṉam alias Vikkiramaśōḻa-chaturvēdimaṅ-galam.
27	On the same wall	..	....	Khara, Puraṭṭādi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Ālat-tūr.
28	On the west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman	17th year	Do.	Records that the officer Ārūraṉ Udaiyadivākaraṉ Arumoḻi-Mūvēndavēḷāṉ of Araiśūr while stationed at Paṭṭaṉam in Paṭṭaṉa-nāḍu, a subdivision of Ōymā-nāḍu, received a complaint that the expenses of the temple of Bhumīśvara-dēva were not conducted since the grant of the dēvadāna of Manakkāṉam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (நிறைவன்) of king Rājarājadēva was Śadaiyan.
29	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	8th ,, ...	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Pērūr on the north bank (?) in Vēśālippāḍi to the temple of Bhūmīśvara-muḍaiya-Mahādēva at Paṭṭinam in Paṭṭiṉa-nāḍu, a sub-division of Ōymā-nāḍu.
30	On the same wall	Do. ..	Rājakēsarivarman Uḍaiyar śrī-Vijaya-rājēndradēva.	35th ,, ...	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyiṟpaṭṭi-ṉam which was a brahmadēya in Paṭṭiṉa-nāḍu as a sub-division of Tambittuṇaichchōḻa-vaḷanāḍu in Jayaṅgoṇḍa-chōḷa-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayana-gara.	Viruppaṇa-Uḍaiyar, son of Vīra-Ariyaṇa-Uḍaiyar.	Raktākshi, Mar-gaḻi.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkāṉam alias Kaṇḍarādittanallūr in Paṭṭiṉa-nāḍu, a subdivision of Ōymā-nāḍu alias Vijaiyarājēndraśōḻa-vaḷanāḍu. Mentions the pradhāni Vaṅgappa-Uḍaiyar and the officers Muttaraśar and Śauṇḍaraśar.
32	On the north wall of the same maṇḍapa.	Do.	Viruppaṇa-Uḍaiyar	.... śu. di. daśamī, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same maṇḍapa.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	16th year ..	Tamil ..	Records that a resident of Arampondai having accidentally shot a person, was required by the nāḍu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppūmiśvaramuḍaiya-Nāyaṇār.
34	On the south wall of the same maṇḍapa.	Vijayanagara.	Vīra-Kampaṇṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Kīlaka, Aṟpasi 12	Do. ..	Records an order of the pradhāni Sōmaiya-Daṇṇāyaka, remitting the taxes in money due by certain classes of people inhabiting the tirumaḍaiviḷagam and a new street in Marakkāṇam, in favour of the temple of Tiruppūmiśvaramuḍaiyār, for worship, lamps and repairs.
35	On the same wall	....	....	Vijaya, Tai 1 ..	Do. ..	Registers a gift made by Ēṟama-Reḍḍi for the merit of Rāmabaṭṭar-Ayyaṇ, to the temple of Tiruppūmiśuramuḍaiya-Tambirāṇār, for worship and lamps.
36	Do.	....	....	Kīlaka, Āḍi 1[4] ..	Do. ..	Damaged and built in. Registers the gift of a lamp. Mentions a certain Meyhōga-Nāyakkar-Ayyaṇ.
37	On the east and north walls of the Śāṇār-maṇḍapa in the same temple.	....	....	Bahudhānya, Pūraṭṭāḍi 20.	Do. ..	Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Mudalis of Marakkāṇam, for the merit of Tirumalai-Nāyaka.
38	At the entrance into the same temple; left side.	....	....	Tāraṇa, Aṟpasi 20.	Do. ..	Stones missing. Registers a gift of land to the temple of Tiruppūmiyappar-Tambirāṇār by the Mudalis of Marakkāṇam, for the merit of Kumāra-Kaḷattiśuraiyaṇ.
39	In the same place	Saḷuva ..	Narasiṅgadēva	Chitrabhānu (expired) Svabhanu (current), Āni 15.	Do. ..	Gift of taxes for worship etc. to the temple by Echchappa-Nāyakkar, the agent of the king.
40	Do.	Vijayanagara.	Immaḍi-Achyutarāya	Vilambi, Tai 7, Ardhōdaya.	Do. ..	Damaged. Registers a sarvamānya gift of land made for the merit of Tirttārappar, to the same temple.
41	At the entrance; right side ..	Do.	Achyutaiyadēva-Mahārāya	Nandana, Āni 4.	Do. ..	Damaged. Gift of a salt-pan to the temple of Tiruvakkiśuramuḍaiya-Nāyaṇār at Vēlūr and another at Kūnimēḍu, by a certain Pōtti-Reḍḍi and the Mudalis of Marakkāṇam, for the merit of Rāmabaṭṭaraiyaṇ.
42	In the same place	Do.	Mallikārjunarāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makha.	Do. ..	Registers the gift of Vijaiyarāyanallūr as a dēvadāna to the temple of Tiruppūmiśvaramuḍaiya-Nāyaṇār in Muṇṇūṟuppaṟṟu, by the residents of Oḷugarai alias Kulōttuṅgaśōḷanallūr in Mattūr-nāḍu.
43	Do.	Do.	Immaḍi-Achyutadēva-Mahā[rāya] ..	[Vila]mbi, Tai 5, Ardhōdaya.	Do. ..	Damaged and built in. Registers the gift of the village Puḍuppaṭṭu, to the same temple, for worship and repairs, by Tittaraiyaṇ for the merit of Rāmabaṭṭar-Ayyaṇ.
44	On the east wall of the ruined Śiva temple near **Kandadu** (same and district).	Do.	Kṛishṇadēva-Mahārāya	Śaka 1445, Tāraṇa, Tai 15, Monday, Pushya.	Do. ..	Gift of Kāvaṇippākkam, a hamlet of Kandaḍu as a dēvadāna to the temple of Ēkāmranātha by Kaḷattiśuraiyar, son of Tirumalai-Nāyakkar.
45	On the north wall of the same taluk temple.	....	....	Saumya	Do. ..	Registers an order of Kākkai Nāyaka of Kandaḍu to a Kaikkōḷa to set up an image of Piḷḷaiyār called Tirukkāra-[vēḷ]-Piḷḷaiyār and to receive certain privileges.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvarasvāmin temple at **Markaṇam** (same taluk and district).	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvarattāḻvār at Rājarājappēraḷam in Maṇakkāṉam (which was) a dēvadāna in Paṭṭiṉa-nāḍu, a subdivision of Ōymā-nāḍu.
24	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tiruppūmīchchuvaramuḍaiyār at Maṇakkāṉam alias Rājarājappēraḷam. Refers to the gift mentioned in No. 23 above.
25	Do.	Sāḷuva ..	Tammayadēva-Mahārāya, son of Bhujabalarāya-Vīrapratāpa Sāḷuva Narasiṅgayadēva-Mahārāya.	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, dvādaśi.	Do.	Gift of a salt-pan to the temple at Marakkāṉam alias Kaṇḍarādittanallūr, in Paṭṭaṉanāḍu, a subdivision of Ōymā-nāḍu alias Viśaiyarāśēndiraśōḻa-vaḷanāḍu which was a district of Jayṅgoṇḍachōḷa-maṇḍalam.
26	On the west wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do.	Damaged. The introduction begins with the words பூமேவு திருமகள் etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramuḍaiyār. Mentions Eyiṟpaṭṭiṉam alias Vikkiramaśōḻa-chaturvēdimaṅgalam.
27	On the same wall	..	....	Khara, Puraṭṭādi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Ālattūr.
28	On the west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman	17th year	Do.	Records that the officer Ārūraṉ Udaiyadivākaraṉ Arumoḻi-Mūvēndavēḷāṉ of Araiśūr while stationed at Paṭṭaṉam in Paṭṭaṉa-nāḍu, a subdivision of Ōymā-nāḍu, received a complaint that the expenses of the temple of Bhumīśvaradēva were not conducted since the grant of the dēvadāna of Manakkāṉam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (திருமகள்) of king Rājarājadēva was Śadaiyan.
29	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	8th ,, ...	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Pērūr on the north bank (?) in Vēśālippāḍi to the temple of Bhūmīśvāramuḍaiya-Mahādēva at Paṭṭinam in Paṭṭiṉa-nāḍu, a subdivision of Ōymā-nāḍu.
30	On the same wall	Do. ..	Rājakēsarivarman Uḍaiyar śrī-Vijayarājēndradēva.	35th ,, ...	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyiṟpaṭṭiṉam which was a brahmadēya in Paṭṭiṉa-nāḍu as a subdivision of Tambittuṇaichchōḻa-vaḷanāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Vīra-Ariyaṇa-Uḍaiyar.	Raktākshi, Margaḻi.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkāṉam alias Kaṇḍarādittanallūr in Paṭṭiṉa-nāḍu, a subdivision of Oymā-nāḍu alias Vijaiyarājēndraśōḻa-vaḷanāḍu. Mentions the pradhāni Vaṅgappa-Uḍaiyar and the officers Muttaraśar and Śauṇḍaraśar.
32	On the north wall of the same maṇḍapa.	Do.	Viruppaṇa-Uḍaiyar	.... śu. di. daśamī, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same maṇḍapa.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	16th year ..	Tamil ..	Records that a resident of Arampondai having accidentally shot a person, was required by the nāḍu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppūmiśvaramuḍaiya-Nāyaṉār.
34	On the south wall of the same maṇḍapa.	Vijayanagara.	Vīra-Kampaṇṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Kīlaka, Aṟpasi 12	Do. ..	Records an order of the pradhāni Sōmaiya-Daṇṇāyaka, remitting the taxes in money due by certain classes of people inhabiting the tirumaḍaiviḷāgam and a new street in Marakkāṇam, in favour of the temple of Tiruppūmiśvaramuḍaiyār, for worship, lamps and repairs.
35	On the same wall	....	....	Vijaya, Tai 1 ..	Do. ..	Registers a gift made by Ērama-Reḍḍi for the merit of Rāmabaṭṭar-Ayyaṉ, to the temple of Tiruppūmiśuramuḍaiya-Tambiṟāṉār, for worship and lamps.
36	Do.	....	....	Kīlaka, Āḍi 1[4] ..	Do. ..	Damaged and built in. Registers the gift of a lamp. Mentions a certain Meyhōga-Nāyakkar-Ayyaṉ.
37	On the east and north walls of the Śāṇār-maṇḍapa in the same temple.	....	....	Bahudhānya, Pūraṭṭādi 20.	Do. ..	Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Mudalis of Marakkāṇam, for the merit of Tirumalai-Nāyaka.
38	At the entrance into the same temple; left side.	....	....	Tāraṇa, Aṟpasi 20.	Do. ..	Stones missing. Registers a gift of land to the temple of Tiruppūmiyappar-Tambiraṉār by the Mudalis of Marakkāṇam, for the merit of Kumāra-Kaḷattiśuraiyaṉ.
39	In the same place	Saḷuva ..	Narasiṅgadēva	Chitrabhānu (expired) Svabhanu (current), Āni 15.	Do. ..	Gift of taxes for worship etc. to the temple by Echchappa-Nāyakkar, the agent of the king.
40	Do.	Vijayanagara.	Immaḍi-Achyutarāya	Viḷambi, Tai 7, Ardhōdaya.	Do. ..	Damaged. Registers a sarvamānya gift of land made for the merit of Tīrttārappar, to the same temple.
41	At the entrance; right side ..	Do.	Achyutaiyadēva-Mahārāya	Nandana, Āni 4.	Do. ..	Damaged. Gift of a salt-pan to the temple of Tiruvakkiśuramuḍaiya-Nāyaṉār at Vēlūr and another at Kūnimēḍu, by a certain Pōtti-Reḍḍi and the Mudalis of Marakkāṇam, for the merit of Rāmabaṭṭaraiyaṉ.
42	In the same place	Do.	Mallikārjunarāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makha.	Do. ..	Registers the gift of Vijaiyarāyanallūr as a dēvadāna to the temple of Tiruppūmiśvaramuḍaiya-Nāyaṉār in Muṉṉūṟṟuppaṟṟu, by the residents of Oḷugarai alias Kulōttuṅgaśōḷanallūr in Māttūr-nāḍu.
43	Do.	Do.	Immaḍi-Achyutadēva-Maha[raya] ..	[Viḷa]mbi, Tai 5, Ardhōdaya.	Do. ..	Damaged and built in. Registers the gift of the village Puduppaṭṭu, to the same temple, for worship and repairs, by Tittaraiyaṉ for the merit of Rāmabaṭṭar-Ayyaṉ.
44	On the east wall of the ruined Śiva temple near **Kandadu** (same and district).	Do.	Kṛishṇadēva-Mahārāya	Śaka 1445, Tāraṇa, Tai 15, Monday, Pushya.	Do. ..	Gift of Kāvaṇippākkam, a hamlet of Kandāḍu as a dēvadāna to the temple of Ēkāmranātha by Kaḷattiśuraiyar, son of Tirumalai-Nāyakkar.
45	On the north wall of the same taluk temple.	....	....	Saumya	Do. ..	Registers an order of Kakkai Nāyaka of Kandāḍu to a Kaikkōḷa to set up an image of Piḷḷaiyār called Tirukkāra-[vēḷ]-Piḷḷaiyār and to receive certain privileges.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the south wall of the same temple.	..	....	[Vi]ambi, Margaḻi 20,	Tamil ..	Built in at the beginning. Seems to register the gift of a portion of a salt-pan by the residents [of Kandaḍu] to the temple of Tiruvakkiśura[muḍaiya]-Tambirāṉār at Vēḷūr.
47	On the same wall	..	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	18th year, śu. di. prathamā, Śadaiyam.	Do. ..	Built in in the middle. Records a gift of land in Vāṇiyappaṭṭu alias Śembiyaṉ-Karuppūr in Muṉṉūṟṟupaṟṟu by the residents of Kaṇḍaḍu alias Tiruchchirrambalanallūr in Ōymā-nāḍu alias Vijaiyarājēndira-vaḷanāḍu, as a dēvadāna to the temple of Kakkanag[i]śuramuḍaiyār.
48	On a granite slab laying in a field at **Nochchikulam**, hamlet of **Kunimedu** (same taluk and district).	..	...	....	Dutch ..	The grave of Maria De Wisser "wife of Gerrit Westrenen, book-keeper in the Company, who died in [A.D.] 1703;" (see Gazetteer of the South Arcot District, Volume I, page 362-) Above the inscription is engraved a circular seal-like figure.
49	On a slab set up in front of the inner gōpura in the Vēṭṭairāyaperumāḷ temple at **Alattur** (same taluk and district).	Vijayanagara.	Sadāśivaiyadēva-Chōḷa-Mahārāya ..	Śaka, 1470, Kīlaka, Sittirai 10, Uttiram, śu. di. daśami Siṁhalagna, Friday.	Tamil ..	Damaged. Gift of the right of Kāval of Ālattūr and other villages to the temple of Vēṭṭaḻyirāyaṉ, by a certain Uyyālanallaṉ Timmaiyaṉ.
50	On the east wall of the central shrine in the Āḍavallēśvara temple at **Munnur** (same taluk, and district).	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva.	38th year and 251st day.	Do. ..	Records a gift of land at Vaṉṉiyaṉallūr by the king, at the request of a certain Vaittarāyaṉ, for a festival in Āvaṇi named after the king and for repairs, to the temple of Āḍavalla-Nāyaṉār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Ōymā-nāḍu alias Vijaiyarājēndravaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. The Royal Secretary (tirumandiravōlai) was Rājanārāyaṇa-Mūvēndavēḷāṉ.
51	On the same wall	Gajapati ..	Dakshina Kapilēśvarakumāra-Mahāpātra, son of Aṁbīra (Hamvīradēva).	Śaka 1386, Taraṇa, Mithuna, śu. di. tritīya, Thursday, Pushya.	Do. ..	Registers a gift of land for "Ahamvīrabhōga" festival (?) and repairs to the temples of Tirumūlattānamuḍaiya-Mahādēva and Perumāḷ Purushōttama in the same village.
52	On the east, north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year	Do. ..	Records a tax-free gift of land by purchase, at Viḷuvūr, by Ammaiyappaṉ Śīyaṉ Pallavāṇḍāṉ alias Rājanārāyaṇa Śambuvarāyaṉ to the temple of Āḍavalla-Nāyaṉār, for celebrating the hunting festival of the god in the month of Sittirai.
53	On the north and west walls of the same shrine.	Saḷuva ..	Narasingarāya-Uḍaiyar	Śaka 1388, Vyaya, Margaḻi 9.	Do. ..	Gift of land for offerings, festivals and a flower-garden, to the temple of Mūlattānamuḍaiya-Nayiṉār at Muṉṉūru, by Tammarasar the agent of Annamarasar, who was the avataram of the king.
54	On the same walls	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th year	Do. ..	Gift of the village of Viḷuvūr surnamed Āḍavallakūṭṭanallūr with all its taxes, for a festival in the month of Māsi and for worship and repairs, to the temple of Āḍavalla-Nayaṉār at Muṉṉūr by the people of the nāḍu.

C. -Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Tamil ..	Gift of three lamps by a lady and her two daughters living in Śilachintāmaṇi-parigiraha in Naḍuvil-nāḍu, to the temple of Uḍaiyār Śrī-Mūlasthānamuḍaiyār.
56	On the same wall	Do. ..	Do. ..	....	Do. ..	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Mu]ḍigoṇḍaśōḷapuram for forming a street.
57	Do.	Do. ..	Do. ..	13th year ..	Do. ..	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mūlasthānamuḍaiyār by Śeṅgēṇi Ammaiyappaṉ Rājarāja-Śāmbuvarāyaṉ.
58	Do.	Do. ..	Do. ..	17th ,, ...	Do. ..	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvaraṅgadēvaṉ, the headman of Kūrrūr.
59	Do.	Do. ..	Tribhuvana. . . . . rājadēva.	8th ,, ...	Do. ..	Built in. Gift of land by purchase. for worship on Amāvāsyā days, to the same temple by a native of Tiṭṭaichchēri.
60	Do.	Paṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Paṇḍyadēva.	5th ,, ...	Do ..	Gift of Koḍukkanpaṭṭu and Nallañji, hamlets of Kiliñalūr, with their names changed into Śitiramēḻinallūr, for worship and repairs to the temple of Āḍavalla-Nāyaṉār by the people of Nagaraikkaṭṭu-nāḍu.
61	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th ,, ...	Do. ..	Gift of four cows for a lamp to the temple of Mūlasthānamuḍaiyār, by a native of Pērūr in Puliyūr-kōṭṭam.
62	On the east wall of the same maṇḍapa.	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅgadēva.	3rd ,, ...	Do. ..	Records the confirmation by Aḷagiya Pallavaṉ Vīrarāyaṉ alias Kachchiyarāyaṉ, of gifts made by Aiyadēvar for worship and repairs to the temple.
63	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Ḷam (Ceylon), Karuvūr and the crowned head of the Paṇḍya was pleased to perform the anointment of heroes and of victors'.	33rd ,, ...	Do. ..	A similar confirmation by Kūḍal-Āḻappiṟandāṉ Aḷagiya Pallavaṉ alias Kāḍavarāyaṉ, of gifts made by his grandfather.
64	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Ḷam (Ceylon), Karuvūr and [the crowned head of the] Paṇḍya'.	....	Do. ..	Built in in the middle. Records that a native of Kīranūr constructed the walls of the maṇḍapa called Mādavarāyaṉ-maṇḍapa in the second prākāra of the temple and gave lands [for a flower-garden].
65	Do	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Begins with the introduction [illegible] etc. Gift of land by purchase, to the temple of Mūlasthānamuḍaiya-Mahādēva, by a certain Palakaṇṇaṉ Kāmaṉ Tiruvagattīśvaramuḍaiyāṉ, a native of Iraiyūr in Kuṟṟa-nāḍu, a subdivision of Uṟṟukkāṭṭu-kōṭṭam, for offerings to the image of Uḍaiya-Piḷḷaiyār which he had set up in the temple.
66	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva	20th ,, ...	Do ..	Records a gift by the individual mentioned in No. 65 to the assembly of Muṉṉūr alias Rājanārāyaṇa-chaturvēdimaṅgalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarā[ja*]dēva.	7th year	Tamil ..	Gift of land in Ēmappērūr alias Madhurāntakanallūr in Kaḍaiyūr-nāḍu, for a lamp to the temple of Mūlasthānamuḍaiya-Mahādēva, by a certain Munaiyaṉ Mīkāmappallavaraiyaṉ, a resident of Tirukkōvalūr in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu alias Jananātha-vaḷanāḍu, in expiation of the sin of an accidental death of a native of Māmbakkam, in Viḻupparaiya-nāḍu through the donor's nephew.
68	Do.	..		Naḷa, Arpaśi 10 ..	Do ..	Modern. Gift of land by a certain Tirumalai-Nāyaka.
69	On the north wall of the same maṇḍapa.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	11th year	Do. ..	Records a sale of land for 8 kāśu by Yajña-Bhaṭṭa of Paśiṇḍipuram, one of the members of the āḷuṅgana of Muññūr, to certain Brahmans for maintaining half a lamp, which was presented by a shepherd to the temple of Mūlasthānamuḍaiya Mahādēva.
70	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do. ..	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulōttuṅga-Chōḷa by the name 'Śokkapperumāḷ.'
71	On the north and west walls of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva.	11th ,, ...	Do. ..	Gift of taxes for repairing the "Ediragaṇāyaṉ-tirumāḷigai" and other structures in the temple and for repairs by Śeṅgēṇi-Ammai-Appaṉ Śīyaṉ Pallavāṇḍāṉ alias Rājanārāyaṇa-Śambuvarāyaṉ mentioned in No. 52 above.
72	On the same walls	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rāja[rāja*]dēva.	15th year, Siṁha, ba. di. ēkādaśī, Monday, Tiruvādirai.	Do. ..	The introduction begins with the words பூமருவிய திருமாதும் etc. Gift of 9 kāśu by Āriyaṉ Āṇḍāṉ Kamalākara-Bhaṭṭaṉ for a lamp to the shrine of Viśvēśvaradēva built by him in the western prākāra (tiruchchuṟṟu) of the temple of Āḷuḍaiyār Śrī-Mūlasthānamuḍaiyār.
73	Do.	..	....	5th year	Do. ..	Gift of land made tax-free, in Śīṟupāḍi alias Kulōttuṅgaśōḻanallūr by Śīyaṉ Pallavāṇḍāṉ Ediriliśōḻa-Śambuvarāyaṉ, under the orders issued by the king at the instance of Gāṅgēyarāyaṉ and others, to the temple of Āḍavallār. Mentions the Royal Secretary Mīnavaṉ-Mūvēndavēḷāṉ.
74	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th ,, ...	Do. ..	Gift of land by purchase for offerings and lamps to the image of Viśvēśvaradēva set up in the temple of Mūlasthānamuḍaiyār, by Āriyaṉ Kamalākara-Bhaṭṭa; See No. 72 above.
75	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year and 130th day.	Do. ..	The introduction begins with the words பூமேவுவளர், etc. Records a royal gift of lands at Nagar alias Dinachintāmaṇinallūr constituting them into a new village under the name Kulōttuṅgaśōḻanallūr. Mentions the Royal Secretary Aśañchala Mūvēndavēḷāṉ.
76	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year ..	Do. ..	The introduction begins with the words பூமருவிய திருமாதும், etc. Gift of money for a lamp to the temple of Mūlasthānamuḍaiyār at Muññūr alias Rājanārāyaṇachaturvēdimaṅgalam in Ōymā-nāḍu alias Vijaiyarājēndravaḷanāḍu which was a subdivision of Jayaṅgoṇḍachōḷamaṇḍalam, by a native of Rājasiṁhapuram in Tirumuṉaippāḍi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva.	*4th year ..	Tamil ..	Built in. Seems to record a gift of land for a lamp to the temple of Āḍavalla-Nāyanār, by a native of Puttūr in Paṭṭina-nāḍu.
78	At the top of the entrance into a vacant shrine in the west prākāra of the same temple.	..	....		Do. ..	Records that Āriyaṉ Āṇḍāṉ Kama'akarabaṭṭaṉ set up the image of Viśvēśvaradēva and repaired the temple.
79	On the west wall of the same prākāra (inside).	Vijayanagara.	Virūpākshadēva-Mahārāya, son of Vīraprataṭāpa Dēva-Mahārāya.	Śaka 13[90], Sarvadhāri, [Paṅguni] 20.	Do. ..	Much damaged. Records a gift of land to the temple of Āḍavalla-Nāyinār at Muṉṉūr by Annamarasa-Ayyaṉ, the agent of Sāḷuva Narasiṅgarāya-Uḍaiyar, for worship and festivals. Refers to a maṇḍapa built by Tammarāya-Ayyaṉ in the same temple.
80	On the south wall of the same prākāra (inside).	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅgadēva.	12th year ..	Do. ..	Gift of land by purchase for 10 lamps to the temple of Āḍavalla-Nāyanār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam, by a certain Mādēvaṉ Kulōttuṅgaśōḷa-Mūvēndavēḷaṉ of Ambar in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu in Śōḷa-maṇḍalam.
81	On the same wall	Chōḷa ..	Rājarājadēva	[2]nd ,, ..	Do. ..	Records that a certain Periyanāchchiyār of Kaviṟūr set up the image of Periya-Vināyakappiḷḷaiyār and gave land for offerings and lamps to it. States that she also built the sōpāna-maṇḍapa in front of the Dakshiṇāmūrti shrine.
82	On the same wall (outside) ..	Sāḷuva ..	Narasiṅgayyadēva-Mahāraya	Vyaya, Puraṭṭādi [2]1.	Do. ..	Built in at the bottom. Seems to record the appointment of a person by Tammarasa, the agent of Annamarasar, who was the avasaram of the king to look after the lamps in the same temple.
83	Do. ..	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-[Pāṇḍya]dēva.	5th year, Puraṭṭādi.	Do. ..	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Āḍavalla-Nāyanār.
84	Do. ..	Vijayanaga	Mallikārjunaraya	Śaka 1389, [Vyaya], Mithuna, śu di. Monday, daśami, Tiruvādirai.	Do. ..	Gift of land by purchase, for a flower-garden, to the same temple by a native of Śōḷadivākaranallūr alias Liṅgaḍupākkam in Uṟṟukkaṭṭu-kōṭṭam, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
85	Do. ..	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅgadēva.	10th year ..	Do. ..	Damaged. Seems to record a gift to the temple of Āḍavallanāyanār at Muṉṉūr alias Rājanārāyaṇachaturvēdimaṅgalam in Ōyma-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, by Kāḍal-Āḷappiṟandāṉ Dēvaramaḷagiyāṉ alias Vāṇaraya.
86	On the same wall	Chōḷa ..	. . . . . Tribhuvanavīradēva ..	3* year and 357th day.	Do. ..	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do.	..	....	Naḷa, Arpaśi ..	Do. ..	Do. Seems to record the construction of a car and a gift of land to the same temple by Kaṇjaṇa-Nāyaka for the merit of Tirumalai-Nāyaka.
88	On the east wall of the ruined Kāmākshi Ammaṉ shrine in the same temple.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva	33rd year	Do. ..	Records a gift of money and land to the temple, by Āḷuḍaiyāṉ Aḷagiyadēva alias Kāḍuveṭṭi of Neṟkuppai, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	23rd year	Tamil ..	Gift of land, made tax-free, for the expenses to the shrine of Tirukkāmakkōṭṭamuḍaiya Periya-Nāchchiyār in the temple of Āḍavallār.
90	On the same wall	..	....	Piṅgaḷa, Tai 10 ..	Do. ..	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kañjaṉa-Nāyaka.
91	At the entrance into same temple; right side.	..	....	....	Do. ..	Records that the entrance was (called after) Tirumaliruñjōlai-niṉṟāṉ Maḷavarāyaṉ of Nāḷkuṟuchchi in Pāṇḍimaṇḍalam.
92	On the east and north walls of the deserted Vishṇu temple in the same village.	Gajapati ..	Dakshiṇa-Kapilēśvara Kumāra Mahāpatra son of Ambīradēva.	Śaka 1386, Tāraṇa, Mithuna, śu. di. tṛitīya, Thursday, Pushya.	Do. ..	A copy of No. 51, above.
93	On the north wall of the same temple.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th year, Dhanus, śu. di. prathama, Monday, Punarvasu.	Do. ..	Records a tax-free gift of Śiṅgavanēndal, a hamlet of Muṇṇūṟu .with its name changed into Purushōttamanallūr, by the people of Ōymā-naḍu, for worship and repairs to the temple of Purushōttamam alias Śittiramēli-Viṇṇagar-Emberumāḷ.
94	On the same wall	Do. ..	Do.	13th year, Mārgaḷi 21.	Do. ..	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvanantīśa-Bhaṭṭa-Sōmayāji of Kuṇḍūr.
95	Do.	..	....	....	Do ..	Records that some construction or repairs (திருமஞ்சனம்) were executed by Perumāppiḷḷai, the son of Viḷandaippiḷḷai of Vaḷḷuvappakkam.
96	On the north and west walls of the same temple.	Saḷuva ..	Narasiṅgadēva-Mahārāya	Vyaya, Kārttika 30.	Do. ..	Records the appointment of a certain shepherd as a kōyilkuḍi to the temple of Perumāḷ Śittiramēḷi-Viṇṇagar-Emberumāḷ, by Tammarasar, the agent of Annamarasar.
97	On the west wall of the same temple.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 1st year ..	Do. ..	Worn out and incomplete. Mentions Vikrama-Pāṇḍya Māvulivāṇarāyar.
98	At the entrance into the same temple; left side.	..	....	....	Do. ..	Records that the doorway (tirunilaikkāl) was the gift of Aruḷāḷapperumāḷ of Vaṅgippuṟam.
99	On the west wall of a deserted structure called Śambandapperumāḷkōyil, in the same village.	..	....	Naḷa, Tai 5 ..	Do ..	Records that the work (i.e., the construction of the building) was done by Kañjaṉa-Nāyaka, son of Timmu-Nāyaka, one of the Kannaḍiya-Nāyakas of Maruḍarasar-paḍaiviḍu.
100	On the south wall of the central shrine in the Tirumukhīśvara temple at Vellur (same taluk and district).	Vijayanagara.	Kṛishṇadēva-Mahārāya	. . . . Tai 10.	Do. ..	Records the gift of a village as a dēvadāna to the temple of Tiruvakkīśuramuḍaiya-Nayināṟ, by a certain Kāmu-Nāyaka in the name of the king. Villavarāyar figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do. ..	Stones missing. Gift of a land by Karaṇikkam Tittār-Piḷḷai, for the merit of Vīravasanta-Nāyaka, for festivals in the temple of Tiruvakkīśuramuḍaiyār. Signed by Villavarāyar.
102	On the north wall of the same shrine.	Vijayanagara.	Kṛishṇadēva-Mahārāya	Vyaya, Tai 5 ..	Do. ..	Gift of land for a lamp to the shrine of Iḷaya-Nayināṟ, by Viṟuppaṇa-Nāyaka, son of Ellappa-Nāyaka, in the name of the king.
103	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin . . . . . ; 'Madura and . . . . . '	..	Do. ..	Fragment. Seems to record a gift by Śeṅgēṇi Ammaiyappaṉ, for repairs to the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
104	On the same wall	Vijayanagara.	Achyutarāya	Virōdhi, Āvaṇi 20.	Tamil ..	Gift of a hamlet Mulliyappanagaram as a dēvadāna to the temple by the king. Signed by Kuṉṟapperumāḷ and Villavarāyar.
105	On the north wall of the same maṇḍapa.	Do.	Achyutadēva-Mahārāya	Khara, Āḍi 1	Do. ..	Stones missing at the end. Gift of the village Kuppam as a dēvadāna to the temple by the king for the merit of Sāḷuvakkaṇakkar. Signed by Tittār-Piḷḷai and Villavarāyar.
106	On the north and west walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagnīśvara-muḍaiya-Mahādēva at Vēlūr alias Virudarājabhayaṅkara-nallūr in Ōymā-nāḍu, by a native of Kaḍuvaṉpākkam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same maṇḍapa	Do. ..	. . . nachakravartin Rājarājadēva ..	10th ,, ...	Do. ..	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Śiriyāṉ for a similar accidental death of an individual, while hunting.
108	On the same wall	..	....	Hēviḷambi, Āḍi 14, Shashṭhi, Friday, Hasta.	Do. ..	Records that a certain Tittār, a native of Savundiriya-śōḷapuram in Āśūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam built the nṛitta-maṇḍapa and Nāyakar-tiruviruppu, in the temple of Tiruvakkīśuramuḍaiya-Nayināṉār at Vēlūr, in order to please Kāḷahastīśvara, his tutelary deity.
109	On the west wall of the Subrahmaṇya shrine in the same temple.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śōbhakṛit, Aṟpaśi 5.	Do. ..	Registers a tax-free gift of the village of Paraṅgōṇi in Vēlūr-śīrmai, for worship and repairs to the temple of Tiruvakkīśuramuḍaiya-Tambirāṉār, by a certain Nāgu-Reḍḍiyār. Records that Viṭṭhaladēva-Mahārāja was governing the country.
110	On the north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do. ..	Stones out of order. Records a gift of 48 sheep made at the instance of the Bhaṭṭas, for a lamp to the temple of Tiru-Agnīśvaramuḍaiya-Mahādēva at Vēlūr alias Virudarājabhayaṅkaranallūr in Ōymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[20]th ,, ..	Do. ..	The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings, to the temple of Tiru-Agnīśvara at Vēlūr in Ma[ṇi]-nāḍu, a subdivision of Ōymā-nāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.
112	On a wall on the south side of the same temple.	....	....	....	Do. ..	Records that this maṇḍapa was built by Periya-Nāgu-Reḍḍi, son of Periya-Erama-Reḍḍi.
113	On the west and south walls of the central shrine in the Tiruvirunda-Perumāḷ temple in the same village.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Viraprataṇa Dēvarāya-Mahārāya.	Śaka 1383 ..	Do. ..	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Muṉṉūṟṟu-paṟṟu in Ōymā-nāḍu alias Virudarājabhayaṅkara-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga Chōḷadēva.	3rd year	Tamil	Records a royal order made at the instance of Villavarāyar granting the three villages Māmbakkam, Kurugūr and Nāvarpākkam clubbed together and re-named Kulōttuṅgaśōḷanallūr as a tax-free dēvadāna, for meeting the expenses in the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār at Vēlūr alias Virudarājabhayaṅkaranallūr, in Ōymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. At the time of making the grant the king was seated on his shrone which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramaśōḷapuram.
115	On the same walls	....	Tribhuvanachakravartin Kōnērinmai-Koṇḍaṉ.	Do.	Do.	Relates to the same grant as the above. Mentions the officers Kulōttuṅgaśōḷa-Gaṅgēyarāyaṉ and Villavarāyaṉ.
116	On the east wall of the same maṇḍapa.	....	....	Śōbhakṛit, Āvaṇi 15.	Do.	Damaged. Mentions Periya-Nāgu-Reḍḍi, son of Erama-Reḍḍi of Tiruchchuravi-Ōmandūr and the temple of Tiruvirunda-Perumaḷ.
117	On the east and north walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Vīra-Bokkaṇṇa-Uḍaiyar, son of Harihararāya.	Śaka 13[2]5, Svabhānu, Tula, ba. di. dvadaśi, Friday, Uttiram.	Do.	Records that the dēvadāna villages of Nāvarpākkam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār at Vēlūr alias Virudarājabhayaṅkaranallūr.
118	On the north wall of the same maṇḍapa.	Saḷuva ..	Narasiṅgarāya-Uḍaiyar	Śaka 1393, Khara, Makara.	Do.	Appointment of a certain Irākkadakkōṉ of Kommaḍippaṭṭu as a tiruviḷakku-kuḍi to the temple of Tiruvirunda-Perumāḷ, by avasaram Annamarasayyar, to secure conquests (?) (tīrtha-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do.	Records that the door-way (tirunilaikkāl) and steps were made by Tiruvāchchaḷaṉ of Karumavūr.
120	On the four faces of a slab set up near the same temple.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	11th year	Do.	Records a sale of land by the assembly (ūr) of Vēlūr alias Virudarājabhayaṅkaranallūr, to Āchchanilaiyaṉ, the headman of Pāgal, for being granted to the temple of Rājanārāyaṇa-Viṇṇagar-Āḻvār.
121	On the same slab	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	9th ,, ...	Do.	Incomplete. Seems to record a sale of land by the assembly of Vēlūr to a native of Kēraḷāntaka-chaturvēdimaṅgalam in Tirunaraiyūr-nāḍu, a subdivision of Sōḷa-maṇḍalam, for being presented to the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār.
122	On a stone set up in the Jaina temple street, in the same village.	Vijayanagara	[Achyuta]dēva-Mahārāya	Śaka 1453, Virōdhikṛit, Kumbha, śu. di. trayōdaśi, Monday, Pushya.	Do.	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-āṇḍa-Tambirāṉār at Vēlūr.
123	On another stone in the same street	Do.	Achyutayadēva	Vikṛiti. Āni 10.	Do.	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vīra-Vasanta-Nāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jaina temple in the same village ; left side.	....	....	....	Tamil	In modern characters. Records the renovation of the temple by Jayasēna.
125	On the west wall of the central shrine in the ruined Śiva temple at **Olagapuram** (same taluk and district).	..	....	....	Do.	Beginning lost. Gift of sheep for lamps to the temple of Arikula[kēsari-Īśvara] at Olōkamādēvipuram which was a city in [I]rāyūr-nāḍu.
126	On the south wall of the same shrine.	Chōḷa ..	Ra[jakēsariyarman], 'who [destroyed] the ships at Śālai.'	Lost	Do.	Stones missing. Seems to register a gift of land by purchase by Nakkaṉ Vayiramēgaṉ for offerings and lamps to the shrine of Terkkil-vāsal, Śāttaṉ.
127	On the same wall	Do. ..	Rājakēsarivarman	7th year	Do.	Built in in the middle. Seems to record a sale of land by the nagarattār of Ulakamādēvipuram in Ōymā-nāḍu to Gaṅgaṉ-Ambalavaṉ Gaṇḍarādi[tta]śōḷa-Viḷupparaiyaṉ of Kuvaḷalam in Gaṅgarasāyira, for being presented to the temple for laying out a flower-garden. Mentions Kalikaṇṭaka-peruvarambu.
128	Do.	Do ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do.	Gift of cows for a lamp to the temple of Śrīkayilāsam-Arikulakēsari-Iśchuvaramuḍaiya-Mahādēva at Ulōgamādēvipuram, by a merchant.
129	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Gift of sheep for a lamp to the temple of Śrīkailāyattu-Paramasvāmiga[l at Ulōgamādēvipuram a taniyūr in Ōymā-nāḍu, by Āmbalavaṉ Gaṇḍarāditttanār, a perundaram of the king, who built the temple.
130	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	Do.	Do. ..	The introduction commences with the words [illegible]. Records a sale of land by the nagarattār of Ulōgamādēvipuram in Pōrāyūr-nāḍu, a subdivision of Ōymā-nāḍu for being presented to the temple of Arikulakēsari-Īśvaramuḍaiyār in order to meet the expenses connected with the shrine of Rājendraśōḷa-Viṭaṅkar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do. ..	Records that Puttuḷaṉ Niṟaiyaṉ Kulattāṉ of Mavandaputtūr in Tirumunaippāḍi, presented the sacred door.
132	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th year, Kārttigai 11.	Do. ..	Records the gift of the revenues from the looms maintained in the Tirumāḍaiviḷāgam, for worship, to the temple of Arikulakēsari-Īśvaramuḍaiya-Nāyanār at Ulagamādēvipuram in Ōymā-nāḍu alias Vijaiyarājēndraśōḷa-vaḷanāḍu.
133	On the south and east walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1348, Parābhava, Mēsha, ba. di. chaturdāśi, Saturday, Rēvati.	Do. ..	Gift of land for worship, offerings and lamps to the temple of Viṭṭaṉiśuramuḍaiya-Nayinār at Ku[ma]rapuram alias Ulagamādēvipuram in Muṉṉūṟṟu-paṟṟu a subdivision of Oṉṉa-nāḍu alias Vijayarājēndra-vaḷanāḍu, by Liṅgama-Nāyaka the younger brother of Viṭṭaiya-Nāyaka.
134	On the east and north walls of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman Rājēndra-Chōḷadēva	[2]4th year ..	Do. ..	Much damaged. Seems to record a gift of land by the nagarattār of Ulagamādēvipuram in Pōrāyūr-nāḍu, a subdivision of Ōymā-nāḍu for feeding 25 Brahmans in a śālai attached to the temple.
135	On the base of the bali-piṭha in front of the same temple.	....	....	....	Do. ..	Records that Śōḷamaṉ alias Vē[m]baṉ Āḍavaṉ alias Vidiviḍaṅgaṉ, set up the Śri-piṭha.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
136	On a stone set up near the same temple.	....	....	....	Tamil ..	Damaged. Mentions Villavarāyar of Kūḍalūr in Iruṅgōḷappāḍi, the agent of Īśura-Nāyaka and the temple of Arikulakēsarīśuramuḍaiya-Nāyanār at Ulagamādēvipuram.
137	On a side of the platform near a pond called Āykkuḷam in the same village.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th year	Do. ..	Gift of 4 cows for a lamp to the temple of Kōmaṇi-uṇḍār, by Arvalaṅgiḷaṉ Vidiviḍaṅgaṉ Śirunambaḍigaḷ a merchant of Ulōgamādēvipuram in Ōyma-nāḍu.
138	On another side of the same platform.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd ,, ...	Do. ..	Registers a gift of land as a dēvadāna to the temple of Gōkaraṇīśuramuḍaiya-Mahādēva, by the nagarattār of Ulōgamādēvipuram.
139	On the north wall of the central shrine in the ruined Vishṇu temple in the same village.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th ,, ...	Do. ..	Unfinished. Mentions Vaikōḍaṉ Nārāyaṇaṉ Kuluṅgaṉilai alias Aḷagiyamaṇavāḷa and the temple of Ariñjiya-Viṇṇagar-Āḻvār at Ulōgamādēvipuram, a city in Ōyma-nāḍu alias Vijayarājēndra-vaḷanāḍu.
140	On the north, west and south walls of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	5th ,, ...	Do. ..	Unfinished. Records grants of lands for offerings and śribali to the temple of Ariñjiya-Viṇṇagar-Āḻvār in Lōkamahādēvipuram in Pērāyūr-nāḍu, which had been made in previous years but had not been so registered hitherto. Mentions the tanks called Kalikaṇṭakappērēri and Gaṇḍarādittappērēri.
141	On the south wall of the same shrine.	Do. ..	Rajakesarivarman alias Uḍaiyār śrī-Rajamahēndradēva.	3rd ,, ...	Do. ..	The introduction commences with the words [illegible], etc. Records a sale of land by the nagarattār of Ulōgamādēvipuram, to a certain Śattaṉ for being presented to the temple of Ariñjigai-Viṇṇagar-Virrirundaḷvār, in order to meet its expenses. The sale-deed was drawn up by Samantabāhu-Āchārya, a worshipper of Sundaraśōḷapperumpaḷḷi of this town.
142	On the same wall	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	24th ,, ...	Do. ..	Built in at the end Mentions a palace-woman belonging to Rājēndraśōḷadēvar-Mummuḍiśōḷatterinda-tirumañjanattār-vēḷam.
143	On a slab set up near a well called Śandikkiṇaru in the same village.	....	....	....	Do. ..	Gift of land made by the villagers as a dēvadāna to the shrine of Aḷagiya-Piḷḷaiyār set up near the well called Kaḍalvaṇṇanārkēṇi.
144	On a slab set up in front of the Aiyaṇār temple in the same village.	Chōḷa	Rājakēsarivarman, 'who destroyed the ships at Śālai.'	11th year	Do. ..	Gift of land for offerings to the shrine of Terkkil-vaśal-Mahāśāttaṉār, by the Nagarattār of Ulōgamādēvipuram.
145	On three sides of a pillar lying in a field called Śāttuppaṭṭu-kollai, in the same village.	Vijayanagara.	Sadāśivadēva-Mahārāya	Kārttigai 26 .	Do. ..	Gift of Śāttakuppam, a hamlet of Ulagamādēvipuram, in Muṉṉūṟṟupaṟṟu, for worship and repairs to the temple of Tiruvakki-Īśuvaramuḍaiya-Tambiraṉār at Vēḷūr, by Nāgu-Reḍḍi under the orders of Koṇḍamarasaiyyaṉ Timmarasaiyaṉ for the merit of Ēraṉ-Timmarasar, the agent of the king.
146	On the south wall of the central shrine in the Agastyēśvara. svāmin temple at **Killyanur** (same taluk and district).	Chōḷa ..	. . . . . kēsarivarman	.. ..	Do. ..	Built in. Seems to register a sale of land by the assembly, to a certain Gaṅgaṉ Ambalavaṉ Gaṇḍarādittaṉ of Kuvaḷaḷam in Gaṅgaṟuśāyira, for being presented to the temple of Tiruvagnīśvaradēva for śribali, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	18th year	Tamil	Built in at the end and incomplete. Mentions Kiḷinalūr alias Kēraḷāntaka-chaturvēdimaṅgalam a brahmadēya in Ōymā-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
148	On the east wall of the same shrine	Do. ..	Parakēsarivarman	10th ,, ...	Do.	Provides for offerings on Amāvāsya and Saṅkrānti days to the temple of Tiruvagnīśvaramuḍaiyār at Kiḷinallūr, a brahmadēya in Ōymā-nāḍu, by Parāśaraṉ Tiyaṉ Śāttaṉ, a member of the Āḷuṅgaṇa of the village.
149	On the same wall	Do. ..	Parakēsarivarman [alias] Rājē[ndra-Chō-ḷadē]va.	3rd ,, ...	Do.	Damaged. Gift of 90 sheep for a lamp to the same temple by a Brāhmaṇa lady.
150	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ..	Do.	Unfinished. The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Registers a gift of land by the assembly of Kiḷinalūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Ōymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, for offerings to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva of the village.
151	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	28th ,, ...	Do.	The introduction commences with the words ஸ்வஸ்திஸ்ரீ, etc. Sale of land by the assembly of Kēraḷāntaka-chaturvēdimaṅgalam to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva, for the maintenance of a feeding house called Maravaḍigal.
152	On the same walls	Do. ..	Uḍaiyar śrī-Rājadhirājadēva	29th ,, ...	Do.	Records another sale of land by the assembly, for the same purpose.
153	On the east wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chō-ḷadēva.	34th ,, ...	Do.	Records that the assembly of Kiḷinallūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Ōymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, made certain lands tax-free in return for the interest on money lent to them from the treasury of Pichchadēva in the temple of Tiruvākkiśvaram in the same village.
154	On a slab lying in the kitchen of the same temple.	Vijayanagara.	Mallikārjunarāya	Śaka 1372, Pramōdūta, Śittirai 15.	Do.	Damaged. Records that a certain chief Vijaiya . . . . rāya-Gāṅgēya, son of Virupparāya-Gaṅgēya built a sluice and repaired three tanks of [Ki]ḷivaḷanallūr which had breached in a severe storm.
155	On the south wall of the central shrine in the Vaikuṇṭhavāsa-Perumāḷ temple in the same village.	....	Rājakēsarivarman	18th year ..	Do.	Records that the assembly of Kiḷiñalūr in Ōymā-nāḍu received 75 kaḻañju of gold from a native of Vaḷudavūr in Vaḷudavūr-nāḍu and agreed to feed daily 5 Brahmans.
156	On the same wall	Chōḷa ..	Rājarāja-Rājakēsarivarman	16th ,, ...	Do.	Records the gift of a kaḻam by a native of Perumbalamarudūr in Śōḷa-nāḍu for convening the assembly of Kiḷinallūr a brahmadēya in Ōymā-nāḍu.
157	Do.	....	Pārthivēndrādhipativarman	13th ,, ...	Do.	Gift of sheep for a lamp to the temple of Tigaittiṟal-Vishṇugriha at Kiḷinalūr, by a certain Daṇḍanāyaka.
158	Do.	Pallava ..	Vijaiya-Nandivikramavarman	3rd ,, ...	Do.	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigaittiṟal-Vishṇugriha at Kiḷiñalūr in Ōymā-nāḍu, by Tigaittiṟalār who had built it.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga Chōḷadēva.	48th year	Tamil ..	The introduction commences with the words ಸ್ವಸ್ತಿ ಶ್ರೀ ಮತ್ತ, etc., and stops after mentioning the date of the king.
160	On the same wall	Do.	Parakēsarivarman	16th ,, ...	Do. .	Damaged. Seems to register a gift of land by purchase, by Śāttaṉ Malladigaḷ of Vēṭṭalippāḍi, for the annual repairs of a tank.
161	On the same wall	Vijaya-nagara.	Achyutayadēva-Mahārāya, son of Vīra-pratāpa Vīra-Bhujabala Vīra-Narasiṅgayadēva-Mahārāya.	Śaka 1454, Nandana, Āḍi 5.	Do. .	Registers a gift of land and of house-sites to certain Vaishṇavas, for conducting annual repairs to the temple of Viṟṟirunda-Perumāḷ.
162	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	[Rājarāja I]	....	Do. ..	Unfinished. The conquests of the king that are noted extend up to Kaliṅgam.
163	On the north wall of the same maṇḍapa.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ.	3rd year, Āḍi ..	Do. ..	Gift of the village of Amaṉpakkam, for worship and repairs, to the temple of Viṟṟirunda-Perumāḷ at Kiḻiṉaḷḷūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam.
164	On the west wall of the same maṇḍapa.	..	....	....	Do. ..	Records that this is the charity of Āḍittadēvaṉ alias Kaliṅgarāyar.
165	On the west side of the platform in front of the same maṇḍapa.	..	Rājanārāyaṇaṉ Śambuvarāyaṉ	14th year	Do. ..	Records the gift of a vessel by a certain Vēdanārāyaṇaṉ.
166	On the same side	..	....	....	Do. ..	Records that the steps (sōpāna) were made by Dēvakula-Perumāḷ alias Vaṉṉaḍuḍaiyaṉ of Vijaiyaṉkuḍi.
167	On the west wall of the prākara of the same temple ; inside.	Vijaya-nagara.	Achyutarāya	Śaka 1453, Khara, Māsi 9.	Do. ..	Gift of land for offerings to the temple, for the merit of the king and Timmappa-Nāyaka.
168	At the entrance into the same temple ; left side.	..	....	Śaka 1452, Vikṛiti, Āḍi 2.	Do. ..	Gift of land for worship to the temple of Viṟṟirunda-Perumāḷ at Kiḻiyaṉūr, by Vīrappa-Nāyaka, the agent of Namaśśivaya-Nāyaka, for the merit of the latter. Below this is an inscription which states that Tēṟṟuvārgaṇḍaṉ of Uḷḷandai gave the tiruchobiṉ[ṇa]pichoha[ṉ].
169	On the margin of the platform in the Aiyaṉār temple in the same village.	Vijaya-nagara.	[Mahā]maṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1467, Viśvavasu .. Śravaṇa, Friday.	Do. ..	Fragments.
170	On the west wall of the central shrine in the Agastyēśvara temple at **Chunampet-Villivakkam** (Madurantakam taluk, Chingleput district).	Paṇḍya ..	Jaṭāvarmaṉ Tribhuvanachakravartin Vīra-Paṇḍyadēva.	12th year, [Kaṉṉi], ba.di.pra[thama], Monday, Makha.	Do. ..	Gift of money for a lamp to the temple of Tiruvagattīśvaramuḍaiya-Nāyaṉār at Villipakkam alias Gaṅgaikoṇḍaśōḷanallūr in Ōymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam by a native of Kūvam alias Tyāgasamudranallūr in Maṇavīr-kōṭṭam.
171	On the south wall of the same shrine.	Vijaya-nagara.	Vīra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	Mithuna, śu. di. prathamai, Wednesday	Do. ..	Much damaged. Mentions Villi[pā]kkam alias Gaṅgaikoṇḍaśōḷanallūr.
172	On the same wall	Do.	Mahāmaṇḍalēśvara Kampaṇa-Uḍaiyar ..	Pramādi ..	Do. ..	Much damaged. Seems to provide for a festival to the temple at Villipakkam. The record is signed by Viṭṭappaṉ.
173	On a pillar lying in front of the Zamindar's house, at **Chunampet** (same taluk and district).	Do.	Dharmarāya, son of Vīrapratāpa Narasiṅgayadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1424, Durmati, Siṁha, śu. di. daśami, Monday, Śravaṇa.	Do. ..	The inscription reads from bottom upwards. Seems to record a gift of land by purchase for a maṭha (?) by Kevuraṇa-Nāyaka, son of Narasappa-Nāyaka a Kannaḍiya resident of Maṅkaḍupadaiviḍu in Murugamaṅgalapparru which was situated in Jayaṅgoṇḍa-Toṇḍamaṇḍalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varadarāja-Perumāḷ temple at **Tribhuvani** (Pondicherry French settlements).	Chōḷa	Parakēsarivarman alias Rājēndra-Chōḷadēva (1).	5th year	Tamil	"This temple of Naḍuvil-Vīranārāyaṇa-Viṇṇagar at Tribhuvanamahādēvi-chaturvēdimaṅgalam, a brahmadēya in Jayaṅgoṇḍachōḷa-maṇḍalam, shall be under the protection of the regiments Śrī [Vādavūr]-Tillaiyāḷipperumbaḍai and . . . . . Pallāyiravar of our lord Rājarājadēvar." Begins with the historical introduction திருமன்னிவளர், etc.
175	On the east, north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th	Do.	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises and flower-garden, to the god Aruḷākara-Īśvaramuḍaiyār set up in the 5th year of Vikrama-Chōḷadēva, by Arumbākkiḻāṉ Madurāntakaṉ Poṉṉambalakkūttaṉ alias Poṟkōyil Toṇḍaimānār residing in Maṇavil in Maṇavil-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam, for the prosperity of the king (Perumāḷ) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamadēvi-chaturvēdimaṅgalam, a brahmadēya, from the month of Karkaṭaka. The flower garden of (the image of) Parāntakadēva set up in the temple of Rājarājīśvaramuḍaiyār is referred to incidentally. Begins with the historical introduction பூமாதுபுணர், etc.
176	On the same walls	Do. ..	Rājakēsarivarman alias Rājādhirājadēva	30th year, Mīna, Wednesday, Uttiram.	Do. ..	Registers a gift of land for providing a sumptuous offering called after Rajēndra-Chōḷa, to the god Naḍuvil Śrī-Vīraṇārāyaṇa-Viṇṇagar-Āḻvār, by Rājēndraśōḻa-Māvali-Vāṇarājar under the auspices of the great assembly of Tribhuvanamadēvi-chaturvēdimaṅgalam which met in the maṇḍapa built by Śembiyaṉ Umbaḷanāṭṭu-Mūvēndavēḷār for the merit of Rājēndra-Chōḷadēva. Tribhuvanamadēvi-chaturvēdimaṅgalam is herein stated to have been an independent village (taṉiyūr) in Viḻupparaiya-nāḍu, a subdivision of Rājēndrasōḻa-vaḷanāḍu. Begins with the introduction திங்களேர்தரு, etc.
177	On the north wall of the same temple.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	[6]th year, Siṁha, ba. di. Ekādaśī, Punarvasu, [Tuesday].	Do.	Much worn out. Begins with the introduction புகழ்ஞாழ்க்த புணரி, etc. Registers a gift of land by purchase for worship and offerings to the god Kōlavarāha-Āḻvāṉ who is pleased to reside in the Śrīkōyil. The gold was deposited in the treasury of the temple
178	On the same wall	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	9th year, Ṛishabha, [śu]. di. Saptami, Āślēsha, Thursday.	Do	Begins with the historical introduction புகழ்ஞாழ்க்த புணரி, etc. Registers a gift of land by purchase to the god Tiruvayindrapurattu-Āḻvāṉ. Herein Viḻupparaiya-nāḍu in which Tribhuvanamadēvi-chaturvēdimaṅgalam was situated, is stated to have been a subdivision of Rājēndra-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the north and west walls of the same temple.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Mithuna, ba. di. chaturthi Thursday, Aviṭṭam.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Seems to record a gift of land to the temple of Tiruvayindrapurat-[taḷvāṉ].
180	On the west wall of the same temple.	Do. ..	Do. do.	6th year Vṛiśchika, ba. di. trayōdaśi, Tuesday, Svāti.	Do.	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Registers the order of Pallavaṉ Pallavaraiyar the Secretary (tirumandira-ōlai), made at the request of Vāṇādhirāja the commander of the forces (sēnāpati) that nobody except the residentiary Veḷḷaḷas of Vākkūr should levy or pay any kind of dues within the village and that those who do so will be considered to have transgressed the law. This order was engraved while Perumpuliyūr-Nambi was inspecting the temple business.
181	On the same wall	Do. ..	Do. do.	6th year, Mēsha, śu. di. trayōdaśi, Hasta, Thursday.	Do.	Registers an order of the assembly altering the classification of the land at Puttūr alias Jananāthanallūr which had been already granted for the merit of Uḍaiyapirāṭṭiyār. Pirāntakan Ulōgamādēviyār. Refers to the kaḍai-iḍu of Villavarāyar, . . . Mūvēndavēḷār, the adhikārin who is called "uncle" (ammāṉ) and sēnāpati Rājēndra-Vayirāgarachchōḷar. Commences with the historical introduction ஸ்வஸ்தி ஸ்ரீ etc.
182	On the south wall of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kāḍavaṉ Avaṇi-āḷappirandāṉ Kō-Peruñjiṅgaṉ.	....	Tamil and Grantha.	States that Avaṇi-āḷappirandāṉ constructed a temple for Hērambā-[Gaṇapati] on the banks of the tank at Tribhuvanamādēvi. He repaired the embankment, the sluices and the irrigation channels of the tank.
183	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Kanyā, Sunday, Pūrvāshāḍha.	Tamil	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Gift of land for offerings, worship etc., to the temple of Vīrasōḷa-Viṇṇagar-Āḻvār by the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam which assembled in the temple of Vīranārāyaṇa-Viṇṇagar-Āḻvār.
184	Do.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Karkaṭaka, ba. di. navami Rōhiṇi, Thursday.	Do.	Stones out of order. Commences with the introduction புவனிமுழு முதல் etc. Gift of land free of taxes and two house-sites, for feeding twenty Brahmans with sumptuous meals. The land was called Tribhuvanamādēvi after this village. The great assembly met in the maṇḍapa called Uttama-Chōḷa-Viḷupparaiyaṉ-tirumaṇḍapam in front of the temple of Śrīkōyil Viṇṇagar-Āḻvār.
185	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājēndra Chōḷadēva (Kulōttuṅga I).	3rd year ..	Do.	Damaged and incomplete. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Mentions the adhikārin Uttama-Chōḷa Vāṇavarājar and Kuñjaramalla-chaturvēdi maṅgalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōḷa ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Mithuna, ba. di. tritīya, Thursday, Pūraṭṭādi.	Tamil ..	Begins with the introduction புகழ்மேவுபுவனி, etc. Registers an order of the great assembly altering the classification of the land which was given to the image of Virrirundaḷvār in the temple of Śrīkōyil alias Viranārāyaṇa-Vinnagar-Āḻvār for feeding twenty Brahmans.
187	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	29th year, Mithuna, Sunday, Viśakha.	Do. ..	Begins with the introduction திருச்சிலம்பு, etc. Seems to record a gift of land for feeding the Śrī-Vaiṣṇavas of the eighteen districts in the Rājēndraśōḷaṉ-maḍam.
188	On the south and east walls of the same temple.	Do. ..	Rājakēsarivarman alias Vijaiyarājēndradēva.	35th year and 93rd day.	Do. ..	Begins with the introduction திக்கொத்து, etc. Gift of land to the Āḻvār at Tiruvayindrapuram, by Perumbuliyūr Nīlakaṇṭhaṉ Nārāyaṇaṉ of Śūrasūḷāmaṇichchōrī altering the classification. Mentions the adhikārin Āhavamalla-Kulāntaka-Mūvēndavēḷāṉ.
189	On the north side of the base of the same temple.	Do. .	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	16th year, Mithuna, Friday, Uttiraṭṭādi.	Do. ..	Begins with the introduction திருச்சிலம்பு, etc. States that the village Varakkūr which was a dēvadāna of the temple of Naḍuvil-Śrī-kōyil Śrī-Viranārāyaṇa-Vinnagar-Āḻvār, was apportioned to 48 tenants after dividing the lands into six divisions generally. It was also stipulated that the tenants are not liable to pay any taxes except those due to the god of Naḍuvil-Śrīkōyil and to the tank Kōkkiḷāṉaḍippērēri.
190	On the same wall	Do. ..	Rājakēsarivarman alias Triubhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th year	Do. ..	Commences with the introduction புகழ்மேவுசீர்த்த, etc. Records that the land already given for worship to the temple of Teṉ-Tiruvēṅgaḍattemberumāṉ at Tribhuvanamādēvi-chaturvēdimaṅgalam, a brahmadēya in Virāvatāravaḷanāḍu, a sub-division of Gaṅgaikoṇḍaśōḷa-vaḷanāḍu, was inadequate and that additional lands were given.
191	On the north, west and south sides of the same base.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rājādhirāja.	33rd year and 191st day.	Do. .	Stones displaced. Commences with the introduction திக்கொத்து, etc.
192	On the same sides	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	6th year	Do. ..	Do. Begins with the introduction திருச்சிலம்பு, etc.
193	On the west side of same base ..	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	48th ,, ..	Do. ..	Gift of sheep for a lamp.
194	On the same side	Vijayanagara.	Viruppaṇa-Uḍaiyar	Śaka 1314, Yuva ..	Do. ..	Stones displaced. Seems to record a gift of land to the temple of Virrirunda-Perumāḷ.
195	On the south side of the same base	Chōḷa ..	Rājēndra-Chōḷadēva	20th year	Do. ..	Do. Commences with the introduction திருச்சிலம்பு, etc.
196	On a slab built into the floor of the maṇḍapa in front of the same temple.	Do. ..	Rājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	10th ,, ...	Do. ..	Damaged. Seems to register a gift of land by purchase, for supplying water and burning a lamp. The tank Kōkkiḷāṉaḍippērēri figures among the boundaries of the land.
197	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ...	Do. ..	Commences with the introduction புகழ்மேவுசீர்த்த, etc. Gift of land, free of taxes, for conducting a festival to the temple of Tirunāgīśvaramuḍaiya-Paramasvāmin.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	27th year, Karkaṭaka, śu. di. dvitiyai, Pushya, Wednesday.	Tamil ..	Commences with the same introduction as in No. 197 above. Gift of land to [Pipa?]rai Tirunārāyaṇa-bhaṭṭaṉ alias Kavikumudachandra-paṇḍitaṉ of Mānakulāśaṉichchēri, by the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam an independent village and a brahmadēya in Vīrāvatāra-vaḷanāḍu, a sub-division of Gaṅgaikoṇḍa-chōḷa-vaḷanāḍu as a recompense for having composed Kulōttuṅga-Chōḷa-charitai, a kāvya glorifying the king (perumāḷ). The assembly was required to listen to the kāvya as well.
199	On the south, east and north walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	43rd year	Do. ..	Stones missing and displaced.
200	On the east wall of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias [Kulōttuṅga]-Chōḷadēva.	4[3]rd ,, .. .	Do. ..	Do. do. Commences with the introduction புகழ்மாதுவிளங்க, etc. Seems to record a gift of land for feeding tapasvins and Māhēśvaras.
201	On the same wall	Do. ..	[Rājakēsarivarman alias] Kulōttuṅga-Chōḷadēva.	[28]th year, Mēsha, ba. di. trayōdaśī, Uttiraṭṭādi, Friday.	Do. ..	Much worn out. Begins with the introduction புகழ்ஞாந்த புணரி, etc. Prescribes certain rules regarding the cultivation of lands growing areca-palm.
202	On the east and north walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva.]	Lost.. . ..	Do. ..	Stones missing. Commences with the introduction புகழ்மாது விளங்க, etc. Gift of land by the assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam for feeding sampradāyins, during the festival of the temple of Tirumēṟkōyil-Āḻvār, on New-moon days and Vishus and while offerings are made to the Āḻvār of Mēṟkōyil in the Vēdāntavēdyamaḍam.
203	On the same walls	Do. ..	Rājakēsarivarman alias [Kulōttuṅga]-Chōḷadēva.	48th year	Do. ..	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Śivayōgins and Māhēśvaras in the Tirunāvukkaraśumaḍam.
204	On the north wall of the same maṇḍapa.	Do. ..	[Rājakēsari]varman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[4]3rd ,, ...	Do. ..	Fragments. Begins with the same introduction. Refers to the temple of Teṉ-Tiruvēṅgaḍattāḻvār at Tribhuvanamādēvi-chaturvēdimaṅgalam.
205	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	43rd ,, ...	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhaṭṭavṛitti, kiḍai, aḍaippu, kūṭṭam, accountancy (kaṇakku), carpentry (tachchu) and others should take up such services in the village only. Those who engage themselves in these services beyond this village will be considered to have transgressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	23rd ,, ...	Tamil ..	Commences with the introduction புகழ்மாதுவிளங்க, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	42nd year ..	Tamil ..	Commences with the same introduction. Records that the lands belonging to the temple of Emalattu-Durgaiyār Oṅkārasundariyār, situated in the eastern hamlet of this village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhupālasundara-viḷāgam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda in the prakāra of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōḷadēva.	9th ,, ..	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Records a gift of land to the weavers for supplying certain cloths to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaiśya (woman) and that as authorized by the Āgamas and Smṛitis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	19th ,, ..	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. The tax-free lands already granted to the temple of Udavi Tirumāṇikuḷi-Mahādēva in Mērkā-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu were found insufficient to meet the daily expenses, incense, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamādēvi-chaturvēdimaṅgalam.
210	On the west side of the ruined maṇḍapa opposite the same temple.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rāja-dhirājadēva.	Makara, su. di. Wednesday, Ārdrā.	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Gift of land as goldsmith's service-inam, to a goldsmith named Araṅgaṉ Kōmaraṉ alias Rājādhirāja-perundaṭṭāṉ who was required to do the work of a goldsmith for himself and for others within the village and its hamlets.
211	On a stone lying by the side of the same maṇḍapa.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kandaḷūr-Śālai.'	12th year	Do. ..	Much damaged.
212	On the sides of a pillar lying near the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	13th year, Siṁha, ba. di. Monday, ēkādaśi, Punarvasu.	Do. ..	The big men of the assembly decided that the tax antarāyam should be levied on those who cultivated the lands.
213	On fragments lying round the same temple.	..	....alias Tribhuvanachakravartin Kulōttuṅga....	..	Do. ..	....
214	On the north base of the Ubhaya-Nāchchiyār shrine in the Gaṅgavarāhēśvarasvāmin temple at **Tirukkaṇji** (French Settlements).	Pāṇḍya ..	Tribhuvanachakravartin Parakrama-Pāṇḍyadēva.	[4]th year, Mithuna, ba. di. Wednesday.	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Gaṅgaivara-niṉṟār.
215	On a slab lying in the same temple	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa I ..	40th year	Do. ..	Records that the bank of the tank at Tribhuvanamādēvi-chaturvēdimaṅgalam had breached and that Bhūtamaṅgalamuḍaiyāṉ Ūṟṟiyūraṉ Bhūpālasundaraṉ alias Śōḷakōṉār had it repaired. The stone revetment was constructed by Śeṅgāḷaruḍaiyāṉ Araiyaṉ Tirumaḷapāḍi-Uḍaiyāṉ alias Malaiyappiyarāja on behalf of the former. The revetment was called Kulōttuṅgaśōḷaṉ.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa (1)	44th year	Tamil ..	Refers to the same transaction and registers a gift of land by Śōḷakōṉār for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the village and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Neṭṭaippākkam alias Bhūpālasundaranallūr, a hamlet of Tribhuvanamādēvi-chaturvēdimaṅgalam.
217	On the north wall of the central shrine in the Raṅganāthasvāmin temple at **Tirumalpadi** (Wandiwash taluk, North Arcot district).	..	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	19th ,, ...	Do. ..	Gift of certain taxes for burning lamps to the temple of Paḷḷikoṇḍa-Perumāḷ at Tiruvāypāḍi in Poṉṉūr-parru.
218	On the north and west walls of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	5th year, Āḍi ..	Do. ..	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4[0]th year ..	Do. ..	Gift of land by purchase as dēvadāna, to the temple of Vikrama-Chōḷa-Viṇṇagar-Āḻvār, by the residents of Teṉṉārrūr in Teṉṉārrūr-nāḍu, a sub-division of Palakuṉṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
220	On the west and south walls of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	16th ,, ...	Do. ..	Records that the various festivals in the temple of Paḷḷikoṇḍa-Perumāḷ were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls	..	Do. do.	17th year, Āḍi ..	Do. ..	Gift of taxes to the same temple for offerings.
222	Do.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāya.	4th year	Do. ..	Gift of land to the same temple
223	On the north and west walls of the Tāyār shrine in the same temple.	Vijayanagara	Achyutadēva-Mahārāya, son of Vīra-Narasiṅgadēva-Mahārāya, 'who instituted the elephant-hunt.'	Śaka 1458, Durmukhi, Mithuna, śu. di. . . . Kārttigai.	Do. ..	Gift of the village of Kiḻaṅguppam in Veḷḷāṟmai, for the merit of Achyutadēva-Mahārāya by a resident of Kāñchipuram and by one of Tiruvā[r]pāḍi.
224	On the west wall of the same shrine	..	....	Parābhava, Māśi ..	Do. ..	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virōdhi, Vaigāśi ..	Do. ..	Of the eight shares of land in Kuṉṟakkampūṇḍi given to eight Śrī-Vaishṇava Brāhmaṇas as adhyayanāṅga, four shares were misappropriated by Veḷḷaichchīyaṉ and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammāḻvār and Bhāshyakārar.
226	On the rock near the maṇḍapa to the south of the same temple.	..	....	Manmatha Bhādrapada, śu. di. 11.	Telugu ..	Mentions the god Ādi-Raṅganātha of Tiruppāpāḍi and a certain Vīraṇa-Rantu, a disciple of Lōgāchārya.
227	On the side of a brindāvana in the maṇḍapa of the Tirupaḷḷisvāmikōyil in the same village.	..	....	....	Do. ..	Gift of the terrace (ṭoraḍu) by some private individuals.
228	On the north wall of the central shrine in the Taṭākapurīśvara temple at **Madam** (same taluk and district).	Vijayanagara	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Śōbhakṛit, Tulā śu. di. trayōdaśi, Friday, Rēvati.	Tamil ..	Gift of land to Bhuvanēkabāhudēva, a Māhēśvara of the temple of Kuḻandai-Aṇḍār at Maḍam by Gaṇḍaraguḷi Mādha-Nāyakar, [son of] pradhāni Sōmaya-daṇṇāyaka.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijaya-nagara.	Vīrapraṭāpa Dēvarāya-Mahārāya .	Śaka 1355, Pramādīcha, Kumbha, śu. di. daśami, Monday, Tiruvōṇam (Śravaṇa).	Tamil	Records the gift of Tirumugakkāni to Amarakōṇār Kuḷandai-Āṇḍār, one of the Kaikkōḷars of the temple of Tiruvagnīśvaramuḍaiya-Mahādēva. Aramvaḷatta-Nāchchiyar and his elder sister paid a visit to Dēvarāya-Mahārāya and procured this gift.
230	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year	Do.	Gift of the two villages Maḷa-ūru and Kōḍaṇḍapuram for the festival in the month of Āni, worship and other expenses in the temple of Tiruvagnīśvaramuḍaiya-Mahādēva at Kuḷattūr in Tennārrūr-nāḍu a sub-division of Palakuṉṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam, by the residents, Agambaḍiyārs, Agambaḍi-Muḍaliars and Paṇṇāṭṭavar of Ammaṉaṅgalapparru of this district.
231	On the west and south walls of the same shrine.		....	Śaka 1406	Grantha ..	Records that Champa who was called Rājēndra-Chōḷa gave a Brahman-village, free of taxes, to 24 Brāhmaṇas for reciting the Vēdas in the presence of Agniśa.
232	On the same walls	Vijayanagara	Dēvarāya-Mahārāya	....	Grantha and Tamil.	Built in. Gives the genealogy of the king from Saṅgama. Records a gift of land to the temple by the king at the request of Āraṇaḷatta-Nāchchiyār.
233	On the south wall of the same shrine.	..	Śakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāya.	7th year, Mēsha śu. di. trayōdaśī Wednesday, Uttiram.	Tamil ..	Registers the appointment of Meykāval in the temple referred to in No. 230 above.
234	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year ..	Do. ..	Gift of land for daily offerings to the temple of Agniśvara at Kuḷattūr, by Śeṅgēṇi Nālāyiravaṉ Ammaiyappaṉ alias Rājēndra-Chōḷa Śambuvarāyaṉ.
235	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	44th ,, ..	Do. ..	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kuḷattūr. Mentions Ammaiyappaṉ alias Rājēndraśōḷachchambuvarāyaṉ.
236	Do.	Vijaya-nagara.	Vīra-Bukkaṇa-Uḍaiyar, son of Vīra Hariyaṇa-Uḍaiyar.	Śaka 1329, Pramāḍi.	Do. .	Gift of the village of Maḷavūr to the temple of Aguṇīśvaramuḍaiya-Mahādēva.
237	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do. .	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Sale of land to a resident of Śaḷukki by the residents of Kuḷattūr on behalf of the same temple.
238	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	4th ,, . ..	Do. ..	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva at Kuḷattūr in Tennārrūr-nāḍu a sub-division of Palakuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam by Seṅgēṇi Ammaiyappaṉ Āttimallaṉ alias Rājēndraśōḷachchambuvarāyaṉ.
239	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	3rd ,, ...	Do. .	Sale of land for a lamp to the temple of Kuḷandai-Āṇḍār at Kuḷattūr in Tennārrūr-nāḍu, by a native of Naḍuvil-nāḍu.
240	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śundara-Pāṇḍyadēva.	13th ,, ...	Do. ..	Gift of the village of Āḷiyūr for daily worship and festivals in the temple of Agniśvaramuḍaiya-Mahādēva at Kuḷattūr.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year	Tamil ..	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do. ..	Vikrama-Chōḷadēva	3rd ,, ...	Do. ..	Built in. Gift of land for feeding the devotees in the temple of Agniśvaramuḍaiya-Mahādēva, by a Brahman residing in Vikramaśōḷa-chaturvēdimaṅgalam, an independent village in Paḍuvūr-kōṭṭam.
243	On the west wall of the same maṇḍapa.	Vijaya-nagara.	Kampaṇa-Uḍaiyar son of Vīra-Bokkaṇa-Uḍaiyar.	Parābhava, Dhanus, ba. di. ēkadaśi, Sunday, Śōdi (Svāti).	Do. ..	Registers the assignment of the service of the accountant of the temple of Kuḷandai-Āṇḍār, on one of the Mahēśvaras of the temple.
244	On the south wall of the same maṇḍapa	..	Sakalalōkachakravartin Rājanārāyaṇa ..	6th year, Āḍi ..	Do. ..	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall	..	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	6th year Simha, śu. di. prathama, Sunday, Makha.	Do. ..	Records a similar transaction in the temple of Agniśvaramuḍaiya-Mahādēva.
246	Do.	Paṇḍya ..	Tribhuvanachakravartin Kōnērinmai-koṇḍa Sundara-Paṇḍyadēva.	13 + 2nd year ..	Do. ..	Gift of land for worship and daily expenses in the same temple.
247	Do.	Do.	Māravarman Tribhuvanachakravartin Vīra-Paṇḍyadēva.	....	Grantha ..	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same maṇḍapa	Pāṇḍya ..	....	Doubtful	Tamil ..	Damaged.
249	On the south wall of the Svayambhuliṅgam shrine in the first prākāra of the same temple.	..	....	....	Do. ..	This is the gift of pradhāni Viṭṭappar, son of Apparaśar.
250	On the north wall of the same prākāra.	Paṇḍya	[Māravarman] Tribhuvanachakravartin Vīra-Paṇḍyadēva.	4th year	Do. ..	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvananāyakēśuramuḍaiya-Nāyanār set up by one of the Kaikkōḷars of the village.
251	On the south wall of the same prākāra.	Vijaya-nagara.	Hariyaṇa-Uḍaiyar	Śaka 1305, Rudhirōdgāri, Mīna, śu. di. pūrṇai, (paurṇami), Monday, Uttiram.	Do. ..	Unfinished. Gift of land for worship by Uttama-Nambi Karuṇājiruttanāyaṉ of Śiru-Puḷūr in Vīranārāyaṇa alias Sundara-Paṇḍya-chaturvēdimaṅgalam in Śōḷa-maṇḍalam, to the shrine of Saptamātris set up by him in the temple of Kuḷandai-Āṇḍār.
252	On the east wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājadhirāja-dēva.	11th year, Māsi ..	Do. ..	Built in in the middle. Registers a political compact entered into between Śeṅgēṇi-Miṇḍaṉ Śīyaṉ Pallavaṉḍaṉ alias Śambuvarāyaṉ on one side and Śeṅgēṇi Attimallaṉ alias Rājēndraśōḷa-Śambuvarāya and Ōḍuvaṉ alias Rājagambīrachōḷambuvarāya on the other, by which it was agreed that they would not break the terms of the compact.
253	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva (III).	3rd ,, ...	Do. ..	Gift of 32 cows for a lamp to the temple of Tiruvagniśvaramuḍaiya-Mahādēva at Kuḷattūr, by a native of Veṅkaṟpākkam in Mōṇḍūr-nāḍu a sub-division of Āmūr-kōṭṭam a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
254	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th ,, ...	Do. ..	Registers a compact similar to that of No. 252 above between Kūḍal-Aṟaśanārāyaṇaṉ Āḷappiraṇḍaṉ alias Kāḍavarāyaṉ and Śeṅgēṇi Vīraśōḷaṉ Attimallaṉ alias Kulōttuṅgaśōḷa Śambuvarāyar.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2 [6]th year ..	Tamil ..	Gift of land in Kōdaṇḍapuram in Iñjipēḍu-nāḍu a sub-division of Palakuṇṟa-kōṭṭam for lamp to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva.
256	Do.	Ḍo. ..	Rājarājadēva	10th ,, ...	Do. ..	Gift of cows for a lamp to the temple of Kuḷandai-Āṇḍār at Kuḷattūr by Śendāmaraikkaṇṇaṉ Śōḷakōṉ, a veḷḷāḷa of Urrukkāḍu.
257	Do.	Vijaya-nagara.	Vīra-Bokkaṇṇa-Uḍaiyar, son of Vīra-Hariyaṇṇa-Uḍaiyar.	Śaka 1325, Svabhānu, Mēsha, ba. di. trayōdaśi, Monday, Śadaiyam.	Do. ..	Gift of two houses to a certain individual who was assigned as a servant in the temple of Kuḷandai-Āṇḍar.
258	Do.	..	....	Parthiva, Āṉi ..	Do ..	Records the sale of a house-site to Bhuvanēkabāhuḍēva, manager of a maṭha.
259	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	46th year ..	Do. ..	Built in below and at the end. Seems to record a gift of land to the temple of Agnīśvaramuḍaiyar for opening a flower-garden and digging a fresh-water tank.
260	Do.	Vijaya-nagara.	Vīra-Bukkaṇa-Uḍaiyar, son of Vīra-Hariyaṇa-Uḍaiyar.	Śaka 1325, Svabhānu, Mēsha, śu. di. daśami, Monday, Śadaiyam.	Do. ..	Gift of the village of Maḷavūr free of taxes, by Vīra-Puliyarāya-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar, to the temple of Agnīśvaramuḍaiya-Mahādēva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the mahā-maṇḍapa in the same temple.	..	. . . dēva-Mahārāja	Āṅgira, Karttigai	Do. ..	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Bṛihannāyaki-Amman shrine in the second prākāra of the same temple.	Do.	Vīra-Bokkaṇṇa-Uḍaiyar, [son of] Vīra Hariyaṇṇa-[Uḍaiyar].	Śaka 132*, Parthiva, Makara-Saṅkrānti.	Do. ..	Gift of land for a lamp to be burnt at the service called Gaṅgēyaṇ-śandi after the donor Rājarājaṉ Gaṅgēyaṇ.
263	On the same wall	..	....	....	Tamil verse ..	....
264	On the west wall of the kalyāṇa-maṇḍapa in the same prākāra.	..	....	Śukla, Karttigai 21.	Tamil ..	Assignment of Śidāri-kaṇiyāṭchi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
265	On the south wall of the same maṇḍapa.	..	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	12th year ..	Do. ..	Records that the maṇḍapa was constructed by a dancing girl of the temple of Kuḷandai-Āṇḍār.
266	On the wall of the ruined shrine on the south side of the same prākāra.	Vijaya-nagara.	Kampaṇa-Uḍaiyar	Viśvāvasu, Karkaṭaka, ba. di. Tṛitīya, Sunday, Aviṭṭam (Dhaniṣhṭa.)	Do. ..	Registers the services of tirukkaiyōṭṭi and singing before the god in the name of certain devotees in (the temple of) Tirumuḍuguṉṟam.
267	On the left side of the outer gōpura of the same prākāra.	Do.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Virōdhikṛit.	Do. ..	Records that the gōpura called Gaṇḍaragūḷimārāyaṇāyakaṉ-tirugōpuram in the second prākāra in the temple of Tiruvagnīśvaramuḍaiya-Mahādēva at Kuḷattūr was the gift of Gaṇḍaragūḷimārāya-Nāyakkaṉ, son of Sōmaya-Daṇṇāyakkar on the occasion of the capture by him of Veṉṟumaṇkoṇḍa-Śambuvarāyar and Rājagambīraṉ-malai.
268	On the right side of the same gōpura.	Do.	Kampaṇṇa	....	Tamil verse ..	Verse in praise of Bukkaṇa, Kampaṇa and Sōmaya-daṇṇāyaka. Seems to record the construction of the gōpura by Gaṇḍaragūḷi.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil ..	This gōpura and the doorway are the gifts of Tuṇaṇḍār Ārrulār.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1452, Vikṛiti, Ṛishabha śu. di. daśami, Monday, Tiruvōṇam (Śravaṇa).	Do. ..	Gift of certain taxes to the temple of Tiruvagnīśvaram-uḍaiya-Mahādēva for conducting the mahāpūja.
271	On the south wall of the same prākāra.	Do.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Krōdhi, Aippaśi ..	Do. ..	Records that the walls of the second prākāra of the Kuḷandai-Āṇḍār temple was built by Tirunallikiḻāṉ Nallakambaṉ Teṉṉavarāyaṉ of Iḷaṅgāḍu.
272	Over an image of Durgā cut on the boulder called Rājākkal to the south of the same temple.	..	....	2*th year	Do. ..	This is the Bhagavati cut by Naḍuṅgānilai.
273	On the same boulder	Chōḷa ..	Kulōttuṅga-Chōḷadēva	43rd ,, ...	Do. ..	Gift of 48 sheep for ½ lamp to the temple of Tiruvagnīśvaram-Uḍaiyar, by Bhuvanaśōraṉ of Nariyanpākkam in Paṉaiyūr-nāḍu for having killed by mistake with an arrow while aiming at a deer Ponnaṉ Achchiruvaṉ of Śaṅgarambākkam in Oymā-nāḍu.
274	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	40th ,, ..	Do. ..	Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of ¼ lamp.
275	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	41st ,, ..	Do. ..	Damaged.
276	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	49th ,, ..	Do. ..	Incomplete. Mentions the temple of Tiruvagnīśvaram-Uḍaiyar.
277	Do.	Do. ..	Do.	43rd ,, ..	Do. ..	Gift of 12 sheep for ⅛ lamp to the same temple.
278	Do.	Do. ..	Do.	3[8]th,, ..	Do. ..	Refers to an accident in a deer hunt as in No. 273 above and records a gift of ¼ lamp to be burnt in the Agnīśvaram-Uḍaiyār temple.
279	Do.	Do. ..	Do.	38th ,, ..	Do. ..	Refers to a similar accident as in No. 273 above and records a gift of ¾ lamp.
280	Do.	Do. ..	(Kulōttuṅga I)	....	Do. ..	Begins with the introduction புகழ்மாது விளங்க. Seems to record a gift of lamp to the same temple.
281	Do.	Do. ..	Rājakēsarivarman alias Rājēndra-Chōḷadēva.	2nd year ..	Do. ..	Begins with the introduction பூமியும்திருவும், etc. Seems to record a gift of lamp.
282	On the side of the veranda of the ruined maṇḍapa in a field to the south of the same temple.	..	....	[Śaka] 1422, Raudri	Tamil verse ..	Registers that Chennaya Kṛishṇaya built a shrine for Śambandar at Kuḷandai.
283	On the side of a boulder called Sarukkāmpāṟai about a furlong to the south of the same village.	Pallava ..	Vijaya-Kampavikramavarman	26th year ..	Tamil ..	Gift of land by purchase for the maintenance of the tank (ēripaṭṭi).
284	On a rock near a pond called Veṅgaḷammā-kuṭṭai in the same village.	Vijaya-nagara.	Kumāra-Kampaṇa	Ānanda, Āḍi ..	Do. ..	States that this pond was dug by a certain Tiruppaṇi-Nāchchiyār, a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Aṇṇamalaiyāṉ-kuṭṭai in the same village.	..	....	Śaka 14[9]4, Durmati.	Tamil ..	Records a gift of land by Śennaya-Krishṇaya for burning four lamps and for fetching a potful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Śiva temple at Avur (Tiruvannamalai taluk, same district).	..	....	22nd year, Āvaṇi 31	Do. ..	Damaged. Seems to record a gift of land.
287	On the same wall	..	Tribhuvanachakravartin Kōnērimēl-koṇḍāṉ.	....	Do. ..	Incomplete. Seems to record a gift of land. Mentions Hoysaḷa-nāḍu and Aḍappattu-Ḷakkappar.
288	On the west wall of the same shrine.	..	....	Śaka 1193, Dhanus, śu. di. prathamā, Friday, Mūla.	Do. ..	Incomplete. Seems to record a gift of land to the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār at Āvūr in Seṅguṉṟa-nāḍu of Vāṇagappāḍi on the northern bank of Peṇṇār a subdivision of Rājarāja-vaḷanāḍu.
289	On the south wall of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉērin-maikoṇḍāṉ Vikrama-Pāṇḍyadēva.	5th year, Paṅguṇi.	Do. ..	Records an order of Mallaya-Daṇḍanāyakkar. Gift of land for conducting a festival on the day of Punarvasu to the temple of Tiruvagattīśvaram-Uḍaiyār at Āvūr in Śingamaḷaiparṟu.
290	Do.	Pallava ..	Sakalabhuvanachakravartin [Peruñjiṅga-dē]va.	32nd year, Mēsha, śu. di. prathamā, [Monday], Tiruvādirai (Ārdrā).	Do. ..	Damaged and incomplete. Mentions Manābharaṇa Śēḍiyarāyar and Tiruvagattīśuramuḍaiya-Nāyaṇār.
291	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Sakalabhuvanachakravartin Kōpperuñ-jiṅgadēva.	3[5]th year, Tulā, śu. di. pañchami, [Thursday], Mūla.	Do. ..	Unfinished. Seems to record a gift of the image of Astradēva by the oil merchants (vāṇigar), who are introduced with numerous titles, to the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār of Āvūr in Śēḍi-maṇḍalam on the northern bank of Peṇṇār.
292	On the same wall	Hoysaḷa ..	Vīra-Ballāḷadēva	....	Grantha ..	Incomplete.
293	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kō-ṉērimēlko[ṇḍāṉ].....	....	Tamil ..	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same maṇḍapa.	Vijayana-gara.	Vīra-Kampaṇa-Uḍaiyar	.. .. Rākshasa, Mithuna, śu. di. chaturthi, Sunday, Pushya.	Do. ..	Damaged. Gift of land.
295	On the same wall	..	....	Vikrama, Vṛiśchika, śu. di. chaturdaśi, Friday Aśvati.	Do. ..	Much damaged. Seems to record a gift of land to a certain number of Chaturvēdibhaṭṭas and to the temple of [Vikrama]-Perumāḷ.
296	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	[20]th year, Tulā, ba. di. tritīyā, Monday, Rōhiṇī.	Do. ..	Records a gift of land.
297	On the west wall of the same maṇḍapa.	Vijayana-gara.	Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka, 12[74], [Nan-dana], Kanyā, śu. di. [Pūrṇai] (Paurṇamī), Mon-day, [Rēvatī].	Do. ..	Seems to record a gift of a Brahman village called Sōmana-thapura-chaturvēdimaṅgalam in Śingamaḷaiparru in Śēḍi-maṇḍalam in Seṅguṉṟa-nāḍu in Vāṇagōppāḍi on the northern bank of Peṇṇai by Sōmappa, the pradhāni of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayanagara.	Kampaṇa-Uḍaiyar	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mṛigaśirsha.	Tamil ..	Registers a gift of land to a Brahman residing in Kūḍalūr alias Poyyai Śrīdhara-chaturvēdimaṅgalam for adhyayana on special days and during the festival in the temple of Tiruvagattīśvaramuḍaiya-Nāyaṉār at Āvūr of Śēdimaṇḍalam alias Śiṅgamalaipparṟu.
299	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4th year, Makara, śu. di. pañchami, Monday, Rēvati.	Do. ..	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava ..	Sakalabhuvanachakravartin Perumāṇjiṅgadēva.	32nd year, Mēsha, śu. di.prathama, Sunday, Mūla.	Do. ..	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do.	..	....	.. .	Do. ..	Records a gift of white chauri by Sundara-Pāṇḍyakōvalarāyaṉ.
302	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin [Sundara]-Pāṇḍyadēva.	12th year	Do. ..	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same maṇḍapa.	Do. ..	Vīra-Pāṇḍyadēva	11th ,, ...	Do. ..	This is the sacred maṇḍapa of Kuḍināyaṉār Narasiṅgadēvar.
304	On the north wall of the Gaṇapati shrine in the same temple.	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Vilambi, Kumbha, ba.. di. Friday, Mūla.	Do. ..	Records the gift of the village of Kūvākkōḷi as a hamlet of the village of Sōmanāthapura-chaturvēdimaṅgalam.
305	On the west wall of the same shrine.	Do.	Do. do.	Vilambi, Kumbha, ba. di. navami, Friday, Mūla.	Do. ..	Registers that Viśvēśvaradēva of Periyamaḍam at Tiruvaṇṇāmalai made a gift of the village of Erpakkam to the mahājanas of Vaiyppūr alias Sōmanāthapura-chaturvēdimaṅgalam, an agrahāra in Śiṅgamalaipparṟu, in exchange for Kūvakkōḷi which belonged to him as the mahājanas secured an order of the king assigning the latter as a hamlet of Sōmanāthapura.
306	On the south wall of the same shrine.	..	Sakalalōkachakravartin Rajanārāyaṇaṉ ..	23rd year, Āḍi ..	Do. ..	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vaippūr-Kūvākkōḷi, the hamlet of Sōmanāthapura-chaturvēdimaṅgalam. Refers to Timappaṇar brother-in-law (of the king).
307	On the north, west and south walls of the same shrine.	Chōḷa ..	Rājaraja-Rājakēsarivarman alias Rājarājadēva.	24th year	Do ..	Gift of land for offerings to the temple of Tirumāḍappāṟai-Uḍaiyār at Āvūr in Vāṇagappāḍi on the northern bank of the Pennār at the request of Nallūḷāṉ Viṇṇi Attimallaṉ alias Araiyarābharaṇavāṇavēḷāṉ, while Rājarāja Vāṇakōvaraiyar was residing at Perumbarrappuliyūr (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Ammaṉ shrine in the same temple.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1371, Pramōdūta, Makara, śu. di. dvādaśi, Monday, Svāti.	Do. ..	Gift of land free of taxes to Vāṇādarāyar by the temple of Tiruvāgattīśvaramuḍaiya-Nāyaṉār at Āvūr.
309	On the west wall of the same shrine.	Do.	Dēvarāya-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1405, Śōbhakṛit. . . . śu. di. saptami, Pushya.	Do. ..	Middle stone completely peeled off. Seems to record gift of taxes to Vāṇādarāyar as araśukaval-vari.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine	Saḷuva ..	Narasiṅgadēva-Mahārāya	Śaka 1393, Vikṛiti, Aippaśi 13, trayōdaśi, Monday, Aśvati.	Tamil ..	Built in. Mentions Annamarasar agent of the king and the temples of Tiruvagattīśvaramuḍaiya-Nāyaṉār and Añjaleṉṟa-Perumāḷ at Āvūr and refers to Oḍḍiyaṉ disturbance.
311	On a boulder in the central shrine in the ruined Vishṇu temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	Doubtful	Do. ..	Seems to record a gift of dry land to the temple of Karumāṇikkattāḷvār at Āvūr.
312	On a rock in a field at **Pujaripatti**, hamlet of **Ilavampatti** (Omalur taluk, Salem district).	Vijayanagara.	Virapratapa Śrīraṅgadēva-Mahārāya ..	Kaliyuga 4756, Śaka 1577, Manmatha, Aṉi, 10, Paurṇami, Friday, Mūla.	Do. ..	Gift of the village of Ilavampaṭṭi which was renamed Kailāsanāthapuram for conducting festivals in the temple of Śrīkailāsanātha and Ammai Śivakāmi ar Tāramaṅgalam, by Immuḍikaṭṭi Mudaliyār, a member of the community of Vaṇaṅgāmuḍi-Mudaliyārs of the place.
313	On a slab near a Māriyammaṉ temple in the same hamlet.	..	....	....	Do. ..	Gift of thirty kaḷañju of gold to (the temple of) Puḷaḷūr-dēva by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do. ..	Gift of five kaḷañju of gold to the same god by a private individual.
315	On the north wall of the central shrine in the Kailāsanātha temple at **Taramangalam** (same taluk and district).	..	....	....	Do. ..	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immuḍikaṭṭi-Mudaliyār of the Vaṇaṅgāmuḍi-Mudaliyār community.
316	On the north wall of the prākara of the same temple.	Mysore ..	Chikkadēvaraya	Kaliyuga 4780, Siddhārthi, Śittirai 10, Monday, saptami, Punarvasu.	Do. ..	Records that Kempayya, the son of Sāmayya of Mysore, and the agent of the king set up and consecrated the images of Subrahmaṇya and the Aruvattumūvar in the temple.
317	On a slab on the road-side, 10½ miles from **Dharmapuri** on the Dharmapuri-Krishnagiri road (same district).	Vijayanagara.	Vira-Bukkaraya	Parābhava	Do. ..	Records that the hamlet of Ponnēri was given by Ramanāyaṉ, a local chief of Tagaḍūr-nāḍu in Ediriliśōḷa-maṇḍalam for (the temple of) Ponnakkūttar.
318	On the top of a hillock called Kūchakal near **Pulahalli**, a hamlet of **Bettamugalalam** (Hosur taluk and same district).	Hoysaḷa ..	Vira-Ramanāthadēva	....	Do. ..	Fragment.
319	On a hero-stone in **Bairamangalam** (same taluk and district).	Do. ..	Tribhuvanachakravartin Vira-Ramanāthadēva.	31st year, Karttigai	Do. ..	Mentions that Aṇṇāmalai, son of . . . . , toruvaḷan, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vira . . . . . Uḍaiyar	Śaka 1303, Dunmati, Tai 12, trayōdaśi, Friday.	Do. ..	Much damaged.
321	On a pillar in the maṇḍapa at the northern entrance into the Malḷēśvara temple at **Bezwada** (Bezwada taluk, Kistna district).	..	....	Śaka 1151, Maghabahuḷa, chaturdaśi, Wednesday.	Telugu ..	Gift of 25 cows for a perpetual lamp to the god Mallīśvara-Mahādēva (of) Bejavāḍa by Malli-Dēsaṭi, son of Prōli-Dēsaṭi, of the fourth caste a descendant of Ghaḍikōṭa Guṇḍa, lord of Tumbūru-nāḍu and a devotee of the god Jōti-Siddhavaṭēśvara. The bōyi that was to supply the daily ghee was granted 1 puṭṭi of land.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar	..	....	Śaka 1055, Uttarayaṇa-saṁkrānti.	Telugu ..	Damaged. Records that a certain seṭṭi of the Parvatala family made provision for a perpetual lamp in the temple of the same god.
323	Do.	..	....	Śaka 1075	Do. (verse).	Gift of 55 sheep for a perpetual lamp to the same god by Kaṇṭamma who was the paternal aunt of Nāgārjuna, the treasurer (dhanādhyaksha) of Boddana-Nārāyaṇa and who set up an image of the goddess Gaurī for the god.
324	Do.	..	....	Śaka 1163, Śivarātri.	Sanskrit (verse) and Telugu.	Registers the gift of 25 cows for a perpetual lamp to the same deity by the Vaiśya Paruva Anni-seṭṭi of Goṇṭūru who was 'a lord of Penugoṇḍa' and belonged to the Peṇḍlikula-gōtra.
325	On a pillar near the same entrance.	Vijayanagara.	Kṛishṇadēva-Mahārāya	Yuva, Phālguṇa śu. 5, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Rāyasam Koṇḍamarusu with reference to the Koṇḍapalli and Koṇḍavīḍu provinces (rājya).
326	On a mutilated pedestal stone in the same temple.	.	....	....	Sanskrit (verse)	Fragment. Mentions a chief named Bāḍa.
327	On the east face of the Nandi-pillar set up in front of the Mūlasthānēśvara temple at **Nadendla** (Narasaraopet taluk, Guntur district).	[Koṇḍapaḍumaṭi.]	Malla, son of Maṇḍa and Kundāmba ..	Śaka 1069	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Nāḍiṇḍla. The king was the lord of 'Giripraṭṭchi (i.e., Koṇḍapaḍumara) which comprised 73 villages'.
328	In the same place	..	....	Śaka 1072, Uttarāyaṇa-saṁkrānti.	Telugu ..	Gift of sheep by Kunda [mā], the wife of Mahāmaṇḍalēśvara Maṇḍerāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukhamaṇḍapa of the same temple.	..	....	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Do. (verse and prose).	Gift of 12 biruda-gadyās for a perpetual lamp in the same temple by Sūramā, wife of Buddanabōyi. The five pūjāris of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same maṇḍapa.	..	...	Śaka 1078, Uttarāyaṇa-saṁkrānti.	Telugu (verse and prose).	Registers the gift of 55 sheep made for a perpetual lamp in the same temple by Nārāyaṇa, the brother-in-law of [Ba]ḍeya Nāgarāja, who was the son of Velaṇṭūri-Daṇḍanāyaka Vēmi-Nāyaka, a Brahman of the Mūlagbaṭika family and the Bharadvāja-gōtra. In the damaged verse portion is mentioned Goṅka-Bhūpati.
331	On the south-east pillar in the Kalyāṇa-maṇḍapa of the Trikōṭīśvara temple at **Kotappakonda** (same taluk and district).	..	....	....	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikōṭīśvara-Mahādēva of Kāvūru by Daṇḍanāyaka Mumma [ha]-Nāyaka of the Chaturtthakula.
332	On the north-west pillar in the same place.	..	....	Śaka 1[0]75, Vishu-saṁkrānti.	Do. ..	Gift of a perpetual lamp to the same deity by Datyana-Pregaḍa Sōmana the mudiseli of Mahāmaṇḍalika Boddana-Nāraya.
333	On a slab set up near a well at **Nambur** (Guntur taluk, same district).	..	....	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do. ..	Registers the terms of the settlement of the land under the donative-tank (dharma-cheruvu) dug by Kommarāja at Nambūru.

C.—Stone inscriptions copied in 1919—*cont*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	To the left of the entrance into the mandapa before the central shrine in the Śrīkākulēśvara temple at **Srikakulam** (Divi taluk, Kistna district).	....	....	....	Telugu ..	Damaged. Seems to register a gift of land made for a lamp to the god Śrīvallabha, Śrīkakolanu by a certain Malli-Nayaka.
335	On a pillar in the mandapa in front of the west gōpura of the Bhīmēśvara temple at **Draksharama** (Ramachandrapuram taluk, Godavari district).	Gajapati ..	Vīra-Mukunda-Gajapati Mahādēva ..	10th year, Makara, di. 6, kṛi, (i.e., Kṛishṇa) 7, Thursday, Akshaya, Pushya ba. 7, Thursday.	Do. ..	States that the king, while ruling from his throne at Kaṭaka (i.e., Cuttack) having conquered the Gauḍa (country) giving promise of favour to the Gauḍa king, and having performed the pearl tulāpurusha and other donations at the Gaṅgā(?) (Ganges), remitted the duties on the marriages in the twenty-seven sthalas attached to Rājamahēndravaram.
336	On the upper tier in the east wall of the Bhīmēśvara temple at **Bhimavaram** (Cocanada taluk, same district).	Eastern Chaḷukya.	Sarvalōkāśraya śrī-Vishṇuvardhana-Mahārāja.	26th year, Vṛiśchika-saṅkrānti, Sunday.	Do. ..	Incomplete.
337	On the same tier	Do.	Do.	[6]5th year, Dhanus, lunar eclipse.	Do. ..	Incomplete. Records gift of a perpetual lamp to the god Chaḷukya-Bhīmēśvara. Mentions Uḍayar śrī-Rājēndra.
338	On a mutilated image lying near the Buddhist ruins in **Salihundam** (Chicacole taluk, Ganjam district).	....	....	....	Nāgarī ..	Fragment. Seems to refer to some ācharyōpādhyaya.
339 to 342	On the prabhas of four Buddhist images set up in the same village.	...	....	...	..	All these give the usual Buddhist formula beginning 'Yēdharmmā hētuprabhavā', etc.

D.—List of photographs taken during 1918–19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Kṛishṇarāya and his two consorts (?) in the same temple.	Do.
510	Do. ..	Stone image of Sūryanārāyaṇa in the same temple ..	Do.
511	Do. ..	Do. Bhīma (?) at the entrance into one of the Palace-gates.	Do.
512	Tādpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigadda ..	Pillars of front gōpura within the Vishṇu temple ..	Do.
514	Gaṇapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwada ..	Sculptural ornament of a group of women playing at *kōlāṭṭam* in the Mallēśvara temple.	Do.
516	Drākshārāma..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmaṇya (?) (two serpents entwined) in the same temple.	Do.
523–524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Naṭarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions ,, ,, ..	Full plate.
528	Do. ..	View of the central shrine ,, ..	Do.
529	Do. ..	Do. verandah round the central shrine ..	Half plate.
530	Bhīmavaram ..	Stone image of a Yakshī (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533–534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmī-Nārāyaṇa in the Vishṇu temple.	Do.
536	Do. ..	Stone image of Garuḍa-Nārāyaṇa in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Makhaliṅgam ..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539–541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhaliṅgēśvara temple.	Do.
543	Do. ..	Stone image of Tāṇḍavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Ādisēśha do. ..	Do.
545	Do. ..	Do. Mātaṅgi do. ..	Do.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

Note.—The following abbreviations have been employed in these statements:

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510: Monday, Decr. 30; ·94; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384; ·68; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. ·08; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas.
		Rājakēsarivarman.
1918	346 and 348	5th year, Kanni, Lunar eclipse.
		Details not enough for verification.
		Rājakēsarivarman Rājarāja I.
,,	489	1[4]th year, Aṉi, Monday, Tiruvōṇam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rājakēsarivarman Rājarāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day nakshatra Śravaṇa or Tiruvōṇam ended about 38 ghaṭikas after mean sunrise.
		Parakēsarivarman Rājēndra-Chōḷa.
1919	187	29th year, Mithuna, Sunday, Viśākhā. = Sunday, 22nd June A.D. 1040. On this day Viśākha nakshatra commenced at 7 ghaṭikas after sunrise, ending next day at 6 ghaṭikas after mean sunrise.
,,	189	16th year, Mithuna, Friday, Uttiraṭṭādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttiraṭṭādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same nakshatra began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
		Rājakēsarivarman Rājādhirājadēva I.
	176	30th year, Mīna, Wednesday, Uttiram. = Wednesday 2nd March A.D. 1048. In Mīna A.D. 1047–48, which was the 30th year of this reign, nakshatra Uttiram or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 ghaṭikas after mean sunrise and ended next day at 12 ghaṭikas after sunrise.
,,	210	Year lost, Makara, śu. di. Wednesday, Tiruvūdirai (Ārdrā). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ārdrā."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas—*cont.*
		Parakēsarivarman Rājēndradēva.
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Aviṭṭam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Aviṭṭam" or "Śravishṭha" ended at 20½ ghaṭikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27½ ghaṭikas after mean sunrise. Note.—Ba. 4 probably an error for ba. 5.
,,	180	6th year, Vṛiśchika, ba. di. 13, Tuesday, Svāti. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vṛiśchika) was a day of "Svāti," which nakshatra began at 3½ ghaṭikas after sunrise ending next day at 2 ghaṭikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahuḷa-paksha.
,,	181	6th year, Mēsha, śu. di. 13, Hasta, Thursday. =Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghaṭikas after mean sunrise and nakshatra "Hasta" at 41½ ghaṭikas.
,,	183	7th year, Kanyā, Sunday, Pūraḍam (Pūrvāshāḍhā). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrva-Āshāḍhā" ended at 29 ghaṭikas after mean sunrise.
		Tribhuvanachakravartin Vīrarājēndradēva.
,,	376	6th year, Mīna, ba. di. 3, Thursday, Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghaṭikas after mean sunrise and nakshatra "Chitra" ended at 21 ghaṭikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
		Rājakēsarivarman Kulōttuṅga-Chōḷa.
,,	177	[6]th year, Siṁha, ba. di. 11. Punarvasu, [Tuesday]. Perhaps Tuesday, 8th September A.D. 1075, when Siṁha ba. 11 ended at 58 ghaṭikas but the day was one of Pushya (ending at 22 ghaṭikas), Punarvasu having ended on previous day.
,,	178	9th year, Ṛishabha, śu. di. 7 Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. ·31; ·63.
,,	184	9th year, Karkaṭaka, ba. di. 9, Rōhiṇi, Thursday. = A.D. 1079, 25th July, Thursday; ·38; ·93.
,,	186	9th year, Mithuna, ba. di. 3, Thursday, Pūraṭṭādi. Mithuna, Pūraṭṭādi was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
,,	198	27th year, Karkaṭaka, śu. di. 2, Pushya, Wednesday. No suitable date in A.D. 10 96, 1097 or 1098.
,,	201	[2]8th year, Mēsha, ba. di. 13, Uttiraṭṭādi, Friday. = A.D. 1098, 2nd April, Thursday; ·48; ·60.
,,	212	13th year, Siṁha, ba. di. Monday, Ekādaśi, Punarvasu. In A.D. 1083, Siṁha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Siṁha ba. 11 and Punarvasu fell on Monday ending at ·79 and ·48 respectively.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷa.
1918	374	10th year, Māśi, śu. di. 9, Wednesday, Mṛigasirsha. =Wednesday, 27th January A.D. 1143; ·22; f.d.n. ·30.
,,	380	3rd year, Siṁha [ba.] di. 9, Monday, Pūraḍam. =Monday, 19th August A.D. 1135; ·35; f.d.n. ·62.
,,	528	10th year, Makara, śu. di. 9, Monday, Viśākhā. =Monday, 11th January A.D. 1143; ·62; ·42.
		Note.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulōttuṅga-Chōḷa II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in Epigraphic Indica, Vol. XI, page 287). There are no dates satisfying the given details in the reign of either Kulōttuṅga-Chōḷa I or Kulōttuṅga-Chōḷa III. The blank in No. 380 of 1918, which has been read conjecturally as "bahula" should be "sukla," while "pūrvapaksha" or "su. di." in No. 528 of 1918, which is quite clear in the impression, is clearly an error for "apurapaksha" or "ba. di.," the combination of su. 9 and nak. "Viśākha" in Makana month not being possible except in aparapaksha. See the present writer's Eye-table.
		Parakēsarivarman Vikrama-Chōḷa.
,,	438	5th year, Karkaṭaka, śu. di. Wednesday, Trayōdaśi, Uttiraṭṭādi. = A.D. 1122, Wednesday, 19th July; ·18; f.d.n. ·10. The nakshatra "Uttiraṭṭadi" seems to be an error for "Uttirādam."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Rājakēsarivarman Tribhuvanachakravartin Rājarāja (II).
1918	504	4th year, Vṛiśchika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at ·85, while the nakshatra Rēvati began at ·10 of day and ended at ·03 on the following. The regnal year 4 seems to be an error for 2.
		Kulōttuṅga-Chōḷa III.
,,	505	26th year, Karkaṭaka, śu. di. 13, Wednesday, Uttirāḍam. = A.D. 1203, July 23, Wednesday, ·60; f.d.n. ·35.
,,	512	37th year, Mēsha, ba. di. 3, Sunday, Mūlā. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. "Mūlā" ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
,,	515	26th year, Ṛishabha, Monday, Mūlā. = A.D. 1204, May 17, Monday, Nak. "Mūla" ended at 26 ghat. after mean sunrise.
,,	519	27th year, Simha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; ·91; ·72.
,,	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. "Punarvasu" began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the *tithi* was śu. 6 not śu. 5.
,,	531	13th year, Vṛiśchika, ba. di. 26. Wednesday, Pushya. If '26' means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. ·17.
,,	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. ·08; ·62.
		Tribhuvanachakravartin Rājarāja (III).
,,	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba. 5; but even this did not combine with "Anusham" on a Monday in the 24th year of this reign A.D. 1239-40.
,,	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhiṇī]. = A.D. 1234, January 11, Wednesday; ·6; f.d.n. ·20.
,,	526	16 + 1st year, Ṛishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; ·93; ·66.
1919	72	15th year, Simha, ba. di. 11, Monday, Tiruvādirai. = A.D. 1230, August 5, Monday; f.d.t. ·40; f.d.n. ·39.
		The Pandyas.
		Jaṭāvarman Kulaśēkhara.
1918	488	19th year and 267th day, Mīna, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. ·28; ·77.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.
,,	518	2nd year, Makara, śu. di. 13, Friday, Mṛigaśīrsha. A.D. 1305, Jan ·8; Friday; f.d.t. ·70; ·52. A.D. 1278, Jan. 7, Friday, f.d.t. ·58; ·52. The first is the date probably intended as it fell in the second year of Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
,,	536	9th year, Tulā, śu. di. 4, Monday, Makhā. Irregular, because śu. 4 and "Makhā" cannot combine in Tulā month.
,,	537	9th year, Tulā, ba. di. 4, Monday, Makhā. Irregular, because ba. 4 and "Makhā" cannot combine in Tulā month.
		N.B.—These two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.
1919	132	18th year, Kārttigai, 11. Details insufficient for verification.
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.
,,	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and "Punarvasu" cannot combine in Dhanus month.
,,	94	13th year, Mārgaḷi 21. Details not enough for verification.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		The Pandyas—*cont.*
		Jaṭāvarman Tribhuvananchakravartin Vīra-Pāṇḍya—cont.
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makhā. Irregular : neither śu. 1, nor ba. 1, can combine with "Makhā" in Kanni month.
„	299	4th year, Makara, śu. di. 5, [Monday, Rēvatī]. = A.D. 1257, January 22, Monday ; ·42 ; ·53.
		Māravarman Tribhuvanachakravartin Kulaśēkhara.
1918	339	42nd year, Karkaṭaka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday ; ·76 ; ·47.
1919	296	[20]th year, Tulā, ba. di. [3], Monday, Rōhiṇī. The details do not satisfy the 20th year of his reign, A.D. 1187–1188.
		Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍya.
1918	509	5th year, Siṁha, ba. di. 9, Friday, Rōhiṇī. = A.D. 1339, July 30 ; ·90 ; f.d.n. ·26. It was the 1st day of Siṁha.
„	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of "Pushya" but the *tithi* was 6th, not 5th in the bright fortnight.
		Tribhuvanachakravartin Parākrama-Pāṇḍya.
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭāvarman or a Māṟavarman.
		Later Pandyas.
		Perumāḷ Kulaśēkhara.
1918	326	Śaka 148[1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
		Aḷagan-Perumāḷ Ativīrarāma Śrīvallabha.
„	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaṛitu, Mēsha 7, ba. di. 10, Sunday, Aviṭṭam. = A.D. 1586 ; April 3, Sunday ; ·55 ; ·62.
„	328	Śaka 1[4]9 [2], 8th year, Pramōdūta, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571 ; but there is no week-day in the inscription.
		Saluvas.
		Narasiṅgarāya.
1919	39	Svabhānu, Āṇi, 15. Details not enough for verification.
„	53	Śaka 1388, Vyaya, Mārgaḷi, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
„	82	Vyaya, Pūraṭṭādi 24. Not enough for verification.
„	96	Vyaya, Kārttika, 30. Not enough for verification.
„	310	Śaka 1393, Vikṛita, Aippaśi 13, Trayōdaśi, Monday, Aśvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470–71.
		Tammayadēva-(Dharmarāya)-Mahārāya.
„	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaśi. = A.D. 1499, April 22, Monday ; ·86 ; ·19.
„	173	Śaka 1424, Durmati, Siṁha. śu. di. 10, Monday, Śravaṇa. Apparently irregular.
		Vijayanagara I.
		Kampa.
„	171	Mithuna, śu. di. Wednesday. Not enough for verification.
„	228	Śaka 1285, Śōbhakṛit, Tulā, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday ; f.d.t. ·41 ; f.d.n. ·58.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks,
		Vijayanagara I—*cont.*
		Kampa—cont.
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday; f.d.t. ·75; ·09.
,,	266	Viśvāvasu, Karkaṭaka, ba. di. 3, Sunday, Aviṭṭam. = A.D. 1365, July 6, Sunday; ·86; ·25.
,,	294	Rākshasa, Mithuna, śu. di. 4, Sunday, Pushya. Irregular.
,,	297	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Pūṇai], Monday, [Rēvati]. = A.D. 1352, September 24, Monday; ·36; ·67.
,,	298	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mṛigaśīrsha. = A.D. 1367, January 13, Wednesday; Nak. ended on this day at ·17.
,,	304	Vilambi, Kum[bha], ba. di. 9, Friday, Mūlā. = A.D. 1359, February 22; Friday; ·51; ·29.
,,	305	Do. do. do.
		Harihara.
,,	251	Śaka 1305, Rudhirōdgāri, Mīna, śu. di. Pūrṇai, Monday, Uttiram. = A.D. 1383; March 7, Monday; f.d.t. ·32; f.d.n. ·13.
		Viruppaṇa.
1918	373	Śaka, 1315, Śrīmukha, Mārgaśira, śu. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrīmukha, i.e., A.D. 1393–94, Kārttigai 25 was Saturday by Sūrya and Ārya-Siddhānta and the tithi was ba. 3.
,,	400	Śaka [13]19, Īśvara, Paṅguṇi, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
,,	409	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. 1, Sunday. Irregular. Kārttigai, śu. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
,,	476	Śaka 1315, Śrīmukha, Mithuna, śu. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday; ·37; f.d.n. ·01.
		Bukka.
,,	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā. ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday; f.d.t. ·21; f.d.n. ·42.
,,	257	Śaka 1325, Svabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
,,	260	Śaka 1325, Svabhānu, Mēsha, śu. di. 10, Monday, Śadayam. Should be ba. di. 10; see note on last date. Tithi and Nak. ended respectively at ·75 and ·74.
,,	262	Śaka 132*, Pārthiva, Makara-Saṁkrānti. Details not enough for verification.
		Dēvarāya.
,,	283	Śaka 1[3]41, Vikāri, Kārttika, śu. di. 1, Sunday. A.D. 1419, November 19, Sunday was śu. 2, not śu. 1.
,,	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēv]ati. = A.D. 1426, Saturday, April 6; f.d.t. ·01; f.d.n. ·13.
,,	229	Śaka 1355, Pramādīcha, Kumbha, śu. di. 10, Monday, Tiruvōṇam. Irregular.
		Mallikārjuna.
,,	42	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makhā. Tāraṇa is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tāraṇa), February 11, Monday; ·42; ·16.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Mallikārjuna—cont.
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466–67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
„	154	Śaka 1372, Pramōdūta, Śittirai, 15. Details not enough for verification.
„	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450–51. In A.D. 1449, (=Ś. 1371 expired), January 6, Monday; śu. 12, ended at ·06 while the Nak. Mṛigaśīrsha (and not Svāti), ended at ·26.
		Virūpākshadēva.
„	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
		Dēvarāya.
„	309	Śaka 1405, Śōbhakṛit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakṛit) on April 14, Monday, śu. 7, ended at ·54, while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
		Vijayanagara II.
		Kṛishṇarāya.
1918–19	12 App. A	Śaka 1448, Vyaya, Vaiśākha, śu. di. Paurnimā. In A.D. 1526 (= Vyaya) Vaiśākha, śu. 15 fell on April 26, Friday ending at ·91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at ·38.
„	263	Bahudhānya, Aśvija, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Aśvini, śu. 10 (not ba. 10) began on Monday, September 13, at ·71 and ended at ·61 on the following day.
„	280	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10. In A.D. 1527 (= Sarvajit) Śrāvaṇa, śu. 10 fell on August 7, Wednesday and ended at ·27 of day.
„	288	Śaka 1446, Svabhānu, Kārttika, śu. di. 12, Monday. Śaka 1446 = A.D. 1524 = Tāraṇa (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. ·05. The tithi was current the whole of the day as it began ·96 on Sunday and ended at ·05 on Tuesday. The cyclic year seems to be an error.
„	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Aśvati. In A.D. 1511 (= Ś. 1433 = Prajāpati), śu. 3, fell on Monday and "Aśvati" fell on Sunday ending at ·04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
„	406	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇamī. There are two Paurṇamis in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
„	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī, Monday, Rēvatī. = A.D. 1514, October 30, Monday (= Vṛiśchika 1 and not Tulā) śu. 12 ended at ·50 and "Rēvati" ended at ·97. Utthāna-dvādaśī will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vṛisha, Kumbha, śu. di. 3, Wednesday, Uttiraṭṭādi. In A.D. 1529, January 29, Wednesday (Kumbha 3) śu. 3, began at ·74 and ended at ·72 on the following day, but the Nak. was Pūraṭṭādi and (not Uttiraṭṭādi) which began at ·20 on Wednesday and ended at ·21 on the following day.
„	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mṛigaśīrsha. = A.D. 1519, April 4, Monday; ·38; ·34.
„	44	Śaka 1445, Tāraṇa, Tai, 15, Monday, Pushya. = A.D. 1524 = Tāraṇa = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at ·86. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara II—*cont.*
		Achyutarāya.
1919	6	Vikṛiti (Ś. 1452), Tai 13. Details not enough for verification.
,,	40	Vilambi (Ś. 1461), Tai 7. Details not enough for verification.
,,	41	Nandana (Ś. 1454), Āni 4. Details not enough for verification.
,,	43	Vilambi (Ś. 1461), Tai 5, [Ardh]ōdaya. In Vilamba = A.D. 1538–39, Ardhōdaya was Tai 22, Sunday, when there was a combination by day-time of Pausha Amāvāsyā with Nak. "Śravaṇa" on Sunday.
,,	104	Virōdhi (Ś. 1451), Āvaṇi 20. Details not enough for verification.
,,	105	Khara (Ś. 1453), Āḍi 1. Details not enough for verification.
,,	122	Śaka 1453, Virōdhakṛit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1453 was Khara, but Virodhākṛit = Ś. 1473 = A.D. 1551. = A.D. 1552, February 8, Monday, (=Kumbha 13); ·43; ·33. Śaka 1453 seems to be an error for 1473.
,,	123	Vikṛita (Ś. 1452), Āni 10. Details not enough for verification.
,,	161	Śaka 1454, Nandana, Āḍi 5. Details not enough for verification.
,,	167	Śaka 1453, Khara, Māśi 9. Details not enough for verification.
,,	223	Śaka 1458, Durmukhi, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
,,	270	Śaka 1452, Vikṛita, Ṛishabha, śu. di. 10, Monday, Tiruvōṇam. Śu. 10 and Tiruvōṇam did not combine in the whole of A.D. 1530 = Vikṛita = Ś. 1452, on a Monday. But in Tulā A.D. 1530 October 1, Saturday, śu. 10 began at ·05 of day and ended at ·07 on the following day while the nak. Śravaṇa ended at ·45 on Saturday.
		Sadāśiva.
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (=Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Ṛishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (= Plavaṅga) in the month of Ṛishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
,,	5	Śaka 1497, Yuva, Rishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d t. ·20.
,,	49	Śaka 1470, Kīlaka, Śittirai, 10, Uttiram, śu. di. 10, Simhalagna, Friday. In A.D. 1548 (= Kīlaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttiraṭṭādi" and not Uttiram. (The date seems to be irregular.)
,,	109	Śōbhakṛit (Ś. 1466), Aṛpaśi 5. Details not enough for verification.
		Vijayanagara III.
		Veṅkaṭadēva-Mahārāya.
1918	398	Śaka 1520, Vilambi, Simha, śu. di. 7, Monday, Anurādha. = A.D. 1598, August 28, Monday (= Simha 28); ·78; ·48.
		Śriraṅgadēva-Mahārāya.
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Paurṇamī, Friday, Mūlā. = A.D. 1655, June 8, Friday (= Āni 10); ·84; f.d.n. ·20.
		Rāmadēvarāya.
1918	274	Śaka 1583, Plava, Mārgaśira, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; ·80.
		Veṅkaṭapati.
,,	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
,,	273	Śaka 1581, Vikāri, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; ·66.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallavas.
		Peruñjiṅgadēva.
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hasta. Irregular.
1919	290	32nd year, Mēsha, śu. di. 1, [Monday], Tiruvādirai. Irregular.
,,	300	32nd year, Mēsha, śu. di. 1, Sunday, Mūlā. Irregular.
		Sambuvarayas.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
,,	47	18th year, śu. di. 1, Śadaiyam. Not enough for verification.
,,	233	7th year, Mēsha, śu. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with Ś. 1261 = A.D. 1339-40 ; and May 1323 must have fallen in its 1st year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329, when śu. 13 ended at ·54 ; but it was a day of "Hasta", Nak. "Uttiram" having ended at ·61 on the previous day.
,,	245	6th year, Simha, śu. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day śu. 1 ended at ·18 ; but here again the Nakshatra "Makhā" had ended at ·68 on the previous day. We might suppose a different system of reckoning Nakshatras : but neither Garga nor Brahma-siddhānta yields a different result.
		Gajapati.
		Dakshiṇa-Kapilēśvara Hambīra-Mahāpātra.
,,	51 & 92	Śaka 1386, Tāraṇa. Mithuna, śu. di. 3, Thursday, Pushya. = A.D. 1464, June 7, Thursday ; f.d.t. ·21 ; f.d.n. ·25.
		Kakatiya.
		Pratāparudradēva.
,,	11 App. A	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday. In A.D. 1322 (= Dundubhi), Kārttika śu. 5 fell on October 15, Friday, and it ended at ·96 of day. Thursday seems to be an error for Friday.
		Eastern Gangas.
		Dēvēndravarman Rājarāja, son of Vajrahasta III.
1918-19.	3 App. A	Śaka 97[1], Karkaṭaka, Śukla-paksha, Trayōdaśi, Sunday. In A.D. 1048-49 (= Ś. 971, current) Karkaṭaka ba. 13 began on Sunday 10 July A.D. 1048 at ·60, ending next day at ·68 ; while in A.D. 1049-50 (= Ś. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at ·34. In both cases paksha was 'bahuḷa', not 'Śukla'.
,,	4 App. A	Śaka 998, Chaitra, Vishu-Saṅkrānti ; Crowned in Śaka 992 on Jyēshṭha, śu. 8, Simha-lagna, Thursday, Uttara-Phalgunī. = A.D. 1070. Jyaishtha śu. 8 fell in this year on Thursday, May 20, the tithi ending at ·35 ; Nak. Uttara-Phalguni began on the same day at ·28 and ended at ·20 next day.
		Western Chalukyas.
		Jayadēkamalla.
1918	210	11th year, Śukla, Chaitra, śu. (?) Amāvāsya, Monday, Uttarāyaṇa-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsya at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
,,	211	7th year, Raktākshi, Prathamā, Śrāvaṇa, Puṇṇame, Lunar eclipse. A.D. 1022 = Raktākshi. On Śravaṇa Paurṇami in this year, Monday 16 July, there was a lunar eclipse.
,,	228	Śaka 959, Pramādhi, Uttarāyaṇa-Saṅkrānti. The reckoning of Pramāthin is by northern cycle. A.D. 1037 = Pramāthi (N. cycle).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Jagadēkamalla—cont.
1918	253	Saka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausha śu. 1 fell on Wednesday, December 6, A D 1032. Tithi ended at ·51.
,,	257	4th year of Kalachurya Bhujabalachakravartin Rāyanārāyaṇa Āhavamalladēva, Śōbhakṛit, Jyēshṭha, Puṇṇami, Lunar eclipse. In A.D. 1061–62 = Śōbhana (N. cycle), there was no lunar eclipse in Jyēshṭha.
,,	258	Śaka 958, Dhātu, Kārttika, śu. di. Paḍiva, Sunday, solar eclipse. A.D. 1034–35 (= Śaka 956) was Dhātṛi by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
,,	264	10th year, Prabhava, Paushya, śu. di., Thursday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta. A.D. 1025 was Prabhava by N. cycle, but Pausha śu. 4 in that year was Sunday 26th December, not a Thursday.
,,	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin = (A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
,,	289	9th year, Kshaya, Jyēshṭha, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṁkramaṇa. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēshṭha śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Āshāḍha of this year not in Jyēshṭha.
		Trailōkyamalladēva.
,,	201	Śaka 976, Jaya, Uttarāyaṇa-Saṅkrānti, Sunday. Not enough for verification.
,,	235	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti. Not enough for verification.
,,	286	Śaka 986, Krōdhi, Chaitra, Paurṇimā, Sunday. = A.D. 1064 (= Krōdhin), April 4, Sunday; Paurṇimā ended at ·22.
,,	290	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at ·05 of the day and ended at ·11 on the next day. Makara-Saṅkrānti was at ·83 on Wednesday.
,,	291	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at ·50 of day and ended at ·47 on the next day. It was not a day of Uttarāyaṇa-Saṅkrānti.
,,	292	Śaka 981, Vikāri, Śrāhe, Śrāvaṇa, Puṇṇima, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; ·54. There was a lunar eclipse.
,,	293	Śaka 9[8]3, Plava, Jyēshṭha, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēshṭha, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
,,	298	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at ·42 of day.
		Tribhuvanamalla.
,,	213	Chālukya Vikrama year 24, Pramāthi, Jyēshtha, śu. Paurnamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; ·67; and there was a
,,	214	Lunar eclipse on that day. Chālukya Vikrama year 29, Vaiśākha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśākha śu. 13 (not 3) ended at ·14. Tadige seems to be an error for Trayōdaśi.
,,	229	Śaka 1049, Parābhava, Pushya, śu. di. paḍiva, (?) Sunday, Uttarāyaṇa-Saṅkramaṇa. A.D. 1127 (= Ś 1049) = Plavanga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahula pañchami and it was a day of Uttarāyaṇa-Saṅkrānti. The cyclic year seems to be an error.
,,	245	Chālukya Vikrama year 47, Śubhakṛit, Pushya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta. = A.D. 1123, January 6, Saturday; ·37.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Tribhuvanamalla—cont.
1918	277	Chālukya Vikrama year 36, Khara, Paushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti.
,,		= A.D. 1111, January 22, Sunday ; ·57. The cyclic year was Vikṛita and not Khara.
,,	278	Śaka 987, Viśvāvasu, Paushya, śu. di. 7, Sunday, Uttarāyaṇa-Saṅkrānti.
		In A.D. 1065 (=Krōdhin), on Sunday ; January 16, Makara śu. 7 ended at ·90.
,,	279	Chālukya Vikrama year 37, Nandana, Paushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.
		= A.D. 1112, December 30, Monday ; ·98.
,,	287	Chālukya Vikrama year 48, Śubhakṛit, Uttarāyaṇa-Saṅkrānti.
		In A.D. 1123 (= Śubhakṛit), Uttarāyaṇa-Saṅkrānti fell on December 25, Tuesday.
		Bhūlōkamalla.
,,	234	Chālukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsya, Sunday, Dakshiṇāyana-Saṅkramaṇa, Vyatīpāta.
		In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsyā began at ·27 of day and ended at ·29 on the following day.
		Jagadēkamalla.
,,	212	Śaka 1[0*.]95, Jaya, Prathamāshāḍha, Śrāvaṇa, Puṇṇama, Lunar eclipse.
		= A.D. 1173, June 27, Wednesday ; ·13 ; f.d.n. ·72. There was a lunar eclipse on that day.
		Yadavas.
		Gutta Vikramāditya.
,,	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa.
		= A.D. 1181 (= Plava), December 25, Friday ; f.d.t ·09. The tithi began on Friday at ·02 of day and ended at 09 on the following day. The Śaka year referred to here is expired.
		Rāmachandra.
,,	205	10th year, Pramāthi, Phālguna, śu. di. 11, Monday.
		= A.D. 1280 (10th year of Yādava king Rāmachandra according to Mr. Rangachari's Madras Inscriptions, Vol. II, p. 286), Monday, February 12, when śu. 11 ended at 56 ghat. after mean sunrise.
,,	224	Śaka 120[4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatīpāta-yōga.
		In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, śu. 14 ended at ·30 and the Nak. Svāti ended at ·68. The week-day Monday is an error for Thursday.
,,	225	14th year, Sarvajit, Āśvija, Monday. Details not enough for verification.
,,	242	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday.
		15th year of Rāmachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287–88. In A.D. 1286, on Monday August 5, Śrāvana śu. 15 ended at ·84.
,,	243	10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday.
		In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday ; and in A.D. 1281 on Saturday.
,,	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday.
		In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at 55.
,,	256	Śaka 1219, Hēmaṇambi, Mārgaśira, śu. di. 5, Thursday.
		In A.D. 1297, Mārgasīrsha śu. 5 fell on Wednesday, November 5, and it ended at ·83 ; but in A.D. 1296 (= Durmukha) Adhika Mārgaśīrsha, śu. 5 fell on Thursday, November 1 and it ended at ·73.
		Mysore Chiefs.
		Chikkadēvarāya.
1919	316	Kali 4780, Siddhārthi, Śittirai 10, Monday, Saptami, Punarvasu.
		= A.D. 1679, April 7, Monday (= Chittirai 10) ; ·37 ; ·42.
		Hoysala.
		Vīra-Ballāḷadēva.
1918	197	Bhāva, [Jyēshṭha], ba. di. 9, Jīvavāra (Friday).
		In A.D. 1314 = Bhāva, Jyēshṭha ba. 9 fell on Tuesday, not Friday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Hoysala—*cont.*
		Vīra-Ballāḷadēva—cont.
1918	207	Piṅgaḷa, Amāvāsya, Monday. Not enough.
"	217	Śaka 1117, Ānanda, Chaitra, śu. di. paḍiva (prathama), Friday. Ś 1117 = A.D. 1195 = Rākshasa and not Ānanda. In A.D. 1194 (= Ānanda), on Friday. March 25, śu. 1 ended 09.
"	220	15th year, Krōdhana, Jyēshṭha, Paurṇami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshṭha, Paurṇami was not Sunday.
"	221	7th year, Piṅgaḷa, Jyēshṭha, śu. di. Puṇṇame (Full-moon), Monday, Lunar eclipse, Vyatīpāta-Saṁkramaṇa. In A.D. 1197 = Pingaḷa, Jyēshṭha, Paurṇami was neither Monday nor a day of lunar eclipse.
"	261	Śaka 1132, Śukla, Jyēshṭha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōdūta and not Śukla. Ś. 1131 = A.D. S. 1209 was śukla In A.D. 1209 (= Śukla) Jyēshṭha śu. 5 fell on Sunday, May 10, and it ended at ·80.
"	269	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaigāśi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at ·44 of day and ended at ·39 on the following day and there was a solar eclipse on Monday.
		Vīra-Narasiṁha.
"	208	Chitrabhānu, Bhādrapada, ba. di. 8, Thursday.
"	209	Chitrabhānu, Bhādrapada, Amāvāsyā, Monday.
"	281	Śaka 1145, Chitrabhānu, Pushya, ba. 8, Monday, Uttarāyaṇa-Saṁkramaṇa, Vyatīpāta-yōga. Ś 1144 was Chitrabhanu. In A.D. 1122 (= Chitrabhānu), on December 26, Monday, Pushya ba. 8 began at ·52 and ended at ·44 on the following day. It was a day of Makara Saṅkrānti.
		Nayakas (Madura).
		Vīrappa-Nāyaka, son of Viśvanātha.
"	340	Śaka 1503, Vikrama, Ādi, [2]. The date cannot be verified for want of week-day.
		Vijayaraṅga-Chokkanātha-Nāyaka.
1918-1919	1 & 2 App. A	Śaka 1617, Kollam 871, Ādi 11, śu di. 10, Thursday, Anusham. = A.D. 1695 (= Kollam 871) July 11, Thursday (= Ādi 11) ; ·47 ; ·99.
		Nayakas (Tanjore).
		Achyutappa-Nāyaka.
"	416	Śaka 1505, Subhānu, Māśi 8. The date cannot be verified for want of week-day.
"	423	Do. do. Māśi 3. Same as above.
		Mahrathas.
		Ēkōji-Mahārāja.
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya. Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshṭha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Tukkōji-Mahārāja.
1918	521	Śaka 1652, Saumya, Vaigāśi 17, Friday. Ś. 1652 = A.D. 1730 = Sādhāraṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāsi 17). The cyclic year Saumya seems to be an error for Sādhāraṇa. Saumya Vaigāśi 17 was on Thursday.
		Miscellaneous.
1918-1919	1 App. A	Śaka 1408, Kollam 661, Pūraṭṭādi 20, ba. di. 7, Tuesday, Mṛigaśīrsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Puraṭṭāsi, and on this day ba. 7 commenced at ·34, ending next day at ·25, while Nakshatra Mṛigaśīrsha ended the same day at ·76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanyā month on 31 August.
1918–19	No. 10 App. A.	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at ·33 and ended at ·30 on the following day.
,,	202	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
,,	203	Nandana, Mārgaśira, ba. di. 12, Friday. Not enough for verification.
,,	222	Śaka ...., Śōbhakṛit, Āśvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; ·40. The cyclic year was Śubhakṛit and not Śōbhakṛit.
,,	223	Śaka 1311, Vibhava, Jyēshṭha, śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A.D. 1389 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś 1310), on May 22, Friday, ba. 1 (not śu. 1) ended at ·75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
,,	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1331 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
,,	231	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday. Details not enough for verification
,,	232	Śaka 1649, Plavaṅga, Phālguṇa, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś.1649, Phālguṇa śu. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
,,	236	Śaka 986, Pramādi, Vaiśākha, Saṁkrānti. Details not enough for verification.
,,	238	Bhāva, Jyēshṭha Uttarāyaṇa-Saṅkramaṇa. Details not enough for verification.
,,	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209, Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
,,	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
,,	251	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṁkrānti. In A.D. 1063 = Śōbhakṛit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Pausha and solar Pushya śu. 2 occurred: and Uttarāyaṇa-Saṅkrānti fell on this day at ·69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
,,	275	Śaka 1650, Saumya, Jyēshtha, śu. di. 5. The date cannot be verified for want of week-day.
,,	276	Śaka 1434, Prajōtpatti, Paushya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t ·59.
,,	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at ·35 and ended on Friday at ·30. Śu. 2 seems to be an error for śu. 1.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
1918	300	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15.
,,		=A.D. 1539, August 29, Friday ; ·38. Details not enough for verification for want of week-day.
	302	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification
,,		for want of week-day
	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification
,,		for want of week-day.
	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
,,	321	Kollam (?) 902, Plavaṅga, Vaigāśi, 29. Details not enough for verification.
,,	327	Śaka 1480, Kāḷayukti, Kārttigai. Details not enough for verification.
,,	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam.
		= A.D. 1391, December 29, Friday ; ·22 ; f.d.n. ·22. The Nak. "Śadayam" began on Friday at ·14 and ended at ·22 on Saturday.
,,	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
,,	396	Śaka 1410, Kīlaka, Tulā, ba. di. Wednesday, Makhā.
		= A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was "Pūrva-Phalguni", Makhā having ended on the previous day at ·93 of day.
,,	541	Śaka 1659, Piṅgaḷa Māśi, 5. Details not enough for verification.
,,	542	Śaka 1505, Tāraṇa, Vaigāśi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikṛita, Āḍi 20. Details not enough for verification.
,,	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam.
		= A.D. 1271, December 4, Friday ; ·93 ; ·44.
,,	295	Vikrama, Vṛiśchika, śu. di. 14, Friday, Aśvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th[illegible] whole of that day and nak. Aśvati ended at ·13.

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōlas, 60 to the Pāṇḍyas, 89 to Vijayanagara, 38 to the Western Chālukyaṣ, 14 to the Pallavas, 15 to the Hoysalas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshṭrakūṭas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 160 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

Antiquities of the Shiyali taluk.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918–19, was important in ancient times in more respects than one, and it may be said, that few tracts could compare with it in point of antiquarian interest. Here was Kāvirippūmpaṭṭiṇam, the once richest city of Southern India and the capital of the Chōla empire for some time. It was picturesquely situated at the mouth of the river Kāvērī and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Paṭṭiṇappālai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chabaris Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvērippaṭṇam and its vicinity leave no doubt as to its identity with Kāvirippūmpaṭṭiṇam alias Pugār, though the monuments of Pallavanīchcharam and Sāyāvanēśvara are not of such early date as could be expected.

Śaiva places.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious hymns of Jñānasambanda and which were visited during the year under report are (1) Tirunallūrperumaṇam, (2) Tirumahēndrapalli, (3) Teṇṭirumullaivāyil, (4) Tirukkalikkāmūr, (5) Tiruveṇkāḍu, (6) Kīlai-Tirukkāṭṭuppalli, (7) Tirukkurugāvūr-Velladai, (8) Śīrgāli (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppullirukkuvēḷūr now known as Vaidīśvaraṇkōyil and (11) Tiruppuṅgūr. Of these eleven places which are situated on the banks of the Kāvērī, Tirunallūrperumaṇam now called Āchchāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āḷuḍaiya-Piḷḷaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumaṇam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāṇḍārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificent grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurāṇam* which describes the lives of the Śaiva saints, but from No. 527 of Appendix B it looks as if her name was Śokkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumaṇam.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishṇu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are found in and around Nāṅgūr. They have been mostly sung by Tirumaṅgai-Āḻvār whose birth-place is believed to be Kuraiyūr, a hamlet of Tiruvāli-Tirumaṅgai, a village in Tiruvāli-nāḍu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumaṇimāḍakkōyil, (ii) Tiruvaiguṇḍa-Viṇṇagaram, (iii) Tiru-Arimēya-Viṇṇagaram, (iv) Tiruttēvanārtogai, (v) Tiruvaṇpurushōttamam, (vi) Tiruchchemboṉseykōyil, (vii) Tirutteṟṟiyambalam, (viii) Tirumaṇikkūḍam, (ix) Tirukkāvalampāḍi, (x) Tiruvellakkaḷam and (xi) Tirupārthaṇpaḷḷi should have been in existence prior to that date.

Vaishṇava places celebrated in the *Nālāyiraprabandham*.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns of the *Dēvāram* and the *Nālāyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētavanēśvara temple at Tiruveṇkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājarāja I. A few other structures such as those at Shiyali, Vaidīśvaraṇkōyil, Tiruppuṅgūr and Tirumullaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishṇava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

Paucity of architectural remains.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandel coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Śilappadigāram*, canto xxviii, we find an account of an inundation which resulted in the destruction of the ancient Chōḷa capital Kāvirippūmpaṭṭiṇam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumalam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

Causes for the absence of early monuments.

7. Another result of these inundations was that most of the lands in the taluk got submerged and silted up with sand and had to be reclaimed at much cost. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six *mā* of land was 2,000 *kāśu*, the cost of reclamation was 3,000 *kāśu*. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

Reclamation of lands in Tiruveṇkāḍu.

The Pallavas.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 158 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittiṟal–Vishṇugṛiha at Kiḷiñalūr in Ōymā-nāḍu was built by a

A Vishṇu temple built in the time of Nandivikramavarman.

certain Tigaittiṟalār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kulattūr in Teṉṉārṟūr-nāḍu, a subdivision of Kuṉṟa-kōṭṭam, purchased some lands and presented them as *ērippaṭṭi*, evidently for keeping the tank at Maḍam in proper repair.

Grant for the upkeep of a tank in the time of Kampavarman.

Cholas.

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōḷas. The earliest of these (No. 353 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Âdittaṉ Kaṟṟaḷippirāṭṭi.

An unknown queen of Parāntaka I.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kaṇṇi* and register gifts by Mahimālaya Irukkuvēḷ alias Parāntakaṉ Vīraśōḷaṉ. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Paḷḷūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgaraṭṭeriñja-Kaikkōlar*" who might have been so named after Rājarāja I.

Rājakēsarivarman.

11. Sure records of Rājarāja I with the introduction "*Tirumagaḷpōla*" are not few and some of them are interesting. We learn from Nos. 442 and 448 of Appendix B that Vāṉavaṉmahādēvi alias Tribhuvanamahādēvi was one of his queens and the mother of Rājēndra-Chōḷa I. A record of the latter (No. 460 of 1918) also states that Tribhuvanamahādēvi was his mother. No. 443 refers to the treasures which Rājarāja I had taken from the Chēra king and No. 449 mentions another queen of his, viz., Kūttaṉ Vīrāṇiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṉmāḷigaiyiṟṟuñjiṉadēva thus clearly settling the identification of Sundara-Chōḷa Parāntaka II with Poṉmāḷigaittuñjiṉadēva. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram records state that she built three temples at that place, one to Śiva called Ravikulamāṇikka-Īśvara, another to Vishṇu named Kundavai-Viṇṇagar-Āḻvār and a third to Jina called Kundavai-Jināḷaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Vishṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

Rājarāja's queens, elder sister and father.

Poṉmāḷigaittuñjiṉadēva is Sundara-Chōḷa.

Princess Kundavai's works.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummuḍiśōḷa-Brahmārāyaṉ (No. 14 of Appendix C) and Parākramaśōḷa-Mūvēndavēḷāṉ (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa.

Rājarāja's surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa.

13. No. 444 of 1918 from Tiruvenkāḍu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakaṉ Mādēvaḍigaḷār alias Śembiyaṉmādēviyār, the queen of Gaṇḍarādityadēva and the mother of Uttama-Chōḷa. In the body of the inscription, she is stated to be the daughter of Maḷavaraiyar or Maḷavarkōṉ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *māṇikkam*, *pavaḷam*, *kuppi*,

Gifts of Śembiyaṉmādēvi at Tiruvenkāḍu.

vayiram, *maratakam*, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōḷa, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājakēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśēkhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōḷa named Sēṭṭaṇśorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Śēmbiyaṇmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōḷa, the record says that in the 6th year of Rājakēsarivarman, the assembly of Nāṅgūr in Nāṅgūr-nāḍu who had received in the 2nd year of Gaṇḍarādityadēva alias Mummuḍi-Chōḷadēva, 400 *kāśu* presented by Parāntakaṇmādēvigaḷār alias Sembiyaṇmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōḷa and the daughter of Maḷavaraiyar for bathing the god on all the monthly *saṁkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

Gaṇḍarāditya alias Mummuḍi Chōḷa.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōḷa throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummuḍi-Chōḷa. Since the inscription is dated in the 6th year of Rājakēsarivarman and refers to the reign of Uttama-Chōḷa, it is fairly certain that it is one of Rājarāja I, who, it may be remarked, was the first sovereign after Uttama-Chōḷa to assume the title, Rājakēsarivarman. In this connexion, it may also be said that palæographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Śembiyaṇmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōḷa and the 3rd year of Rājakēsarivarman (i.e., Rājarāja because Uttama-Chōḷa's queen figures as donor in it), revert back to the 10th and 11th years of Parakēsarivarman and again to the 4th year of Uttama-Chōḷa and then again to the 6th and 2nd years of Rājakēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummuḍi-Chōḷa known so far is one of the recognized surnames of Rājarāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummuḍi-Chōḷa which like Irumuḍi-Chōḷa, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayālaya line of the Chōḷas.

Trumpets blown to summon village assemblies.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājarāja I (A.D. 1001), reveals to us the fact that the members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily 2 *śōṟu* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

An officer who inquired into the management of temple lands and expenses.

16. A record of the 17th year of Rājarāja I states that one of the officers called Ārūraṇ Udaiyadivākaraṇ Aruṇmoḻi Mūvēndavēḷār of Araiśūr while camping at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu, made inquiries as to the villages that were owned by the temple of Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkāṇam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakaṇ Gaṇḍarādittaṇ and Tiruvaḍigaḷ Śāttaṇ were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

Ēri-āyam.

17. Some of the inscriptions of Rājēndra-Chōḷa I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkaṇ Karukkamarndāḷ alias Pañchavaṇmādēvī was his queen. The name Kalikaṇṭhaka occurs for the first time in the records of Rājēndra-Chōḷa I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvi-chaturvēdimaṅgalam made an order to the effect that every six *mā* of land situated within a specified locality and irrigated by the tank called Madhurāntakappērēri must pay 1 *kalam* of paddy as *ēri-āyam* and that the great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērippaṭṭi* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Muṇṇūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūni* on each *mā* of wet land and 1 *tūni* on the dry lands, *kaḷani-puñjai* and *kāṭṭu-puñjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

Provision made for Vedic study in the 11th century.

18 No. 176 of Appendix C from Tribhuvaṇi in the South Arcot district called Tribhuvanamahādēvi-chaturvēdimaṅgalam is dated in the 30th year of the reign of the Chōḷa king Rājakēsarivarman Rājādhirāja I (A.D. 1018–1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyaṇ Umbaḷanāṭṭuvēḷār and purchased lands in the name of the god Vīraṇārāyaṇa-Viṇṇagar-Āḻvār to meet all the requirements of the charity known as Rājēndraśōḷaṇ-uttamāgram established in the temple by the general (sēnāpati) Rājēndraśōḷa-Māvali-Vāṇarāja, in order to secure the health of king Rājēndra-Chōḷa. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēli* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Vīṟṟirunda-Perumāḷ Aḻagiyamaṇavāḷa and Naraśiṅga-Āḻvār, for conducting the festivals of Māśi-tiruppunarpūśam, Jayantyashṭami, Mārgaḻi-tiruvēkādaśi, for Uttarāyaṇa, Dakshiṇāyaṇa, Aippaśi and Śittirai Vishus, for feeding the Śrī-Vaishṇavas and for reciting the Tiruvāymoḻi—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Ṛig-Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasanēya, Bōdhāyanīya and Satyāshṭa-(āḍha) sūtra, thus making a total of 12 teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēdānta, Vyākaraṇa, Rūpāvatāra, Śrī-Bhārata, Rāmāyaṇa, Manu-Śāstra and Vaikhānasa-Śāstra, (iii) for sixty students each of the Ṛig-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kuṟuṇi*, 4 *nāḻi*; and (iv) for 70 other students of the Vēdānta, Vyākaraṇa and Rūpāvatāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēli* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pāḍikāval*, and *ēri-amaṇji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhaṭṭas who expounded the *śāstras* and the students who learnt the Vēdas, etc., were also exempted

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already-collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonials in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They register a reduction in the rate of rents to be paid on *variśaippaṛṛu* and *vārapparṛu* lands held under lease from the temple, through the great men forming the assembly of Pañchavaṉmādēvi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pirpaṭṭanallūr, Aḷaganallūr, etc.

Reduction of rents.

The changes effected in the quantity of rents to be paid are shown in the following table :—

Up to the year of the record.	From the year of the record.	Reduction.
80	70	10 kalams
75	65	10 kalams
70	60	10 kalams
60–45	55–35	5 ,,
40–30	35–25	5 ,,
25	21½	3½ ,,
20	18	2 ,,

The following further reforms were also made :—

Farmers cultivating lands which do not come under *variśaippaṛṛu* or *vārapparṛu* but are classed as *veḷḷāṉparṛu*, *dēvadāna* and *purapparṛu* shall take 2/5 of the yield and those who cultivate under *kudiparṛu* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*śevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *śevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kuṇḍigai* during *kār* and *paśāṇ* shall be met from the sale of paddy. Half the *śeṇṇel* produce which forms the share of the *peruṅguḍi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kaḍamai* of 20 *kāśu*, only 17 *kāśu* shall henceforward be taken. Those that had been paying from 18 to 10 *kāśu* shall get a reduction of 2 *kāśu* and from the *kaḍamai* of lands ranging from 10 to 5 *kāśu*, two *kāśu* shall be reduced. Thus shall the dry assessment be fixed.

Reduction of *kaḍamai*.

At the time of realising the *kaḍamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kaḍamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person, shall, on the demise of the latter, become the owner of the lands, slaves, jewels or other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēḷ* and *araśu*. Kāvidis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bērigai*) shall not be beaten; and they shall not have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

Rights of women to hold property.

Other social laws prevalent in the 12th century A.D.

village channels shall be impounded in pens erected for the purpose. Cattle-stands or house-sites of the village shall not be permitted to be converted into paddy fields. Potters who make and sell small lamps and pots shall wear an upper-cloth.

Though this interesting inscription does not record the reason for reducing the rents and rates, and for fixing the rights and duties of certain classes of people, it may be said that the war of the Pāṇḍya succession which was waged at the time and which set the entire south in utter confusion reducing it to very straitened circumstances as revealed by the Ārapākkam and the Tiruvālaṅgāḍu epigraphs of the same king (A.R. for 1906, p. 70) might have, as a necessary consequence, brought about a paucity of cultivating men, the difficulty of obtaining labour, resulting in a complete want of competition. The wording of the record leaves enough room to think that the cultivators were subjected to harassment by officials and had to bear the burden of heavy customary obligations imposed by landlords. The rigidity of caste regulations should also have relaxed to certain extent and brought relief to sufferers.

Reward for a literary composition.

20. No. 198 of 1919 dated in the 27th year of the reign of Kulōttuṅga I is of special interest as it records that the assembly of Tribhuvanamahādēvi-chaturvēdimaṅgalam met in a pavilion erected in front of the temple of Vīra-Nārāyaṇa-Viṇṇagar-Āḻvār in obedience to a royal order which required them to adjudge the merit of a work, probably in verse, composed by the poet Tirunārāyaṇabhaṭṭaṇ *alias* Kavikumuda-chandrapaṇḍita of Mānakulāśanichchēri, in the name of the king (*Perumāl*) and called *Kulōttuṅgaśōḻaṇ-charitai*. The work was accordingly heard and the author, as a reward for his composition, obtained half a *vēli* and two *mā* of land to be enjoyed in perpetuity. Students of Tamil literature may find here a lingering literary tradition of the more ancient Dravidian *śaṅgam* established in Madura to scrutinise the works of Tamil poets and advance the cause of Tamil literature. The composition under reference, *i.e.*, *Kulōttuṅgaśōḻaṇ-charitai* must have, as its name denotes, been a highly interesting historical work very much like the Tamil *Kulōttuṅgaśōḻaṇ-ulā* of the same period and its discovery if made must lead to a flood of light being let in for the elucidation of Chōḻa history.

Śambuvarāyans as Chōḻa feudatories.

21. From the latter half of the 12th century A.D. the central Chōḻa power was becoming weaker and weaker and there were also evident signs of decay amongst the Pāṇḍyas who had allowed internal dissensions to creep in into their family. Thus the two chief powers of southern India were in a rather miserable plight. In the Pāṇḍya territory even the succession of the legitimate king was disputed and foreign aid had to be called in to play one party against the other. As a result, the whole country including the Koṅgu was thrown into utter confusion and was convulsed in a civil war, the like of which the country had never witnessed before. Foreign armies thirsting for blood overran the country from one end to the other, causing destruction everywhere and making life and property insecure. The times were therefore particularly favourable for feudatory families with mushroom growth to come into prominence. One such *parvenu* was the family of the Śambuvarāyas who held a subordinate position under the Chōḻas and rendered signal service to them during the days of the four successive sovereigns Rājarāja II, Rājādhirāja II, Kulōttuṅga-Chōḻa III, and Rājarāja III, when Chōḻa power was on the decline and who now tried to assert themselves. In the current year's collection there are a number of inscriptions of Chōḻa kings which introduce some of the members of the Śambuvarāya family. Nos. 71 and 252 of Appendix C are both dated in the 11th year of Rājādhirāja and register gifts made by Śeṅgēṇi Ammaiyappaṇ Śīyaṇ Pallavāṇḍāṇ *alias* Rājanārāyaṇa Śambuvarāya and Śeṅgēṇi Miṇḍaṇ Pallavaṇ *alias* Rājēndraśōḻa Śambuvarāyaṇ. In the records of Tribhuvanachakravartin Kulōttuṅga III (Nos. 234, 235 and 254 of Appendix C) figure Śeṅgēṇi Nālāyiravaṇ Ammaiyappaṇ *alias* Rājēndraśōḻa Śambuvarāyaṇ and Śeṅgēṇi Vīraśōḻaṇ Attimallaṇ *alias* Kulōttuṅgaśōḻa Śambuvarāyaṇ. Ammaiyappaṇ Attimallaṇ *alias* Rājēndraśōḻa Śambuvarāyaṇ, Ammaiyappaṇ Śīyaṇ Pallavāṇḍāṇ *alias* Rājanārāyaṇa Śambuvarāyaṇ and Śeṅgēṇi Ammaiyappaṇ Rājarāja Śambuvarāyaṇ held subordinate positions under Rājarāja III (Nos. 238, 52 and 57 of the same Appendix). As has already been said, the times were troublous when these chiefs flourished. No. 254 of Appendix C dated in the 11th

year of Kulōttuṅga-Chōḷa III registers a political compact between Kūḍal Araśanārāyaṇaṉ Āḷappirandāṉ *alias* Kāḍavarāyaṉ and Seṅgēṇi Vīraśōḷaṉ Attimallaṉ *alias* Kulōttuṅgaśōḷa-Śambuvarāyaṉ whereby both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with Āḷappirandāṉ Ediriliśōḷa Śambuvarāyaṉ; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudalis* would send up arms and horses and cause him injury; that if Āḷappirandāṉ Ediriliśōḷa Sambuvarāyaṉ inflicted any trouble on Kulōttuṅgaśōḷa Śambuvarāyāṉ, Kāḍavarāyaṉ would support him; that in case Āḷappirandāṉ Ediriliśōḷa Śambuvarāyaṉ ran away from his hill (residence) leaving behind him all arms, Kulōttuṅgaśōḷa Śambuvarāyaṉ should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kāḍavarāyaṉ allied himself with the relatives of Kulōttuṅgaśōḷa Śambuvarāyaṉ and with Āḷappirandāṉ Ediriliśōḷa Śambuvarāyaṉ against the interests of Kulōttuṅgaśōḷa Śambuvarāyaṉ, he (Kāḍavarāyaṉ) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

Administration of criminal law in the 13th century A.D.

22. Administration of criminal law in the 13th century A.D. for which there appears to have been much occasion is illustrated by the following six cases which occurred during the reign of Kulōttuṅga III and Rājarāja II:—

(i) While hunting, a native of Arumbondai aimed an arrow at another mistaking him for an animal. By the effect of the shot, he was laid up in bed for some days and died. The Brahmans and *nāṭṭār* assembled together and decided that as the two were not on inimical terms before, the death was only accidental and that, on behalf of the deceased the accused must provide for a lamp in the temple of Bhūmīśvara at Marakkāṇam (No. 33 of Appendix C).

(ii) A certain Śēdirāyaṉ caused the death of one Ēraṉ by some indiscreet act of his. The uncle of the murderer, in order to expiate the sin gave lands for a lamp to the temple of Mūlasthāṉamuḍaiya-Mahādēva at Muṉṉūr (No. 67 of Appendix C).

(iii) While hunting on horseback, a certain individual killed another by mistake. On the direction of the *nāṭṭār*, 48 sheep were given for burning a lamp in the temple of Tiruvagnīśvara at Kuḷattūr (No. 273 of 1919).

(iv) Two persons went ahunting on horseback. A deer running between them, one of them aimed an arrow which missing the animal killed the man. The *Periyanāṭṭār* ordered gift of sheep for burning a lamp (No. 279 of Appendix C).

(v) Two persons beat a man who had allowed his buffalo to enter the fields of the former and spoil the crop. By the effect of the beating the man died. The two asked the *Bhaṭṭas* and they advised them to present a lamp which they did by giving 48 sheep (No. 110 of 1919).

(vi) Thinking that it was an animal, perhaps in a hunting expedition, a man shot his uncle. The people of the several districts assembled together in the *maṇḍapa* of the temple and decided that a lamp must be maintained in the temple (No. 106 of 1919).

From the above, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the enormity of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

The Pandyas.

23. Many inscriptions of the medieval Pāṇḍyas have been copied during the year under review. These do not supply us with any historical or chronological data for constructing a regular genealogy of the Pāṇḍyas of this period; yet they are of interest and value to the student of village economics and administration. No. 299 of Appendix C of the time of Jaṭāvarman Vīra-Pāṇḍya, for instance, gives us the details of the *kaḍamai* assessment for different crops fixed on a specified land of given extent. We find a similar settlement (ஒடுபாடு) recorded in No. 302 of Appendix C which affected a whole district.

24. The word கண்டது found at the beginning or the end of many of the Pāṇḍya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents on palm leaves (*ōlai* preserved in the Imperial office of Registry, and were so attested by the word கண்டது evidently in the name of the king himself (see *e.g.* No. 510 of Appendix B).

Attestation of early documents.

25. An undefined Pāṇḍya king with the titles Tribhuvanachakravartin and Kōnēriṉmaikoṇḍāṉ appears in No. 480 of Appendix B from Tiruveṉkāḍu. The minister that issues the grant here is Vijaya-Gaṇḍagōpāladēva surnamed Aḍaiyavaḷaindāṉ, the younger brother of Maḷavarāyar. The latter name is familar in Pāṇḍyan records of the time of Māṟavarman Sundara-Pāṇḍya I who ruled from A.D. 1216–1235. The relationship herein mentioned of Vijaya-Gaṇḍagōpāladēva to Maḷavarāyar is highly interesting, since nothing has been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

Vijayagaṇḍagōpāla surnamed Aḍaiyavaḷaindāṉ the younger brother of Maḷavarāyaṉ.

26. Again, Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkaḷumaḷam) a shrine for the god Rājākkaṇāyaṇār and the goddess Maratakachokkiyār, was evidently also a Pāṇḍya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*aṇṇāḷvi*) Sundara-Pāṇḍyadēva. Perhaps the Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ of this inscription has to be identified with Māṟavarman Kulaśēkhara I who was the earliest of the Pāṇḍya kings that held the title of Rājākkaṇāyaṉ (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāṇḍya that was his elder brother. It is interesting to note that in a record of Jaṭāvarman Sundara-Pāṇḍya of his second year, we are casually informed of a new (flood) embankment substantially built on the side of the Kāvērī river, the old one having evidently breached and covered with sand the neighbouring lands under cultivation. The record coming as it does from Tiruveṉkāḍu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jaṭāvarman Sundara-Pāṇḍya I, the special title Ellārku-Nāyaṇār which means "the lord of all" and corresponds to Ellāṇḍalaiyāṉ, a recognized surname of Sundara-Pāṇḍya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 546 of Appendix B), for example, registers the establishment of a grove and a street of cocoanut trees (planted on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called காவேரிக்கரைத்தெவைமன்று in No. 510 of Appendix B.

Jaṭāvarman Sundara-Pāṇḍya I.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāḷ Śrīvallabhadēva and Perumāḷ Sundara-Pāṇḍyadēva who appear to have been ruling together. It is stated that since the time when the king Peruñjiṅgadēva being opposed to the Kannadiyaṉ (i.e., the Hoysaḷa Vīra-Narasiṁha II) raised a fortification on the north bank of the river Kāvērī until the 32nd year of Perumāḷ Śrīvallabhadēva the festivals in the temple of Tiruveṉkāḍu had been stopped and that these were now revived in the 33rd year. The date of Peruñjiṅga who was the enemy of the Hoysaḷa is known from his inscriptions to be the beginning of the 13th century A.D. Perhaps Śrīvallabha and Sundara also belonged to this period and in his chronology of the Pāṇḍyas, M.R.Ry. L.D. Swamikannu Pillai refers also to a Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide* Annual Report for 1918, page 155, paragraph 49). I have identified a Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya in one of whose records a reference has been made to an earlier grant by Peruñjiṅgadēva, with Jaṭāvarman Sundara-Pāṇḍya II (A.D. 1276–1290) (Annual Report for 1910, page 97, paragraph 34).

Conflict of the Pandyas with the Hoysalas.

28. The damaged inscription No. 293 of Appendix C which is dated in the reign of Māṟavarman Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ and refers to the delimitation of boundary (stones) made previously in the reign of the king's elder brother (*annāḷvi*) Śrīvallabhadēva is perhaps to be attributed to Perumāḷ Sundara-Pāṇḍyadēva mentioned above as a joint ruler with Śrīvallabha. No. 525 of Appendix B supplies astronomical details for a date in the 8th year of Tribhuvanachakravartin Parākrama-Pāṇḍyadēva and refers incidentally to the 10th year of the king Kulōttuṅga-Chōḷadēva. The characters are not very old and the king Kulōttuṅga-Chōḷa referred to here might therefore be presumed to be the third of that name in the Chōḷa genealogy, whose initial date was A.D. 1178.

Western Chalukyas of Kalyani.

Jagadēkamalla Jayasimha II and his subordinates.

29. The Harpanahaḷḷi taluk of the Bellary district which was epigraphically surveyed during the year has brought to light many inscriptions of this dynasty, the earliest of which is dated in Śaka 943 (No. 294 of 1918) and belongs to the reign of Jagadēkamalla who must be identified with Jayasiṁha II whose full name occurs in No. 228 of 1918. One of his Pallava subordinates was Jagadēkamalla-Noḷamba-Pallava-Permānaḍi also called Jagadēkamalla-Noḷamba-Pallava Permānaḍi Udaiyādityadēva (see Annual Report for 1915, page 87, paragraph 5). The latter was in charge of the districts of Noḷambavāḍi 32,000, Kaḍambaḷige 1,000, Ballakunde 300, Paravi 70 and Kariviḍi 30 in Śaka 955 and 959. Noḷamba-Pallava-Permānaḍi mentioned in No. 258 and the Daṇḍanāyaka Poḷalamayya mentioned in No. 294 of 1918 were other subordinates of the king.

Trailōkyamalla Āhavamalla Sōmēśvara I.

30. Jayasiṁha II was succeeded by Trailōkyamalla Āhavamalla Sōmēśvara I, called in his inscriptions only by the title Trailōkyamalla. Of his reign there are records ranging from Śaka 966 (*i.e.*, the year of his accession) to Śaka 987. The reign of this king was a period of continual war with the Chōḷas who were trying to re-conquer Noḷambavāḍi and other provinces which had been overrun by the Chōḷas during the time of Rājarāja I and Rājēndra-Chōḷa I. That Sōmēśvara was also taking retaliatory measures is borne out by the fact that prince Viṣṇuvardhana-Vijayādityadēva who was in charge of Kōgaḷi 500, Ballakunde 300 and Kaḍambaḷi 1,000 in Śaka 987 was encamped at Aṟasiyakere on his way to the conquest of the south under the orders of the king (No. 278 of 1918). No. 286 of 1918 which was copied at Uchchaṅgidurga is dated in Śaka 986 and states that Vishṇuvardhana-Vijayādityadēva was ruling Noḷambavāḍi 32,000. He is here given the title 'Āhavamallanaṅkakāra' while No. 278 of 1918 referred to above gives also the titles 'Vēṅgī-maṇḍalēśvara' and 'Chāḷukya-Māṇikya.' A certain Bijjaladēva is stated to have granted a tank in Uchchaṅgi fort to the temple of Gaḷagēśvara. No. 139 of 1899 which was copied in the same place mentions perhaps the very same Mahāmaṇḍalēśvara Bijjaladēva. No. 286 of 1918 further gives the origin for the different names in the different *yugas* to this Uchchaṅgidurga as follows: Being the residence of a Rākshasa by name Mēghanāda in Kṛita-yuga, it received the name of Mēghanāda-parvata. In Trēta, it was the abode of Hiraṇyaka and Nārāyaṇa having killed him lost all thirst for gold (*kanaka* or *hiraṇya*). It was therefore named Kanakagiri. In Dvāpara, it was the hermitage of Uttuṅgamahā-ṛishi. Hence the name, Uttuṅgaparvata. In the Kali age, Uchchaṅgiyabbe and two other Brahman maids performed penance and attained salvation by the grace of the god Īśvara. The place was called after them Uchchaṅgiya-parvata. This Uchchaṅgidurga which is in the Harpanahalli taluk of the Bellary district was the capital of Noḷambavāḍi 32,000 and was the seat of government of the Pāṇḍya feudatories of the later Western Chāḷukyas. It must have surely been a powerful stronghold; for No. 284 of 1918 states that it withstood attack for 12 years (?) and finally fell into the hands of one Mādava of the Yādava family and a *sāmanta* of Ballaha. Rudrabhaṭṭa, the author of *Jagannāthavijaya* in commemorating the conquests of Vīra-Ballāḷa describes 'the fort of Uchchaṅgi which was hitherto considered impregnable' (Lives of Kannaḍa Poets, Vol. I, page 212).

Of Sōmēśvara's other subordinates may be noted Kaṭeya Nāgāṭyarasa of the family of Mayūravarmma ruling Kaḍambaḷige 1,000 in Śaka 974; Jagadēkamalla

Nambi-Nolamba-Pallava-Permmāḍidēva ruling in Śaka 966, the districts Kadambaligo 1,000, Kōgaḷi 500, Ballakunde 300 and Kaṇeyakallu 30.

31. Records of Vikramāditya VI Tribhuvanamalla who succeeded Sōmēśvara II, range in date from the 6th year of his reign to Śaka 1049 which is the latest date found for him till now. No. 245 of 1918 which is a damaged record mentions the conquest of the king over the *Drāviḍas* and the *Pāñchālas*. In No. 214 of 1918 we find the king chastising his own subordinate, a certain *Mannaya* Boppaya, who capturing Gaṇḍarādityanaholalu (also called Gaṇḍarādityana-chaturvēdimaṅgala; A.R. for 1915, page 89, paragraph 8) had plundered private property and killed Brahmans. Vikramāditya ordered him to forfeit all claims for the *mannaya* of the village.

One of the feudatories of the king was Tribhuvanamalla-Pāṇḍyadēva who held the titles of the 'punisher of the Parichchēdins' and 'vanquisher of the hopes of the Chōḷa king Rājiga-Chōḷa.' In Śaka 1049 (No. 229 of 1918) he was ruling Nolamba-vādi 32,000 from his residence at Bēlūru which might be the same as Beltūru in the Dāvanagere taluk of the Mysore state (Ep. Carn. Vol. XI, Intr. page 11). No. 227 of 1918 gives the genealogy of another subordinate the *mahāsāvanta* Singarasa of the Bāyara-*vaṁśa*, and states that he was the son of Kāmanṛipa and grandson of Bhūpa, whose father was Mārasiṅga, the son of Subhaga and grandson of Beneganga. Still another subordinate of the king was the *Mahāsāmantādhipati* and *Prachaṇḍa-daṇḍa-nāyaka* Ananta-Pālayya in charge of the *Vaḍḍarāvuḷa* tax of the 7½ lakh country.

Bhūlōkamalla Sōmēśvara III and his subordinates.

32. Only one record (No. 234 of 1918) in the year's collection belongs to the reign of Sōmēśvara III who held the *biruda* of Bhūlōkamalla and had for his subordinates the *Mahāpradhāna*, *Kannaḍasandhi-vigrahi* and *Daṇḍanāyaka* Bhōga-Bhaṭṭay ya and the *Mahāpradhāna* and *Daṇḍanāyaka* Chōḷāṇḍa or Chōḷadēva ruling the Nolam bavāḍi 32,000 province.

Pratāpachakravartin Jagadēkamalla II and his subordinates.

33. Sōmēśvara III was followed by Jagadēkamalla II and had the distinguishing title Pratāpachakravartin. Of his subordinates Jagadēkamalla-Pāṇḍyadēva was ruling the Nolambavāḍi 32,000 in the 10th year of the king and in the 9th and 11th years, the same province was under Jagadēkamalla Vīra-Pāṇḍyadēva who was evidently the same. No. 210 of 1918 states that this Vīra-Pāṇḍya was ruling from his capital at Uchchaṅgi. Sōmēśvara's other subordinates were the Mahāmaṇḍalēśvara Nochidēva who had the title of 'lord of Banavāse' and the *Mahāpradhāna* and *Hiṛayadaṇḍanāyaka* Vatsarasa of the Kamme-*kula*. One of the donees in the record was Chandrarāśi-Paṇḍita, the disciple of Dhammarāśi Munipa whose teacher was Vidyārāśi-Paṇḍita of the Lakuḷīśa-Pāśupata sect and of the Siṁha-Parsha[d] school. To the same school belonged Divyaśakti-Paṇḍita (No. 278 of 1918), Vīrēśvara-Paṇḍita and Vāmaśakti-Paṇḍita (No. 277 of 1918) and Rājaguru Kālēśvaradēva who is called Elukōṭi-chakravartin of Kōgali 500 (No. 204 of 1918). The names of some more teachers belonging to the Siṁha-Parsha[d] school have already been mentioned on page 88 of my report for 1915.

Jagadēkamalla in A.D. 1183.

34. No. 257 of 1918 is dated in Sōbhakṛit, the 4th year of Rāyanārāyaṇa Āhavamalla who was one of the sons of Kalachurya-Bijjala and held the titles Kalachurya-Bhujabala-chakravartin and Vīra-Nārāyaṇa. His first year is already known to be A.D. 1179–1180 (*Dynasties of the Kanarese districts*, page 488). Hence the 4th year of his reign would be A.D. 1183–84. But Jagadēkamalla is stated in our inscription to have then been ruling at Kalyāṇi. In the genealogy given on page 428 (*ibid*) there is a break of 20 years between A.D. 1163, the latest date of Taila III and A.D. 1183, the earliest date of Sōmēśvara IV and this period is ascribed to the usurpation of Kalachuryas. In the case of the records of the Pāṇḍya chiefs which are dated after A.D. 1163 and in which the ruling king is given as Taila III, Dr. Fleet states that these chiefs entertained hopes of the restoration of the Chālukyan suzerainty. In the report for 1917, the latest date for Taila III was given as Śaka 1090 (1168 A.D.). In the report for 1918 it was suggested in the case of a record dated in Śaka 1091 (A.D. 1169) and belonging to the reign of Pratāpachakravartin

Jagadēkamalla, that Taila III might have assumed the title of Jagadēkamalla in his later days. If the present record is also to be attributed to Taila III, his reign has to be extended to the very commencement of that of Sōmēśvara IV, thus leaving no gap between him and his son for the usurpation.

His Pāṇḍya subordinate.

35. No. 296 of 1918 the date of which is damaged gives the genealogy and a long eulogy of the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya. The genealogy runs as follows :—

Vishṇu
|
Brahman
|
Atri
|
Moon
|
Yādava, in whose family was born
|
Pāṇḍya
|
Chētarāja
|
Palaṭṭa
|
Irukkavēḷa
|
Rāya-Pāṇḍya married Sōvaladēvi
|
Paṇḍita-Pāṇḍya | Vīra-Pāṇḍya | Vijaya-Pāṇḍya

From this it is seen that the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya was the younger brother of Jagadēkamalla Vīra-Pāṇḍya, the feudatory of Jagadēkamalla II referred to above and the son of Tribhuvanamalla Rāya-Pāṇḍya for whose merit a grant is made in No. 289 of 1918. In the report for 1914, it has been pointed out that Tribhuvanamalla Rāya-Pāṇḍya was the grandson of Palaṭṭa-Pāṇḍya. Tribhuvanamalla-Pāṇḍya mentioned in No. 233 of 1918 is probably Irukkavēḷa, the father of Rāya-Pāṇḍya (see genealogy given on page 16 of the introduction to *Epigraphia Carnatica* Vol. XI).

Vijayanagara.

Kampaṇa II.

36. Of the first Vijayanagra dynasty we have inscriptions to represent almost every king, in the year's collection. Of these No. 305 of 1919 which comes from Āvūr in the North Arcot district is dated in Vilambi and refers to the time of Kampaṇa-Uḍaiyar (i.e., Kampaṇa II) son of Vīra-Bokkaṇṇa-Uḍaiyar. The earliest date for this chief hitherto known is Śaka 1283 (see genealogical table on page 86 of Annual Report for 1907). The cyclic year Vilambi of this record corresponding to Śaka 1281–1282, gives us an earlier date for Kampaṇa. No. 267 of 1919 dated in Śaka 1285 (Śōbhakṛit) states that Gaṇḍaragūḷi Māraya-Nāyaka the son of Sōmaya-Daṇḍanāyaka who was the *praahāni* of Kampaṇa, defeated and took captive Veṉṟumaṇkoṇḍa Śambuvarāya. This suggests that the early Vijayanagara conquerors in the south met with opposition not only from the Muhammadans of Madura but also from the local Hindu chiefs of the Chōḷa country.

Bukka II.

37. No. 260 of 1919 dated in Śaka 1325 refers to a certain Vīra-Puliyarāya-Uḍaiyar as a son of Bukkaṇa-Uḍaiyar. It is not impossible that this chief is identical with Vīra-Bhūpatirāya whose initial date is Śaka 1331 (see genealogical table on page 86 in the Annual Report for 1907). If this is proved to be correct, our present record would give him a fresh initial date earlier by half a decade.

Dēvarāya II.

38. The only inscription of Dēvarāya II in the year's collection (No. 229 of 1919) is dated in the Śaka year 1355 and refers to an illuminating incident of a lady personally interviewing the king on behalf of a temple and securing a copper-plate grant from him, making the *sarvamānya* gift of a village. This lady was Aramvaḷatta-Nāchchiyār, the elder sister of a *Kaikkōḷa* attached to the temple of Agnīśvara at Madam. In return for her services, the *Rudra Māhēśvaras* of the temple granted the *Kaikkōḷa* lady one *padakku* of grain every day and two *paṇam* of money per mensem.

Mallikārjuna.

39. Mallikārjuna is represented by less than half a dozen records of which No. 113 of Appendix C dated in Śaka 1383 refers to his subordinate Dēvachōḷa-Mahārāja, perhaps of Chōḷa origin. We have known of local Chōḷa chiefs figuring as subordinates of the Vijayanagara kings Krishṇarāya and Achyutarāya. The link of Chōḷa vassalage to Vijayanagara emperors is extended backward by this record to another century before Krishṇarāya. In No. 154 of 1919, the king bears the title of 'destroyer of Muhammadan forces' (*Tulukkadaḷavibhāḷan*). This must refer to the resistance of the expedition led by the Gajapatis and the Muhammadans in combination, which is mentioned in the drama *Gaṅgādāsapratāpavilāsa* (Annual Report for 1906, page 81 f). The inscription incidentally records that a severe storm raged on the 15th day of the month Chittirai in the cyclic year Pramōdūta corresponding to Śaka 1372 (A.D. 1450–51).

Sāḷuva Narasiṅgarāya.

40. Two inscriptions of the Sāḷuva king Narasiṅgarāya (Nos. 4 and 53 of Appendix C) respectively dated in Śaka 1388 and 1393 refer to his *avasaṛam* (officer?) Annamarasayya who is also mentioned in No. 374 of 1917. No. 4 of 1919 informs us that Narasiṅgarāya made over certain revenues, in favour of the temple at Śembēḍu (South Arcot district) for the restoration of worship which had ceased for some time. It may be noted that the charity was made on a *Śivarātri* day and the author of the Telugu poem *Jaimini Bhāratam* of which our king was the patron, says that Narasiṅga was deeply devoted to the observance of this festival. No. 39 of 1919 mentions Echchappa-Nāyaka as subordinate of the king.

Tammarāya (i.e., Dharmarāya), son of Sāḷuva Narasiṅgarāya.

41. Narasiṅga's son Dharmarāya is represented by two inscriptions in the year's collection, viz., Nos. 25 and 173 of 1919. The latter which is dated in Śaka 1424 refers to the foundation of a town made by his officer Gauraṇa-Nāyaka.

Kṛishṇarāya.

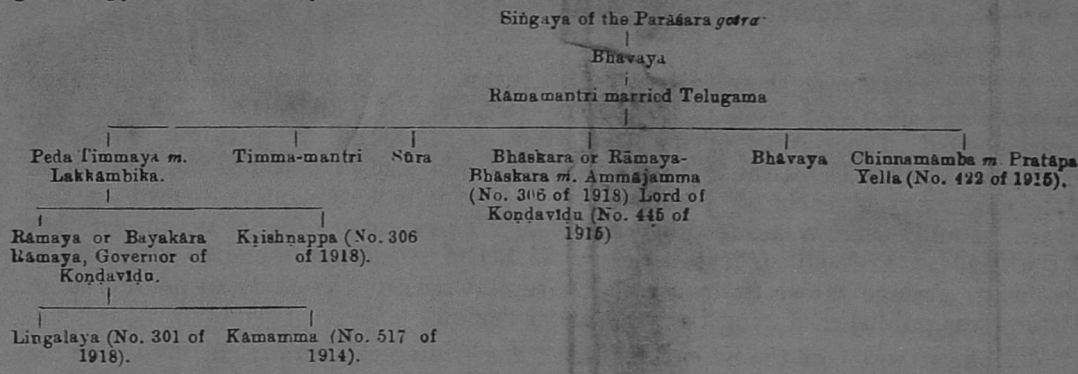
42. Kṛishṇarāya is represented by about 10 inscriptions in the year's collection of which No. 196 of 1918 and Nos. 2 and 3 of 1919 give him Sāḷuva titles. Similarly No. 40 of 1919 mentions the king Achyuta also with Sāḷuva titles. Inscriptions in the southern districts also in some cases give the Sāḷuva titles to these Tuḷuva sovereigns of Vijayanagara. No. 196 of Appendix B calls him Kṛishṇavarma-Mahāraja, son of Narasiṅgavarma-Mahārāja and registers the grant of a village to Sōmayyadēva-Voḍeya, son of the scholar Bāloḍeya of Mōgūru who was himself the son of Sōmēśvarāchārya. The latter who was a *yati* is stated to have borne the surname Mallikārjuna, whose disciple was king Vīra-Rudra of Oruṅgallu. It is highly doubtful if Vīra-Rudra of our inscription is identical with Pratāparudra of Warrangal for the latter flourished nearly a century earlier. No. 406 of Appendix B describes his conquests in the east in the usual order and records his gift of *jōḍi* amounting to 10,000 *varāhas* to the Śiva and Vishṇu temples (most of these are named) in the Chōḷa country comprising the provinces called Puvanagarpaṭṭaṇa-śīrmai, Rājarājēśvara-śīrmai, Taṇjāvūru-śīrmai, Paṭṭa-śīrmai, etc. The gift was made at the shrine of god Anantaśayana at Uṇḍavilli on the banks of Kṛishṇavēṇi (i.e., Kṛishṇā).

Viṭṭhala's alleged genealogy.

43. No. 401 of Appendix B gives a genealogy in corrupt Sanskṛit, of Viṭṭhaladēva-mahārāja who extended the Vijayanagara dominion into the south to the very end of the peninsula during the reign of Achyutarāya. The ancestry is traced from Vishṇu through Brahmā, Atri, Chandra, Budha, and Purūravas to Pāṇḍu, his son Arjuna and his son Abhimanyu. The line is then continued through Ūttuṅgabhuja and his son Nanda-chakravartin whose coronation is stated to have taken place according to Parāśara 1050 years after Parīkshit, the son of Abhimanyu. From Naramēdhadat, the eldest son of Nanda-chakravartin, the race passed through his son Sahasrānīka, his son Satpurusha, his son Dēvadhīra and his son Ahavamalla. Āhavamalla's son was Tribhuvanamalla whose son was Chaḷukka. Chaḷukkā's son was Cbāḷukka-Nārāyaṇa, whose son and grandson were Vimalanidhi and Rājanarēndra respectively. Rājanarēndra's son was Chālukka-Bhīma. In this line was

born Upēndra and the eighth after him was Kalyāṇa-Bijjala. Bijjala's son was Hōmallarāya and his grandson was Vīra-Hēmādri who begot Sōma. From Sōma the chain was made up of Pinna Hemma, Rāghavēndra and Tātapinnama, the well-known ancestor of the Āravīṭi chiefs, with whom the genealogy corresponds regularly to that given on page 201 of the *Archæological Survey Report* for 1908–09. Speaking of Viṭṭhala's nephew Timma or Nalla-Timma, the record says that a certain Kandāla-Śrīraṅgārya of the Vādhūla-*gōtra* and the Yajus-*śākhā* was the *guru* of the family. Viṭṭhala's conquests, devastations and foundations of villages are all mentioned to have taken place in the Madhura-maṇḍalam. He is stated to have defeated Tumbichchi, etc., of the Pāṇḍya country in connexion with the conquest of the Tiruvaḍi-*bhūmi*. We know that Tumbichchi-Nāyakaṇ and Sāluva-Nāyakkaṇ were brought into subjection by Achyutarāya (Annual Report for 1907, page 85).

44. Numbers 301, 303, 305 and 307 of 1918 which are four copies of a single inscription dated in Śaka 1461, belong to the reign of Achyutarāya and were copied by the Archæological Superintendent Mr. Longhurst. These refer to the charities made by Bayakāra Rāmappa or Rāmaya who was an officer of Achyuta ruling the Koṇḍavīḍu province. Two other copies of this same record were copied at Magimā-vinahalli in the Bellary district in 1914 (Nos. 514 and 517 of that report). The present record as usual describes the manifold works of philanthropy carried out by this minister and the only thing it adds to what has been already known in this connexion is that the foundation of the town and temple of Gōpinatha at Koṇḍavīḍu there ascribed to Bhāvaya is here attributed to Rāmaya-Bhāskara as in No. 445 of 1915. Putting together the contents of all the records, we arrive at the following genealogy for this family of famous ministers.



Sadāśiva.

45. The last king of the second Vijayanagara dynasty, Sadāśiva is represented by about half a dozen inscriptions. Of these No. 5 of 1919 from Śembēḍu in the South Arcot district dated in Śaka 1497, Yuva, carries his reign to a period of four years beyond the last date hitherto accorded to him, viz., Saka 1493 (Copper-plate No. 1 of 1912-1913). This only suggests the continuance of the nominal rule of Sadāśiva even after Tirumala I had practically assumed the reins of government in Śaka 1493. No. 1 of 1919 calls the king *Oḍḍiyaḍalavibhāṭa*, *Tulukkaḍalavibhāṭa*, Īlam-tiṟaikoṇḍaperumāḷ, Śagaram tiṟai-koṇḍa-perumāḷ, Dakshiṇasurattāṇa and Navakōṭi-nārāyaṇa. Some of these epithets have been found already applied to Achyuta (Annual Report for 1918, page 167). They only establish that at this period the complete lordship of the Vijayanagara crown over the southern peninsula was a recognized fact.

Miscellaneous.

Kō-Peruñjiṅgadēva.

46. The later Pallava king Kō-Peruñjiṅgadēva is represented by 12 inscriptions, four of which, Nos. 367, 391, 394 and 395 of 1918 coming from the Shiyali taluk of the Tanjore district on the south bank of the river Coleroon establish for the first time that his dominion encroached southward beyond that river even into the Tanjore district. Reference has been already made to the fortifications on the northern bank of the Kāvērī built by Peruñjiṅga during his encounters with the Kannaḍiyas (i.e., Hoysaḷas). It is not impossible that the march of the king to the south of the river and his eventual occupation of the country there as suggested by the presence of his inscriptions at Shiyali was the result of the encounter with the Hoysaḷas.

Gajapatis.

47. Two inscriptions of the Gajapati chief Kapilēśvara have been found in the village Munnūr in the South Arcot district (Nos. 51 and 92 of 1919). These are dated in the Śaka year 1386 (A.D. 1464–65) and epigraphically confirm the statement about the southern invasion of the Orissa king noticed on page 84 of the Annual Report for 1907. Ferishta again mentions a conquest of Rājahmundry and Condapilly by the combined armies of Gōlkonda and Orissa, the latter being led by Ambur Ray in A.D. 1471 (Brigg's *Rise of the Muhammadan Power*, Vol. II, pages 487 and 488). Our inscription clearly proves that this southern conquest by the combined armies was an event that happened about six years later. It establishes also that the earlier conquest by Gajapati was not a passing inroad only but almost an occupation of the southern country right up to Tiruvārūr in the Tanjore district and Trichinopoly. Kapilēśvara-Kumāra Mahāpātra, as the chief is called, was the son of Ambīradēva and is stated by both the records to have been previously the *Parīksha* (Viceroy) of Kondavīdu and Dandapāda; but that (now) he was in the position of the *Parīksha* of Kondavīdu, Kondapalli, Addanki, Vinukonda, Dandapāda, Padaivīdu, Valudilampattu-uśāvadi, Tiruvārūr, Tiruchchilāpalli (Trichinopoly) and Chandragiri. Kapilēśvara is evidently the son of Ambur Ray mentioned by Ferishta.

Another Gajapati inscription comes from Drākshārāma in the Gōdāvarī district (No. 335 of 1919) and is dated in the 10th year of Vīra-Mukundadēva. The king is stated to have conquered the king of Gauda (i.e., Bengal). This is evidently the Mukunda mentioned in Mr. Sewell's *List of Antiquities* Vol. II page 208, in whose time certain disturbances with the Muhammadan king of Bengal took place.

Order—No. 1003, Home (Education), dated 16th August 1919.

Recorded.

2. The Government note with satisfaction that the number of inscriptions copied and examined increased from 876 in 1917–18 to 900 in 1918–19. The Assistant Archæological Superintendent for Epigraphy is requested to push on with the publication of Part IV of the South Indian Inscriptions so as to secure the completion of the old series as early as possible. The instructions separately issued in this regard should ensure a steady progress. The "Topographical list of the inscriptions of the Madras Presidency," prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, which forms a valuable contribution to the study of South Indian History was published during the year under review.

3. The attention of the Superintendent, Archæological Survey, is invited to the remarks in paragraphs 6(1),6(3) and 6(4) of Part I of the report and he is requested to consider the propriety of taking action on the lines suggested. He should also, after personal inspection, offer his remarks on the question of the conservation of the temples referred to in paragraphs 6(5) and 6(6) and on the suggestion referred to in paragraph 7 of the report regarding the unearthing of Buddhist remains at Sālihundam.

The attention of the Superintendent, Government Museum, is invited to the suggestion in paragraph 11 of Part I of the report relating to the acquisition of certain written slabs and of the images in the store-room of the Draksharama temple.

4. The programme of work for the ensuing field season is approved.

(True extract)

R. Ramachandra Rao,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
„ the Superintendent, Archæological Survey.
„ „ Government Museum.
„ all Collectors.
„ the Home (Miscellaneous) Department.
„ the Government of India, Department of Education (with C.L.).
„ the „ of Burma (with C.L.).
„ the „ of Ceylon (with C.L.).
„ the Director-General of Archæology (with C.L.).
Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT.

G.O. No. 985, 31st August 1920

Epigraphy

Annual report for the year 1919-20 of the Assistant Archæological Superintendent for—Southern Circle—Recorded with remarks.

READ—the following papers :—

I

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 6th August 1920.
No.—557.

In continuation of my telegram No. 478, dated the 15th July 1920, I have the honour to submit herewith the advance copy (proof) of my Annual Report on Epigraphy for the year ending 31st March 1920 received from the Press only to-day.

2. A duplicate copy with the final corrections and Appendix F now under preparation by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal will be submitted through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 22nd September 1920.
No.—694.

In continuation of my letter to Government No. 496, dated the 15th July last, I have the honour to submit herewith the final copy of my *Annual Report on Epigraphy* for the year ending 31st March 1920 with the final corrections carried out therein and the plates inserted duly. The delay in its submission for so long was due, as already explained by me, to the fact that the Superintendent, Government Press, was, owing to the strike difficulties, unable to send certain portions of the proof of the report in time. On this account it has not been possible to read as usual a second proof before this final copy was submitted.

2. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars interested in epigraphy.

3. The photographs taken during the year under report are also submitted herewith.

Endorsement No. 516, *dated* 23*rd*/28*th September* 1920.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1920.

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PART I.

Office Routine.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and Temporary Special Publication Assistant of this office, was transferred to foreign service as Superintendent of Archæology, Travancore, for three years under G.O. No. 445, Public (Political), dated the 20th August 1919, and was relieved of his duties on the afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical student, accepted the appointment of the first clerk (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch as his pay as probationer, *viz.*, Rs. 50, could not be raised to Rs. 75 unless he graduated and entered into a bond of service with Government. He was an intelligent student of Kanarese and did good work so long as he was in this office. The vacancies thus caused were filled up by promotions given to juniors in the office both in the Collection and the Publication sections. The Kanarese student's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. The Tamil Reader in the Publication section not being found enough to cope with the Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on Rs. 50 *per mensem* was sanctioned on the Temporary Publication staff by G.O. No. 23, Home (Education), dated the 5th January 1920, and Mr. T. T. Sharman from Bangalore was selected for the new post. The Tamil Reader Mr. V. Venkatasubba Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies caused by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services of Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archæological Superintendent, were temporarily transferred to this office by the Government Order quoted above. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication section. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education) Department, dated 1st November 1919, was appointed provisionally permanent Epigraphical student (Telugu) and was thus entitled to draw Rs. 75, having completed his one year's probation on 28th September 1919.

2. The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 1 month and 15 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probationary Epigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit Mr. V. Vijayaraghavachari for one month from 19th December 1919.

Assistant Superintendent's Tour.

3. I was on tour in the Guntūr and the Gōdāvarī districts for nearly 3 months (January to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, particularly, with the publication work but did not, however, miss the opportunity of examining also some places mentioned in the programme for the year. At Bhadrāchalam, a famous place of pilgrimage on the Upper Gōdāvari, I expected to find some ancient and interesting documents, at least, those of the time of Gōpanna Rāmdās, a nephew of the famous Golconda ministers Akkanna and Mādanna of the 17th century A.D., who by popular tradition is intimately connected with the place and is said to have lent celebrity to it by his unswerving piety and devotion. The visit was, however, void of any discovery worth the name,—the only chief inscription pointed out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of Rāmdās called Varada-Rāmdās who secured for the temple gifts of a large number of villages in the Nizam's Dominions. A modern document, though it may be, the

circumstances under which this rich gift was made are interesting enough. It is stated that the (original) *śāsana* on stone in which were copied the maintenance gifts to Gods and Brāhmaṇas and the details of processional requirements of the blessed Sītā-Rāmachandra at Śrī-Bhadrāchala, which the holy Rāmadāsugāru had previously secured with the consent of the Tānīsha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram, no opportunity had been afforded to the people to know what the great Rāmadāsu had himself done for the God. The vandal too who destroyed the *śāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *śu.* 9, Monday, there came to Śrī-Bhadrādri from the town of Kāñchī a devotee named Varada-Rāmadāsu who was an incarnation of the great Rāmadāsu. He and his wife gave to the temple all the jewellery and money they owned and, with the approval of Rāmadāsu's mother Raṅgamma, the pious pair continued to serve in the temple, the lady members doing the sweeping and cleaning work and the male members singing His glory. While thus engaged, the God of Bhadrāchalam appeared in a dream to Chandū Lālā, a nobleman (of Hyderabad) in the court of Nāsaruddaulā, and told him that this Varada-Rāmadāsu was an incarnation of the earlier Rāmadāsu, that, consequently, the administration of the *parganā* of Hasanabāda was to be entrusted to Varada-Rāmadāsu under His own seal and that maintenance gifts to Gods and Brāhmaṇas, which in the period under the rule of evil kings had fallen into complete desuetude or had been conducted only intermittently, must now be restored in full. On this Chandū Lālā whose devotion was great, in complete obedience to the orders of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasanabāda *parganā*, excluding Brahman villages and maintenance gifts to temples and other charity-institutions but including 55 *amāni* villages, 11 *sarabastas* (?), *sāyar* and *śivāyibābat*. Of this amount, Rs. 32,000 were settled to be paid in cash to the *Sarkār*; Rs. 8,000 to be disbursed as annual pay to the 100 armed servants to be placed in the service of the God; Rs. 18,500 to be spent on the requirements for the worship and the balance Rs. 12,500 to be spent on administration and staff salaries.

4. With this settlement, the *parganā* was placed in the hands of Varada-Rāmadāsu and it was thus that the latter came to record on this stone the names of the several villages enjoyed by the temple together with the numerous details connected with its upkeep. Although the facts mentioned in this interesting prologue explain in a way the reason for the absence of earlier documents in the temple contemporaneous with the great Rāmadāsu of the time of Tānīsha, a detailed search made for other written fragments in the temple brought to light a broken pillar with weather-worn characters of the 17th century A.D. in the lower court-yard near the mirror-chamber. It registers that a lady—whose name is not possible to make out on the stone—the daughter of . . . the mother of Sūrappa-Viśvanāyaḍu, wife of Mutyam Akkamappaṅgāru, a Padmanāyaka of Vipparla-*gōtra*, caused to be made the *mukha-maṇḍapa* and the *prākāra* of the Raghunāyaka temple at Bhadrāchala and made provision also for daily offerings, festivals and servants. On another face of the same pillar is registered that Appalammaṅgāru, a daughter of *this* Mutyāla Rāmakka—evidently meant to be the name of the lady mentioned immediately above—set up a shrine for Nammāḻvār. Another lady of the same family whose name was Akkam . . . built the Bhōga-*maṇḍapa* for Raghunāyaka. These three ladies herein mentioned as having made charities of buildings in the temple of Bhadrāchalam in the beginning of the 17th century A.D. may be considered as the elder contemporaries of the great Rāmadāsu, and one or the other of them must have been intended also by the tradition in the popular story which attributes the building of the original small shrine of Rāmabhadra at Bhadrāchalam to a Śūdra lady called Dammakka.

5. The disappointment caused by the absence of old inscriptions at Bhadrāchalam was, however, more than compensated for by the discovery of about twelve new inscriptions at Paṭṭisam and Mahānandi, two island-temples very picturesquely situated in the bed of the Gōdāvarī river near Pōlavaram. The former is a fine old monument with good sculptured images. The records in both these temples belong to the period between the 12th and the 15th centuries of the Christian Era and bring to light the name of a fresh dynasty of kings of the Malias (Malaya-maṇḍala).

6. More than a month and a half was spent at Simhāchalam where imperfect transcripts of 125 inscriptions prepared from ink-impressions made in the year 1899 had now to be checked with the original stones and completed. 363 fresh inscriptions besides, were discovered, copied and transcribed on the spot for publication, thus exhausting, without further necessity for another visit, *all* the inscriptions of Simhāchalam excepting perhaps a very few of the most damaged and built in fragments. The Uriya inscriptions too of which 30 were found in that temple were copied in duplicate and a complete set forwarded to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation and transcription in modern Uriya characters. These latter will be printed along with the others of Simhāchalam in the forthcoming volume of *South-Indian Inscriptions* (Texts), Volume V, and Mr. Ramadas Pantulu's assistance shall be duly acknowledged therein. It may be observed as a result of experience of my work at Simhāchalam that in the matter of correct and complete deciphering of inscriptions which are indifferently engraved on undressed and uneven slabs—and particularly too, where the characters are found to be small and faintly cut—the inked estampages, however carefully and scientifically prepared they may be, are as a rule useless showing as they do white blotches with practically no impression of existing letters in the deeper parts of the stone as contrasted with deep dark spots covering up with ink, even the few traces of visible letters in the projecting portions of the surface. In such cases at least, though not in all, an examination of the original stone *in situ* would enable the epigraphists to arrive at a safely correct reading. The method adopted consists (1) in thoroughly cleaning the stone and (2) in applying carefully with a brush any colouring matter, white or red, mixed with water into a liquid of medium consistency. The colour running into the groves of letters gives in good and favourable light a clear outline of the letter whether it be cut in depths, projections or margins of the stone where brush and paper cannot easily reach. In the publication of inscriptions which is now being pushed through by this office under Government Orders, the above method has been found to have largely helped in the correct reading of the texts which the impressions alone could not have done.

7. With the sanction of Government accorded in G.Os. Nos. 1276 and 1306, Home (Education) Department, dated 21st and 28th October 1919, respectively, I and Mr. C. R. Krishnamachari attended the First Oriental Conference that was held at Poona, in which I read a paper on the old Brāhmī inscriptions in the caverns of Southern India.

Tours of the Establishment.

8. The activities of the Assistants in the search for and the collection of fresh epigraphical material have been quite satisfactory. Mr. V. Venkatasubba Ayyar, Tamil Reader in the Publication section who was recently posted as acting Tamil Epigraphical student, was out on camp duty for more than four months and the acting Telugu Epigraphical student Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time being spent in company with Mr. Venkatasubba Ayyar at Conjeeveram and part independently in the *talukwar* survey of the Dhārāpuram tāluka of the Coimbatore district. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, finished the *talukwar* survey of the Ālūr tāluka of the Bellary district in two months, while the Senior Assistant and Manager Mr. Venkoba Rao spent about three weeks on tour giving the necessary training to Mr. Venkatasubba Ayyar at Conjeeveram and Tiruvārūr. The work of copying inscriptions in the places of the Telugu districts noted in the programme for the year and the *talukwar* survey of Tenāli in the Guntur district were entrusted to Mr. C. R. Krishnamachari, my assistant in the Publication section, and Mr. Rangaswami Sarasvati. They had finished part of this work, when I had to take Mr. C. R. Krishnamachari with me to further north. Mr. Sarasvati, who was left in camp alone for about four months, returned only on 5th May 1920. Being quite new to his work he has not been able to finish all that was entrusted to him. His collection remains to be checked and examined and consequently it has been reserved to be included in the report for the next year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in the Publication section, joined my camp at Simhāchalam on 5th February 1920 and returned to headquarters on 6th April 1920. The photographer Mr. P. Viswanatha Ayyar was deputed on an independent tour in the Madura and Tinnevelly districts and the Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and note down full particulars about them. He toured for more than two months from 3rd December 1919 to 21st February 1920 and took 94 photographs and 5 sketches.

The Year's Work.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last year I had referred to the progress made in the work of Publication. Since then the correcting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the preparation of manuscripts for Volume V which, by G.O. No. 961, Home (Education) Department, dated 12th August 1919, is fixed at 3,000 folio pages, have been going on simultaneously. Galley proofs pages 1–277 so far received have been corrected and sent to Press. Pages 278 to 293 are being checked and will be sent to the Press shortly. Further galleys have not been received, and the Superintendent who was addressed regarding the delay writes to me that he has to suspend work on Volumes IV and V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volume III, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 has not been progressing beyond galley proof page 293. The Government have, in anticipation of its quick issue, ordered 600 copies to be struck and have fixed its price at Rs. 4. They have also prepared a preliminary free distribution list of 60 private individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 1920 have been already sent to the Government Press. The texts of Ceylon inscriptions ordered to be issued with this volume [G.O. No. 1284, Home (Education) Department, dated 23rd October 1919] have been taken up and will be included in the next volume. The publication staff has worked throughout with great zeal and energy. *South-Indian Inscriptions* Volume III, Part III, mentioned in paragraph 4 of my last year's report, has been printed and issued (G.O. No. 71, dated 16th January 1920).

Collection.

10. The collection work during the year has also been quite satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (Coimbatore district) and Tenāli (Guntūr district) has been finished. In the Conjeeveram taluk which was also put down in the programme, it was possible only to finish the Varadarāja temple in the town of Little Conjeeveram within the limited time allotted for it. Of the remaining 35 villages mentioned in the programme only 13 were visited, since, after finishing the *talukwar* survey, very little time was available for examining the other places. As a result of the long tours of my assistants and myself noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those of the Tenāli taluk) have been visited and 721 fresh inscriptions copied and transcribed. To these must be added also the 363 new inscriptions from Simhāchalam sent to the Press for publication (see above paragraph 6), thus bringing the total of inscriptions transcribed and examined during the year to 1,084—a figure which has not been reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Simhāchalam have been registered in Appendices B and C. Appendix A contains the list of 14 copper-plate inscriptions examined during the year and in Appendices D and E are registered the 94 photographs taken and the 5 sketches prepared by the photographer Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in Appendix F has as usual been made by Diwan Bahadur L. D. Swamikannu Pillai Avargal. A good portion of it was, however, done in my office with the help of his *Ephemeris* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been received in this office.

12. The copper-plates secured for examination are historically valuable and interesting. The more important of these will be fully described and their contents discussed at their proper place in Part II below. No. 4 from Tirumalavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in Śaka 1654 (= A.D. 1732) Paridhāvi and registers (1) a grant of land by Śukadēvayyan for the marriage festival in the temple of Vaidyanātha at Tirumalavādi, (2) a gift of money for *Annābhishēkam, viz.*, heaping up cooked rice over the Śiva-*linga* as a part of daily worship, (3) a gift

of certain tolls and taxes for maintaing a flower-garden and (4) a gift of money and gingelly-seeds for lamps. The inscription ends with two Tamil verses in praise of Śiva of Māmaḷu, *i.e.*, Tirumaḷavāḍi. Also in Śaka 1666 (= A.D. 1744) Siddhārthin, some *śeṭṭis* and *piḷḷais* granted on all articles such as reddle, clearing-nuts, arecanuts, pepper, jaggery, sugar, bengal-gram, wheat, gingelly, ghee, and iron coming into or going out of the village of Tirumānallūr near Tirumaḷavāḍi, certain fixed tolls (*magamai*) in order to maintain a lamp.

16. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1919–20.

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,001	6	6
Establishment	12,234	15	11
Local Allowance for high prices	638	12	8
Travelling	2,421	8	6
Contingencies	6,140	15	11
Total ...	27,437	11	6

Receipts.

Sale of garden produce	95	0	0
Sale of photographs	32	0	0
Total ...	127	0	0

Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1920.

Name of articles with description.	Balance on 1st April 1919.		Received during 1919–20.		Total of (2) and (3).		Written off during 1919–20.		Balance on 31st March 1920.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		Rs. A. P.				Rs. A. P.				Rs. A. P.	
Watson and Sons' full plate camera with six slides, one voigtlander lens with six diaphrams, one view finder, one tripod stand and one Bush Rapid Applanet lens.	1 Set	550 0 0	..	..	1 Set	550 0 0	..	..	1 Set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3–14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	
Tent articles (11 bundles) ..	1 Set	..	..	..	1 Set	..	..	..	1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..		36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Bellary district.*—Eighty-one villages[1] in the Āḷūr tāluka.

II. *Chingleput district.*—Conjeeveram.

III. *Coimbatore district.*—Forty-three villages[2] in the Dhārāpuram tāluka and Kodivēri[3] in the Gōpichettipāḷayam tāluka.

IV. *Cuddapah district.*—Bollavaram and Modamidipalli.

V. *Godavari district.*—Bhadrāchalam, Pōlavaram and Nelakōṭa-Āva[3]

VI. *Guntur district.*—Mailavaram.

VII. *Kistna district.*—Mudunūru and Gaṇapavaram.

VIII. *Madura district.*—Pallichchandai.

IX. *Nellore district.*—Nellore.

X. *Tanjore district.*—Tiruvārūr and Pinnavāśal[3].

XI. *Trichinopoly district.*—Ādiguḍi and Tirumaḷavāḍi.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season 1920–21.

Number.	Name of place.	District.	Remarks.
	A.—Places omitted from last report or reported to contain inscriptions by the Archæological Superintendent or other gentlemen.		
1	Ālaṅgudi	Tanjore	To copy the inscriptions not copied until now.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampāḷayam	Do.	Do.
4	Chittoor	Chittoor	Rock inscription.
5	Desūr	North Arcot	To copy an inscription on a slab in an irrigation tank.
6	Kalavai	Do.	Inscriptions on a sluice and in a mosque.
7	Kaṭṭumannārkōvil	South Arcot	Reported to contain inscriptions.
8	Konthagai	Madura	Do.
9	Kottapaḷḷi	Do.	To copy inscriptions in the Narasimhasvāmin temple.
10	Manimūrtheśvarapuram	Tinnevelly	To copy inscriptions in the Vighnēśvara temple.
11	Mēlpāḍi	North Arcot	Contains many inscriptions.
12	Mēlūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Mūḍūr	Do.	Do.
14	Mōgallu	Kistna	Reported to contain inscriptions.
15	Nattarāmēśvaram and Juttiga ..	Do.	Do.
16	Nirperutegeram	South Arcot	To copy inscriptions on a rock near the tank.
17	Niśśankadurga	Chittoor	Reported to contain inscriptions.
18	Peraṇamalūr	North Arcot	To copy inscriptions in the Śrīharīśvara temple.
19	Pulal	Chingleput	Reported to contain inscriptions.
20	Punnam	Trichinopoly	To copy inscriptions in the Pushpavanaṇāthēśvara temple.
21	Raghunāthasamudram	North Arcot	To copy inscriptions in the Rāmachandraperumāḷ temple.
22	Śaḷukkai	Do.	To copy inscriptions in the Īśvara temple.
23	Śembaḷivaram near Kuḍapākkam	Chingleput	To copy inscriptions in a ruined temple.
24	Śiṅgaperumāḷkōyil	Do.	Rock-cut cave with inscriptions.
25	Tāḍuvāyi	Guntur	Reported to contain inscriptions.
26	Tennēri	Chingleput	To copy inscriptions in an irrigation tank.
27	Vāsudēvapaṭṇam	Ganjam	Buddhist images.
28	Veligonda	Nellore	Reported to contain inscriptions.
29	Veṅgaḷattūr	North Arcot	Do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.	Gudiyattam—North Arcot.
Gutti—Anantapur.	

[1] Of these forty-eight villages did not contain any inscriptions.
[2] Of these fifteen villages did not contain any inscriptions.
[3] Visited but did not contain any inscriptions.

APPENDIX.

A.—List of copper-plates examined during the year 1919-20.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Mr. Raghavayya, trustee of the Kalahasti and Gudimallam temples, Chittoor district.	Bana ..	Vikramaditya	..	Sanskrit in Grantha and Tamil.	Under correspondence for purchase.	..	Gives a genealogy for five generations from Nandivarman. Records the gift of the village of Viprapitha free of all taxes to a number of Brahmans.
2	The Tahsildar of Nellore ..	..	Mahārāja Damōdaravarman of Ānanda-gōtra.	[2]nd year, Kārttika, śu. di., trayōdaśī.	Sanskrit in Telugu.	Do.	..	Gift of the village of Kaṅgūra free of all taxes to Brahmans of various gōtras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandarapura.
3	The Raja of Urlam through Mr. K. Nageswara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Gaṅga.	Maharaja Hastivarman ..	80th year, Kārttika, ba. 8.	Do. ..	Returned to the owner.	..	Registers the gift of 2½ hala of land which was purchased from the residents of the agrahārika village of Hoṇḍēvaka in Krōshṭuka-vartani as an agrahara to Jayaśarman of Vatsa-gōtra, a resident of Uramalla (i.e., the modern Urlam). The king is called Rajasingha and Raṇabhita.
4	Mr. Subbayyar, trustee of the Vaidyanatha temple at Tirumalavadi, Trichinopoly district.	..	....	Śaka 1654, Paridhavi, Paṅguni, 8, Tuesday, tritīyā, Rēvatī.	Tamil	Do.	..	Records a gift of land in the village of Gandarādittan for conducting various services, for lamps and flower-gardens, to the temple of Tirumalavadi-Nayanār by Śukadēvayyan.
5	The Karnam of Chimakurti, Ongole taluk, Guntur district.	Reḍḍi ..	Vēmaya Reḍḍi	Śaka 1257, Yuva, Kārttika, śu. di., 12, Thursday, Manvādi.	Telugu ..	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chimakurti, Bhimēśvaram, Pulikonda, Mailavaram and Kumārapuri, to Chittamūri Timmana Bhaṭṭa. The village of Rāmatīrtham in the Ammanavabrōli-sīma in the Śrīśaila-Bhūmi was also given to the same individual as agrahāra.
6	M.R.Ry. Divi Hanumachar, Kodi-Tadiparru, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Do. ..	Anna-Vēma	Śaka 1296, Nabhasya, Bhādrapada, Pūrṇimā, Wednesday, Lunar eclipse.	Sanskrit and Telugu in Telugu.	Do.	..	Gives the genealogy of the Reḍḍi kings up to Anna-Vēma. Records the grant of the village of Pacchani-Tandiparru by the king to the scholar Peddi who was "the crest jewel among astronomers".

A.—List of copper-plates examined during the year 1919-20—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Divi Hanumachar, Kodi-Tadiparru, Tenali taluk, Guntur district through Mr A. Rangaswami Sarasvati.	Reḍḍi ..	Vēma, son of Kōmaṭi	Śaka 1341, Vikārin, Mārgaśira, Dhanus.	Sanskrit and Telugu in Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Rudravaram to a number of Brahmans. The last verse of the inscription says that Śrīnātha, the Vidyādhikāri of king Vēma composed the inscription which ends with the sign-manual of the king 'Śrī Vīrānārāyaṇasya'.
8	M.R.Ry. Ponukupāṭi Ramayya through Mr. A. Rangaswami Sarasvati.	Do. ..	Kōmaṭi-Vēma	..	Do.	Do.	..	The last of a set of plates. The boundaries of the granted village are given in Telugu. Then follows a verse in Sanskrit which says that the king gave to his preceptor Śaṅkara the village called Pinapāḍu and that Śrīnātha-Bhaṭṭāraka composed the inscription.
9	M.R.Ry. Brindavanam Gopalacharyulu, Ipūr, same taluk and district, through Mr. A. Rangaswami Sarasvati.	Eastern Chālukya.	[Jayasiṁha]-vallabha Mahārāja.	..	Sanskrit in Telugu.	Do.	..	Damaged. Registers the grant, by the king, of the village Mrōparru in Chanū[rpa]lli-vishaya to a Brahman called Maṇḍaśarman of the Vatsa-gōtra who was a resident of (the village) Vanaparru and was well-versed in the Vēdas and the Vēdaṅgas. The donee is stated to have been attached to (bhakta) Maṅgi Yuvarāja.
10	Do. do.	Do.	Vishṇuvardhana Mahārāja, son of Vijayasiddhi.	23rd year ..	Do.	Do.	..	Records the grant, on the occasion of a Saṅkrānti, of 20 khaṇḍikas of paddy-growing land in the village Jalamūru lying in the Plōlnāṇḍu-vishaya, to a Brahman named Kēśavaśarman of the Ātrēya-gōtra and Hiraṇyakēśi-sūtra. A house-site and a flower-garden were also given to him on this occasion.
11	Do. do.	Vishṇukuṇḍin.	Mahārāja Śrī Mādhavavarman, son of Mahārāja Śrī Gōvindavarman.	37th year, Summer, 7th fortnight, di, 15.	Do.	Do.	..	Registers the grant of the village Vilemba[li] in Guddāṭi-vishaya to the Brahman Agniśarman of the Vatsa-gōtra by the king for the prosperity of his race.
12	Do. do.	Do.	Śrī Mādhavavarman, son of Dēvavarman and grandson of Mahārāja Śrī Mādhavavarman.	[37th year, Spring, 7th fortnight, di. 7.]	Do.	Do.	..	The plates are much worn away. They record the grant of the village Murōnukaḷiki to two pious Brahmans.
13	The Tahsildar of Tenali ..	Reḍḍi ..	Pedda Kōmaṭi-Vēma	Śaka 1326, Taraṇa, Pausha.	Do.	Do.	..	Records the grant of the village Kalvavāmulu in the Triliṅga-vishaya and Khaṇḍavāṭa-sthala by the king to the Brahman Peddi-Yajvan of the Harita-gōtra, who was a great astronomer.
14	Do. do. ..	Do. ..	Do.	Śaka 1333, Khara, Mārgaśira, śu. di., trayōdaśi, Dhanus.	Do.	Do.	..	Registers the grant of the village Nandamūru in the same vishaya to the same Brahman.

B.—Stone inscriptions copied in 1919 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	On the east side of the 'rock,' Aruḷāḷa-Perumāḷ temple, **Little Conjeeveram**, Conjeeveram taluk, Chingleput district.	....	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati.	Tamil ..	Gift of 33 cattle for a perpetual lamp by a native of Maṇai-maṇḍalam to the temple of Aruḷāḷa-Perumāḷ who was pleased to take his stand in Tiruvattiyūr. Mentions the liquid measure Ariyannavallaṉ-nāḷi.
344	On the same wall	....	....	[2]7th year ..	Do. ..	Gift of one-eighth perpetual lamp by Gollappūṇḍi Dēvi-Nāyakkaṉ residing in Śirumaṇai in Pākka-nāḍu to the same temple. The trustees of the temple took charge of the lamp.
345	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	1[9]th year, Vṛiśchika, ba. di.	Do. ..	The first two lines are unfinished. Gift of 33 cattle for a perpetual lamp and a lamp-stand by Piṭṭima Dēvikkāmaiyaṉ, one of the servants of Maduraṇṭaka Pottappichchōḷaṉ Manumasiddharaśaṉ Tirukkāḷattidēvaṉ alias Gaṇḍagōpāḷaṉ to the temple of the Perumāḷ.
346	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradē[va], 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Karkaṭaka, 5, Sunday, Pushya, prathamā.	Do. ..	Gift of 135 goats and sheep for 1½ perpetual lamps by Rāma Rāmaṉ of Muraṇōttamaṅgalam in Vaḷḷuva-nāḍu, a district of Malai-maṇḍalam to the temple of Aruḷāḷa-Perumāḷ.
347	Do.	....	....	....	Grantha ..	A Sanskrit verse in praise of Tātāchārya, who celebrated 100 marriages every day.
348	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), the crowned head of the Pāṇḍya, Īḻam (Ceylon) and Koṅgu.'	23rd year, Vṛiśchika, 4, Monday, Pushya.	Tamil ..	Registers the names of the individuals and the number of lamps which each had to burn in the temple of Aruḷāḷa-Perumāḷ at Tiruvattiyūr in the city of Conjeeveram in Eyil-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
349	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva III	11th year	Do ..	Unfinished. Gift of 48 sheep for half a lamp to the temple of Āḻvār at Attiyūr in Eyil-kōṭṭam, a district of Jayaṅgoṇḍaśoḷa-maṇḍalam by Māchaladēvī, daughter of Bhūtteya-Nāyaka of Dōrasamudra.
350	Do.	Pallava ..	Śakalabhuvanachakravartin Kōpperuñjiṅgadēva.	15th year Rishabha, ba. di., tritīyā, Friday, Mūlā.	Do. ..	Assignment of certain taxes in Sōmaṅgalam for offerings and repairs in the same temple by Kaḍakkaṉ alias Nīlagaṅgaraiyaṉ.
351	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	7th year, Rishabha, śu. di., dvitīyā, Wednesday, Ārdrā.	Do. ..	Gift of 12 buffaloes for a perpetual lamp to the temple of Aruḷāḷa-Perumāḷ by Āḻva[ṉ]kō[ṉ], son of Pāṇḍavadūtaṉ Vaḷavadaraiyakōṉ of Pāttūr. Mentions the liquid measure Arumoḻinaṅgai-nāḷi.
352	Do.	Do. ..	Do. ..	29th year, Kanyā, śu. di., pañchamī, Thursday, Anūrādhā.	Do. ..	Gift of 33 cattle for a perpetual lamp to the temple of Aruḷāḷa-Perumāḷ by Kommanappaṅgāru of Mōṭṭuppaḷḷi.
353	Do.	Pallava ..	Kōpperuñjiṅgadēva	1[1]th year, Rishabha, 2, Mūla., Saturday.	Do. ..	Built in at the beginning. Gift of 44 cows for a perpetual lamp to the same temple by Chandra-śeṭṭi of Maṇḍa[ga]ttali in Nellūr-nāḍu.
354	Do. ..	....	....	Pramōdūta ..	Grantha ..	Records the construction of a Vimāna by Tātāchārya at Phaṇipatigiri (i.e.), Tirupati.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the same side	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	7th year	Tamil ..	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Paramēśvaramaṅgalamuḍaiyaṉ Śilamba-piṇḍaṉ Ambalakkūttaṉ Śēḍiyarāyaṉ of Paramēśvara-maṅgalam alias Śōḷakulatilaka-chaturvēdimaṅgalam in Sembūr-kōṭṭam.
356	Do.	Pallava ..	Kōpperuñjiṅgadēva	20th ,, ...	Do. ..	Gift of 15 Nellūr-māḍai coins for maintaining a perpetual lamp in the same temple by Śevvakkaḷ, sister-in-law of Annaladēvaṉ of Nellūr.
357	Do.	....	....	....	Do. ..	Gift of land in the village of Karaṇai for worship at the service called Gaṇḍagōpāḷaṉ-śaṇḍi, repairs, etc., in the temple of Aruḷāḷa-Perumāḷ at Tiruvattiyūr in Kāñchīpuram in Eyiṟ-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam by Madurāntaka Pottappichōḷa Manumasiddaraśaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāḷaṉ. The gift was made in the 18th year of Rājarājadēva.
358	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Tulā, śu. di., chaturdaśī, Sunday, Rēvatī.	Do. ..	Gift of cows and bulls for 2 lamps to the same temple by Nuḷappiyārruḷaṉ Nārāyaṇanambi Dāmōdaraṉ, one of the Kēḷvi-Muḍaliś of Gaṇḍagōpāḷadēva.
359	Do.	Do.	Do. ..	14th year, Siṁha, 29, pañchamī, Sunday, Viśākha.	Do. ..	Gift of cows and a lampstand for a perpetual lamp to the same temple by Mahārājaṉ Rājadēvaṉ, a feudatory of the king. The chief bears many birudas.
360	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Paṇḍya'.	23rd year, 342nd day.	Do. ..	Gift of 10 Bujabalaṉ-māḍai for burning a lamp in the same temple by a native of Puḷal in Poysaḷa-nāḍu.
361	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīra-dēva, 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	34th year, Mithuna, 24, Monday, Śravaṇa.	Do.	Gift of 33 cattle for a lamp by a native of Ōraḷachchēri in Veḷḷappa-nāḍu, a district of Malai-maṇḍalam.
362	Do.	....	....	....	Do. ..	Gift of land in Kāvirippākkam alias Vikrama-Chōḷa-chatur-vēdimaṅgalam in Paḍuvūr-kōṭṭam for festivals, worship at the service called Gaṇḍagōpāḷaṉ-śaṇḍi and repairs, in the temple by Madurāntaka Pottappichchōḷaṉ Manumasiddaraśaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāḷaṉ in the 16th year of Rājarājadēva.
363	Do.	....	.... ..		Grantha ..	Sanskrit verse in praise of Tātayadēśika.
364	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Tamil ..	Gift of a lamp by Tikki-Nāyakkaṉ, brother of Paḍiyāri Vayirappa-Nāyakkaṉ the Mahāpradhāna of Madurāntaka Pottapichchōḷaṉ alias Eṟaśiddaraśaṉ of Nellūr-nāḍu.
365	Do.	Pallava ..	Śakalabhuvanachakravartin Kōpperuñjiṅgadēva.	1[9]th year, Kanyā, śu. di., Thursday, pañchamī, Viśākha.	Do. ..	Gift of 96 sheep and a ram for a lamp to the same temple by Aruṇagiri-Perumāḷ, one of the sons of Pañchanadīvāṇa Nīlagaṅgaraiyar who is called piḷḷaiyār (son).
366	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Mīna, ba. di., tṛitī[yā], Friday, Svāti.	Do. ..	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Vāḷaiya-Daṇḍanāyaka, son of Dūdap-piḷḷai-Daṇḍanāyaka of Araṇaipuram, one of the ministers of Hoysaḷa Vīra-Sōmēśvaradēvarasa.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	Śaka 1154, 16th year, Makara, śu. di., prathamā, Friday, Śravaṇa.	Tamil	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kāmi Nāyakaṉ, one of the mudalis of Madurāntaka Pottappi chōḷa Tirukkaḷattidēva Gaṇḍagōpāla. The latter is called piḷḷaiyār (son).
368	Do.	Do. ..	Do. ..	23rd year, Makara, śu. di., shashṭhī, Saturday, Rēvatī.	Do.	Gift of 33 cattle for a lamp to the same temple by Veḷḷappagaḍa Kaṇ[pi]rakōḍu Gaṇḍaṉ Irāmaṉ alias Purushamāṇikka-śeṭṭi.
369	Do.	Do. ..	Do. ..	20th year, Mīna, ba. di., tritīyā, Friday, Svāti.	Do.	Gift of 11 cows for providing milk at the midnight service by Pōḷāḷvi-Daṇḍanāyakaṉ, one of the ministers of Hoysaḷa Vīra-Sōmēśvaradēvarasa.
370	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1433, Prajāpati, Siṁha, śu. di., pañchamī, Thursday, Svāti.	Do.	Gift of the village of Pūlambākkam in Vaḍap[ā]-naḍu, a subdivision of Puttanūr-kōṭṭam, a district of Paḍaividūrājya in Jayaṅgoṇḍasōḷa-maṇḍalam, for celebrating the festival in the month of Āvaṇi, by Vyāsa-Tīrtha (a Madhvaguru), disciple of Brahmaṇya-Tīrtha. Vyāsa-Tīrtha seems to have got the village as a gift from Kṛishṇarāya and the festival was instituted in his name. Vyāsa-Tīrtha also made a gift of the serpent-vehicle to be carried in procession on the 4th day of all festivals.
371	Do.	....	Tribhuvanachakravartin Kōṉērinmaikoṇḍaṉ.	17th year, 353rd day.	Do.	Gift of the village of Ārpākkam in Māgaral-naḍu for conducting the daily expenses in the same temple. Gurukulārāyaṉ, Nigarilisōḷappallavaraiyaṉ and Nīlagaṅgaraiyaṉ figure among the signatories.
372	Do.	Chōḷa ..	Tribhuvanachakravartin [Kulō]ttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	17th year ..	Do.	Registers the total yield of paddy received from the lands of Ārpākkam which was granted to the same temple. The lands seem to have included those belonging to Kunraṅkiḻaṉ Vēḷaṉ Āṭkoṇḍavilli which were separated from Ārpākkam under the name Periya-Perumāḷ-vilāgam in the 23rd year of Rājarāja.
373	Do.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1461, Vikāri, Makara, śu. di., pañchamī, Wednesday, Uttara-Bhādrapadā.	Grantha and Tamil.	Gift of three villages—Kaḷappāḷaṉpaṭṭu, Tarkōḷappaṭṭu and Tanrittāṅgal in Dāmar-kōṭṭam of Chandragiri-rājya in Śōḷiṅgapuram circuit, by Paraṅkuśa-Jīyar, disciple of Nārāyaṇa-Jīyar for meeting the expenses on 15 Ēkādaśi days.
374	Do.	Do. ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 14[5]2, Vikṛiti, Karkaṭaka, ba. di., daśamī, Rōhiṇī, Wednesday.	Tamil	Incomplete. Gift of gold by the same individual for meeting the expenses on the [9] Ēkādaśi days and on the Kauśika-dvādaśi days during the chāturmāsa (4 months) after hearing the Kauśika Purāṇa. The items of expenditure included the presentation of a cloth to Vaṉ Śaṭagōpa-Jīyar who seems to have read the Kauśika-Purāṇa.
375	Do.	Do. ..	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1446, Tāraṇa, Ṛishabha, 1, Friday.	Do.	Gift of land for offerings to the god Pēr-Aruḷāḷar by the king. The gift was registered in the name of Śrīpati-Ayyaṉ by the temple authorities.
376	Do.	....	....	....	Telugu ..	Gift of the village Tūpalūru-agrahāra for certain festivals to be conducted in the temple.
377	Do.	....	....	Śaka 1649, Plavaṅga, Tai, 21, Friday, Uttara-Phalgunī.	Do. ..	Records certain privileges in the temple given to Satyavijaya-Tīrtha, a Madhva guru of Uttarādi-maṭha.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On the same side	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Tamil	Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 kuḻi of land for rearing two flower-gardens by Paḍiyāra Vaiyirappa-Nāyaka, one of the ministers of Madurāntaka Pottappichōḷaṉ alias Erasidda-Araśaṉ of Nellūr for the merit of his mother Kāmasāniyār.
379	Do.	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya ..	Śaka 1527, Viśv[āvasu], Karkaṭaka, ba. di., dvādaśī, Tuesday, Rōhiṇi.	Do.	Registers an exchange of villages effected by Eṭṭūr Tirumalai Kumāra-Tātāchārya.
380	Do.	Do.	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka 1493, Āṅgirasa, Makara, śu. di., trayōdaśī, Monday, Punarvasu.	Do.	Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of Vaigāśi for the merit of Achyuṭappa-Nāyaka, son of Aḍappam Śiṉṉa Śevvappa-Nāyaka.
381	Do.	Do.	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1514, Nandana, Ṛishabha, ba. di., tṛitīya, Mūla, Thursday.	Do.	Gift of the village of Pūttarappaṭṭu to Eṭṭūr Tirumalai Kumara-Tātāchārya for conducting certain festivals in the month of Āḍi while the god was taken to the yāgaśāla (within the temple) after performing the Agniṣṭhōma sacrifice.
382	Do.	Do.	Do.	Śaka 1517, Manmatha, Siṁha, śu. di., Paurṇimā, Śravishṭhā, Saturday.	Do.	Registers a gift of land for certain festivals in the 16 pillared-maṇḍapa situated in the Viśva-paṇḍita-tōppu to Viśva-Paṇḍita, son of Timma-Paṇḍita and grandson of Viśvā-Paṇḍita, agent of Eṭṭūr Tirumalai Kumāra-Tātāchārya for the merit of the latter.
383	Do.	Do.	Vīrapratāpa-Śrīraṅgadēva-Mahārāya ..	Śaka 1496, Bhava, Makara, śu. di., trayōdaśī. Monday, Punarvasu.	Do.	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruveṅgaḍaśirukkar alias Śrī Parāṅkuśa Tiruppaṇi-Piḷḷai of the temple at Tiruppuḷḷāṇi in Pāṇḍi-maṇḍalam, by Eṭṭūr Tirumalai Kumāra-Tātāchārya and others of the temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Veṅkaṭapatirāśayyaṉ, (probably Venkaṭa I).
384	Do.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1451, Virōdhi, Kumbha, śu. di., Paurṇimā, Mṛigaśīrsha.	Do.	Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.
385	On the south side of the same rock.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	14th year, Mīna, ba. di., dvādaśī, Wednesday, Śatabhishaj.	Do.	Gift of 10 Gaṇḍagōpāḷaṉ-māḍai for a lamp by Poṭṭidēvaya-Nāyaka, one of the servants of piḷḷaiyār (son) Gaṇḍagōpāḷa.
386	On the same wall	....	Tribhuvanachakravartin Allum Tikka-Mahārāja Gaṇḍagōpāḷadēva.	5th year, Siṁha, śu. di., Aṣhṭamī, Wednesday, Anūrādhā.	Do.	Gift of 25 māḍai for a lamp by a native of Kollaṇam (Kollam ?) in Mēl-maṇḍalam. Refers to the 2nd year of the chōḷa (?) king and gives 39 paṇam as equivalent to 4 māḍai.
387	Do.	....	....	20+1st year ..	Do.	Records an order of Madurāntaka Pottappichchōḷaṉ. Registers the exemption of taxes on the lands forming the flower-garden of Aruḷāḷanātha in Paḍaiyūru alias Dēvapperumāḷnallūr in Ūṟṟukkāṭṭu-kōṭṭam. Rājagaṇḍagōpāḷaṉ figures as the signatory in the end.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same 'rook'.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2[3]rd year, Simha, ba. di., dvādaśi, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vādavūr to the temple of Aruḷāḷa-Perumāḷ at Kāñchipuram in Eyirkōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
389	On the same wall	Do. ..	Rājarājadēva	[4]th year	Do	Gift of land in Śrīraṅgōvilāgam in Ulagaḷanda-Chōḷanallūr, a hamlet of Rājēndra-Chōḷa-chaturvēdimaṅgalam, for maintaining a maṭha.
390	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	14th year, Mēsha, ba. di., Friday, daśami, Dhaniṣṭhā.	Do.	Unfinished. Mentions Rājēndra-Chōḷa-chaturvēdimaṅgalam in Kaliyūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
391	Do.	....	....	Dhanus, ba. di., trayōdaśi, Wednesday, Jyēshṭhā.	Do.	Damaged. Seems to record a gift of land to the temple of Aḻagapperumāḷ by Madurāntaka Pottappi . . .alias Manumasiddarasa . . . .dēva in the 2[2]nd year of Rājarājadēva.
392	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	1[8]th year, Mina, ba. di., pañchami, Tuesday, Jyēshṭhā.	Do.	Gift of a lamp to the temple of Aruḷāḷa-Perumāḷ by a native of Palaiyūr in Tūma-nāḍu in Malai-maṇḍalam.
393	Do.	..	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	8th year, Kumbha, śu. di., trayōdaśi, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nāyaka of the Malai-maṇḍalam.
394	Do.	....	....	....	Do.	Gift of the village of Ukkal alias Vikramābharaṇa-chaturvēdimaṅgalam for conducting the service called Gaṇḍagōpaḷaṇ-śandi, festivals and repairs in the same temple by the chief mentioned in No. 362 above. The gift was made in the 16th year of Rājarājadēva.
395	Do.	....	....	....	Do.	Gift of the village of Paḍaipparru alias Dēvapperumāḷnallūr in Kaliyūr-kōṭṭam for conducting the service called Gaṇḍagōpaḷaṇ-śandi, offerings and repairs by Madhurāntaka Pottappichchōḷaṇ Manumasiddarasaṇ Tirukkaḷattidēvaṇ alias Gaṇḍagōpāḷaṇ in the 17th year of Rājarājadēva.
396	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Vṛiśchika, ba. di., śaptami, Makha.	Do.	Gift of a lamp by Iravi Īrāyiraṇ, one of the merchants of Nellūr residing in Muraṇōttamaṅgalam in Vaḷḷuva-nāḍu.
397	Do.	....	....	Bhāvaka, Tai 2..	Do.	Gift of (the village of) Mañjapaḷḷi by Mallappa-Daṇḍanāyaka for offerings and a flower-garden.
398	Do.	....	....	Śaka 1599, Piṅgaḷa, Kārttigai, śu. di., pañchami, Monday, Śravaṇa.	Grantha and Tamil.	Records the privileges given to Śrīraṅgāchārya, son of Vādibhīkara Śrīnivāsaguru of Śrīvatsa-gōtra, in the temple of Dēvapperumāḷ.
399	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Makara, ba. di., pañchami, Wednesday, Uttara-Phalguni.	Tamil	Gift of 2 lamps by a native of Muraṇōttamaṅgalam in Vaḷḷuva-nāḍu, a district of Malai-maṇḍalam.
400	Do.	Do. ..	Do.	21st year, Mithuna, śu. di., panchadaśi, Wednesday, Mūla.	Do.	Gift of 2 lamps by a servant of the temple of Aruḷāḷa-Perumāḷ.

B.—Stone inscriptions copied in 1919—*cont.*

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	On the south side of the same 'rock.'	Hoysaḷa ..	Vīra-Vallāḷadēva III	Bhavaka, Tai, 2 ..	Tamil	Records that Kampaya-Daṇṇāyaka agreed to conduct certain festivities in the grove called Niṉaittadumuḍitta-Perumāḷ-tiruttōppu instituted by Echchaya-Daṇṇāyakkar while Vīra-Vallāḷadēva was camping at Kāñchīpuram.
402	On the same wall	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ	26th year, 79th day.	Do.	Gift of land free of taxes in the village of Śōḷamaṅgalam alias Rājaśikhāmaṇi-chaturvēdimaṅgalam for defraying the expenses of the Aruḷāḷa-Perumāḷ temple.
403	Do.	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	3rd year, 6th day ..	Do.	Gift of land as dēvadāna to the temple of Tiruvattiyūr Āḻvār.
404	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	1[5]th year ..	Do.	Gift of the village of Tirayālam in Elavūr-nāḍu, a sub-division of Eyil-nāḍu by Daṇḍinagōpa Jagadobbagaṇḍa Goppaya-Daṇḍanāyaka, son of Malla-Daṇḍanāyaka, one of the feudatories of Vishṇuvardhana Vīra-Naraśiṅgadēva.
405	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	21st year, Kumbha, śu. di., trayōdaśī, Sunday, Pushya.	Do.	Gift of lamp by Guṇḍūr Śiṅgapperumāḷ alias Abhinava-Bhaṭṭa-Bāṇa of Vēḷichchēri.
406	Do.	Chōḷa ..	....	....	Do.	Begins with the historical introduction 'பூமன்னு பறமம்,' etc. of Kulōttuṅga-Chōḷa II and registers a sale of land for the maintenance of a maṭha in the temple of Aruḷāḷa-Perumāḷ. The record bears an introductory remark that it registers a gift of land for feeding Śrī-Vaishṇava Brāhmaṇas who came to witness the festivals in the months of Māśi and Vaigāśi by Ārpākkiḻāṉ Śīriḷaṉgō alias Vaḷavaṉ Muvēndavēḷāṉ.
407	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	27th year, Mīna, śu. di., ashṭamī, Saturday, Mṛigaśīrsha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Iruṇāḍikkūḍal Mallaippaḷḷi in Malai-maṇḍalam to the same temple.
408	Do.	Do. ..	Do.	14th year, Mīna, śu. di., ēkādaśī, Monday, Pushya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Ammaṇa Daṇḍanāyaka the minister of Hoysaḷa Vishṇuvardhana Vīra-Narasiṅgadēva.
409	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	23rd year, Rishabha, śu. di., Saturday, ēkādaśī, Hasta.	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Malai-maṇḍalam.
410	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	27th year	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Kārāyappaḷḷi
411	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1431, śukla, Mīna, śu. di., dvitīya, Monday, Rēvatī.	Do. ..	Gift of land in [Vaṉ]-Śaḍagōpapuram for burning camphor, for offerings and for Brāhmaṇas by Appā-Piḷḷai. The land seems to have been handed over to him by Narasiṅgarāya-Mahārāya.
412	Do.	Do. ..	Do.	Śaka. 1443, Vṛisha, Bhādrapada, 13, śu. di., Friday, Śravaṇa.	Telugu ..	Gift of silver vessels for offerings and bath.
413	Do.	Do. ..	Do.	Śaka 1446, Tāraṇa, Mārgaśīra, ba.di., Monday, Śravaṇa.	Do. ..	Gift of a jewelled pendant by Rayasam Śrīpatayya.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south side of the same 'rock'	..	....	Śaka 1449, Vyaya, Ashāḍha, śu. di., 5, Monday.	Telugu ..	Gift of 10 māḍai by Nārapparasayya, agent of Rāyasam Śrīpatayya for offerings on certain festival days.
415	On the same wall	..	....	....	Tamil ..	Records the gift of the village of Pūṇḍi by Madurāntaka Pottappichchōḷa Tirukkāḷattidēva alias Gaṇḍagōpaladēva for offerings and worship to the god and for repairs to the temple of Kāḷamēgha-Perumāḷ in Kandaravīrapōṭṭai alias Gaṇḍagōpāla chaturvēdimaṅgalam in the district of Paḍuvūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam in the 22nd year of Rājarājadēva.
416	Do.	Chōḷa ..	Tribuvanachakravartin Rājarājadēva ..	17th year, Vṛiśchika, ba. di., ekādaśī, Wednesday, Hasta.	Do. ..	Gift of two lamp-stands and 33 cows and one bull, by Tyāgasamudrapaṭṭayār Bhīmarasar, one of the mudalis of Madurāntaka Pottapichchōḷaṉ Tirukkāḷattidēva alias Gaṇḍagōpāladēva for a perpetual lamp.
417	Do.	Do. ..	Tribhuvanchakravartin Tribhuvanavīradēva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, 205th day.	Do.	Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanavīraṉ-paḍiyilār.'
418	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāja ..	Śaka 1449, Sarvajit, Mīna, śu. di., saptamī, Wednesday, Rōhiṇī.	Do. ..	Gift of money for the daily supply, for use in the temple, of two sacred threads (yaṇjōpavīta), champaka flowers and one lime fruit to adhikāram Nārapparasayyar by Rāyasam Ayyapparasayyar, son of Goṭṭiṉukkil Tipparasar.
419	Do.	....	....	20 + 1st year ..	Do. ..	Records an order of Madurāntaka Pottappicholaṉ and the gift, free of all taxes, of the village of Tūkaṉkuḍal in Nirvēlūr-nāḍu in the district of Ūṟṟukkāṭṭu-kōṭṭam for conducting the Arpaśi-festival and the service called Rājagaṇḍagōpālaṉ-śandi.
420	Do.	....	....	....	Do. ..	Damaged at the end. Records an order of Madurāntaka-Pottappichōḷaṉ. Gift of the village of Āṭṭupputtūr, free of taxes, in Nirvēlūr-nāḍu in the district of Uṟṟukkāṭṭu-kōṭṭam for conducting the Āṇi-festival and the service called Rājagaṇḍagōpālaṉ-śandi.
421	Do.	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya.	Do. ..	Gift of land in the Brahman village of Narrāṉallūr alias Rāmabhadrapuram for conducting the festivals Tiruvadhyanam-uḍaiyavaṉśirappu and Ulagamuṇḍa-peruvāyāṉ-śirappu in the month of Mārgaḻi to Nallammaṅgār, wife of Ammāṉ Appaiyyaṅgār, son of Pattaṅgi Periya-Perumāḷ by Viśvā-Paṇḍitar, agent of Eṭṭūr Tirumalai Kumāra-Tātāchārya, one of the managers of the Aruḷāḷa-Perumāḷ temple.
422	Do.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōdaśī, Monday, Pushya.	Do. ..	Gift of money for offerings to be offered when the god is seated in the maṇḍapa of the Hanumān temple in the Sannadhi street by Kaṇḍāḍai Immaḍi Rāmānuja Ayyaṅgār for the merit of Periya Tirumalaiya-Mahārāya, who is called Mahāmaṇḍalēśvara Chaḷukkaraja.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
423	On the south wall of the same 'rock'	....	....	Śaka 1609, Prabhava, Rishabha, ba. di., Aśvini, ēkādaśi, Thursday.	Tamil ..	In modern characters. Records that Govindāchārya, son of Prativādibhayaṅkara Raṅgāchārya, is entitled to receive first tirtham, aruḷappāḍu and other privileges in the temple.
424	On the same wall	....	Alaughēr Pādsha Mahamadsā of Delhi ..	Śaka 1645, Śōbhakrit, Rishabha, Monday, śu. di., saptami, Makha.	Do. ..	In modern characters. Seems to record that Mahārājarājaśrī Sitakkuṇirāyar dug out a channel which connected the Sarva-tirtha and the Anantasaras while Nabāb Sadullākhan Bahadūr was governing the Karnatic province.
425	On the west wall of the same 'rock'	....	....	Śaka 1636, Jaya, Tai, ba. di., Friday, Hasta.	Grantha and Tamil.	In modern characters. Registers the grant of certain privileges in the temple of Aruḷāḷa-Perumāḷ to a certain Kōnappāchāriyār.
426	On the same wall	....	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	4th year, Vṛischika, ba. di., Wednesday.	Tamil ..	Gift of land to the temple of Aruḷāḷa-Perumāḷ by a native of Vēḷur-nāḍu.
427	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarajadēva ..	16th year, Kanya, śu. di., pañchami, Friday, Rēvatī.	Do. ..	Gift of land to the temple by a native of Panaṅguḍi in Vaḷivaḷa-kūṟṟam, a sub-division of Arumoḷidēva-vaḷanāḍu, a district of Śōḷa-maṇḍalam.
428	Do. ..	....	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	9th year, Dhanus, śu. di., ēkādaśi, Sunday, Bharaṇi.	Do ..	Gift of 17 Gaṇḍagōpāḷaṉ-māḍai coins, then current, to the same temple by Vaḷittuṇai Apparaśar, son of Śindamaraśar of Tyāgasamudrappaṭṭai. The money was held in trust by the residents of Āmūr in Teṉpaiyūr-kōṭṭam, a district of Jayaṅgoṇḍa sōḷa-maṇḍalam.
429	Do. ..	....	Do.	20th year, Kumbha, śu. di., tritiyā, Monday, Hasta.	Do. ..	Gift of 33 cattle for a lamp by a native of Malaiyamaṇḍalam.
430	Do. ..	....	....	....	Tamil verse ..	Records the gift of gold (yajñōpavīta) thread and ten perpetual lamps to the god Vishṇu of Attiyūr by Kaliṅgarkōṉ.
431	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year	Tamil	Registers that a lady Pēraruḷāḷaṉ Koṟṟi, daughter of Śeṭṭaḷūr Pommaṉ of Kuttaṉūr made a will that 100 kuḻi of land purchased by the sale of her jewels will be in her enjoyment during her life time and that it will belong to the temple after her demise.
432	Do. ..	....	....	....	Do. ..	Gift of the village of Uḷḷudamaṅgalam, the northern hamlet of Madurāntaka-chaturvēdimaṅgalam, for conducting the festivals in the months of Āḍi and Puraṭṭāśi and the service called Gaṇḍagōpāḷaṉ-śandi and repairs by Madurāntaka-Pottappichōḷa Manumasiddaraśaṉ in the 15th year of Rājarājadēva.
433	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	9th year	Do. ..	Gift of 98 sheep and a ram for a lamp by a native of Varagūr alias Aḷagiyaśōḷa-chaturvēdimaṅgalam, an independent village (taṉiyūr) in Vaḍagarai Vēṣāḷippāḍi, a sub-division of Naḍuvu-nāḍu alias Rājarāja-vaḷanāḍu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the south wall of the same 'rock'	....	....	....	Tamil ..	Gift of the village of Vayaluiyārrūr including Puduchchēri, free of taxes, for conducting the festivals in the months of Ādi and Puraṭṭādi and the service called Gaṇḍagōpālan-śandi by Madhurāntaka Pottappichchōḷa Manumusiddaraśaṇ Triukkaḷattidēvaṇ Gaṇḍagōpālaṇ in the 15th year of Rājarājadēva.
435	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madurai, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	36th year, Kanya, 12, Sunday, Mṛigaśirsha, saptami.	Do. ..	Gift of 43 cattle for a lamp to the same temple.
436	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin-Vikrama-Chōḷadēva.	9th year	Do. ..	Begins with the historical introduction 'ஸ்வஸ்தி', etc. Gift of 96 sheep for a lamp by a native of Śirrāmūr in Vallanāḍu, a subdivision of Veṇkuṇṛa-kōṭṭam.
437	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	20th year, Mina, ba. di., ēkādaśi, Wednesday, Śravaṇa.	Do. ..	Gift of 12 buffaloes for ½ lamp by a native of Nellūr in Paṭṭaiya-nāḍu.
438	Do.	....	....	....	Do. ..	Gift of the village of Paḷuyūr alias Rājēndraśōḷanallūr, free of taxes, for conducting the festivals in the months of Ādi and Puraṭṭādi and the service called Gaṇḍagōpālaṇ-śandi by the individual mentioned in No. 434 above in the 18th year of Rājarājadēva.
439	Do	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1449, Sarvajit, Dhanus, śu. di., paurṇami, Saturday, Mṛigaśirsha.	Do. ..	Gift of money for offerings and for Dhanurmāsa worship in the month of Mārgaḷi, by Veṅgaḍattār, mother of Muñjai Rāghava Paṇḍitar.
440	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin	....	Do. ..	Incomplete. Begins with the words 'ஸ்வஸ்தி', etc., the historical introduction of Vikrama-Chōḷa. Records a sale of land, free of taxes, for offerings, in the villages of Avināśinallūr separated from Peymāmbākkam and Vaḍamāmbākkam, the northern hamlets of Madurāntakachaturvēdimaṅgalam.
441	Do.	....	Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva.	5th year, Makara, ba. di., trayōdaśi, Wednesday, Uttarāshāḍha.	Do. ..	Gift of 1,750 Nellūr-pudu-māḍai coins for purchase of land for offerings by a merchant of Kārayappaḷḷi in Malaimaṇḍalam.
442	Do.	....	....	....	Do. ..	Records an order of Madurāntaka Pottappichchōḷaṇ declaring a gift of 13 vēḷi of land stipulating that such of the land as can be converted into a flower-garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower-garden.
443	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōdaśi, Monday.	Do. ..	Gift of the four villages, Neḍuṅgal, Karumbākkam, Māmbākkam, and Śaṅkarāchāryapuram alias Śuruṭṭil by Aḻagiyamaṇavāḷa-Jīyar, the kēḷvi of Periyakōyil.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
444	On the west wall of the same 'rock'	....	....	[19th year], Mīna, śu. di., pañchami, Wednesday, Rēvati.	Grantha and Tamil.	Records the gift of the village of Uḍaiyakāmam in Antarudra-vishaya by Sōmaladēvi Mahādēvi for daily worship and offerings to the god. It also mentions Śrimat Anantavarma Rāhuttarāya, who is stated to have belonged to the Gaṅga family and some of his birudas. He is stated to have camped at Abhinavavāraṇavāsi (perhaps Conjeeveram).
445	On the same wall	Chōḷa ..	Rājarājadēva	26th year, Āḍi, 12, saptami, Monday, Aśvati.	Tamil	Records the gift of 128 cows and 4 bulls by Kaliṅgēśvara-Aniyaṅga Bhīmadēva Rāhutta for four perpetual lamps in the temple.
446	Do.	..	Gaṇḍagōpāla	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Dhanishṭha.	Grantha and Tamil.	Gives the genealogy of Gaṇḍagōpāla and records the gift of a number of villages for conducting the festivals in the months of Āḍi and Puraṭṭāḍi, the service called Gaṇḍagōpāḷan-śandi and repairs by Madhurāntaka Pottappichchōḷaṉ Manumasiddarasaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāḷaṉ.
447	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1480, Kālayukti, Karkaṭaka, ba. di., saptami, Thursday, Rēvati.	Tamil	Records a gift of land by Aḻagiyamaṇavāḷa Jīyar mentioned in No. 443 above for offerings. Mentions the shrine of Toṇḍaraḍippoḍi-Āḻvār and Pratāpadēvarājēndrapuram alias Etirājapuram.
448	Do.	Do.	Do.	Śaka 1482, Raudri, Tūla, śu. di., saptami, Friday, Śravaṇa.	Do.	Records a gift of land for offerings by the same individual. Mentions the shrines of Aḻagiyasiṅgar and Tiruppaṇāḻvar.
449	On the west and south walls of the same 'rock'.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1452, Vikṛiti, Karkaṭaka, śu. di., navami, Viśākha, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Śaṭagōpa[mmaṉ] Lakshmaṇa[mmaṉ], a disciple of Śaṭagōpa-Jīyar. It is stated th at Uṟṟukkāṭṭu-kōṭṭam in which Kāñchīpuram was situated is said to have belonged to Chandragiri-rājya.
450	On the north wall of the same 'rock'.	Pallava ..	Śakalabhuvanachakravartin Kōpperuñjiṅgadēva.	1[1]th year, Karkaṭaka, śu. di., pañchami, Monday, Uttara-Phalguni.	Tamil . ..	Gift of a lamp by a Nāyaka of the Malai-maṇḍalam.
451	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Ilam, (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	37th year, Kumbha, 23, pañchami, Sunday, Pūrva-Phalguni.	Do.	Gift of a lamp and a lamp-stand to the same temple by Eraṇiyakka Maṇavāḷan of Karāyampaḷḷi in Malai-maṇḍalam.
452	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, and the crowned head of the Pāṇḍya'.	26th year, Chittirai.	Do.	Gift of 32 cows and one bull for a lamp to the same temple by a native of Aiñjūrmullaippāḍi in Śeṅgunra-nāḍu, a subdivision of Kuḷattūr-kōṭṭam, a district of Jayaṅgoṇḍa-Sōḷa-maṇḍalam.
453	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya'.	30th year, Karkaṭaka, 22, Aśvati, Wednesday.	Do.	Gift of 15 Bhujabalaṉ-Aṇṇaṇaṅgakāraṉ-māḍai (coin) for a lamp by Pōśaṇi [Pū]ḍōli Reḍḍi of Śavukkaṉēruvu in Muṇḍa-nāḍu, a subdivision of Nellūr-nāḍu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
454	On the north wall of the same 'rock.'	..	....	....	Tamil	Gift of the villages of Āmēdinallūr alias Ānavaratasundara-chaturvēdimaṅgalam and Akkāramērpākkam in Payyūr-kōṭṭam for conducting the service called Gaṇḍagōpālan-śandi and for festivals in the temple by Madurāntaka Pottappichōḷan Manumaśiddaraiśaṉ Tirukkaḷattidēva alias Gaṇḍagōpāla in the 18th year of Rājarājadēva. It is also stated at the end that in the 14 + 1st year of Perumāḷ Sundara-Pāṇḍyadēva, the village Akkāramērpākkam was exclusively assigned for the benefit of the Perumāḷ.
455	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year, Makara, śu. di., navami, Tuesday, Kṛittika.	Do.	Gift of 132 sheep for a lamp to the same temple by Śiddappa-Nāyaka Sūrappa-Nāyaka of Vinnamalai in Paṭṭai-nāḍu of Vīmaraśar Tantrapālar of Tyāgasamudrapaṭṭai, one of the mudalis of Gaṇḍagōpāladēva.
456	Do.	Do. ..	Tribhuvanachakravartin [illegible] Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	2[9]th year	Do.	Gift of 96 sheep for a lamp by Peddaraśar, son of Madurāntaka Pottappichōḷaṉ Ñallaśiddaraśaṉ to the same temple.
457	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	16th year, Puraṭṭadi, [1]0, Sunday, Uttarāshaḍha.	Do.	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Śegaṭṭūr in the Nellore district.
458	Do.	..	....	....	Do.	Gift of the village of Madaganmēḍu, a hamlet of Ukkal in Kaliyūr-kōṭṭam, for conducting the service called Gaṇḍagōpālan-śandi and for certain festivals in the temple by Madurāntaka Pottappichōḷaṉ Manumaśiddaraiśaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāla in the 18th year of Rājarājadēva.
459	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	8th year	Do.	Gift of 32 cows, 1 bull and a brass lamp-stand for burning a lamp in the same temple by a native of Ūṟṟukkāḍu in Ūṟṟukkāṭṭu-kōṭṭam.
460	Do.	Do. ..	Do.	17th year, Makara, śu. di., trayōdaśi, Sunday, Mṛigaśirsha.	Do.	Gift of 32 cows, 1 bull, and a lamp-stand, by Perumānaḍi-śeṭṭi, son of Nakkampāṇḍai of the weaver caste in Mayilāppūr, for burning a lamp.
461	Do.	..	....	....	Do.	Gift of the village of Paiyiṉūr alias Rājakēsari-chaturvēdi-maṅgalam in Āmūr-kōṭṭam for conducting the service called Gaṇḍagōpālan-śandi, for festivals and repairs by Madurāntaka Pottappichōḷaṉ Manumaśiddaraiśaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāla in the 17th year of Rājarājadēva.
462	Do.	Do. ..	....	....	Grantha ..	Verse in praise of Tātayadēśika.
463	Do.	Do. ..	....	....	Tamil	Gift of the village of Māvāṇḍūr including Ēruśēvagachchēri in Ērikiḷ-nāḍu, a sub-division of Kaliyūr-kōṭṭam, for conducting the service called Gaṇḍagōpālan-śandi, for festivals and repairs by the chief mentioned in No. 461 above in the 15th year of Rājarājadēva.

B.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
464	On the north wall of the same 'rook.'	..	....	....	Tamil	Registers the gift of the village of Pudūr including Vallaivāyil, the northern hamlet of Madurāntaka-chaturvēdimaṅgalam. The object of the grant and the donor are the same as in No. 463 above. The gift was made in the 15th year of Rājarājadēva.
465	On the same wall	Chōḷa ..	. . . . . Rājarājadēva	3rd year	Do. ..	Damaged at the end. Begins with the historical introduction "புகழிய திருமகள்" etc. Gift of 96 sheep for a lamp by a private individual.
466	Do. ..	..	....	....	Do. ..	Gift of the village of Maṇimaṅgalam alias Grāmaśikhāmaṇichaturvēdimaṅgalam in Puliyūr-kōṭṭam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rājarājadēva.
467	Do. ..	..	....	....	Do. ..	Gift of the village of Kuṇḍiyārūrtaṇḍalam in Kaliyūr-kōṭṭam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rājarājadēva.
468	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	17th year, Mina, śu. di., paurṇimā, Saturday, Uttara-Phalguni.	Do. ..	Gift of the village of Kāraṇai in Kachchiyūr-ñāḍu for offerings in the temple by a private individual.
469	Do. ..	..	....	....	Do. ..	Gift of the village of Tiruninṟavūr alias Virudarājabuyaṅkara-chaturvēdimaṅgalam in Puḷar-kōṭṭam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 18th year of Rājarājadēva.
470	Do. ..	..	....	....	Do. ..	Gift of the village of Vayalai[kā ?]vūr in Eyil-kōṭṭam. Do. Quotes the 15th year of Rājarājadēva.
471	Do. ..	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	17th year	Do. ..	Damaged. Begins with the historical introduction 'புரந்தரர்' etc. Seems to record a gift of land for bathing with 81 pot-fuls of water, the god Aruḷāḷa-Perumāḷ who was pleased to take his stand at Tiruvattiyūr in Eyil-nāḍu, a subdivision of Eyil-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
472	Do. ..	Vijayanagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇi.	Do. ..	Records an agreement by the trustees of the temple to Kāṇappa-śeṭṭiyār, son of P . . . ṅgāṇḍai-śeṭṭiyār of the Vaṇṇikka-gōtra to provide certain sacred offerings to the god on particular occasions for an amount of 100 poṉ deposited by him in the temple treasury.
473	Do. ..	..	....	....	Grantha ..	Records the construction by an individual, probably a king, mentioned as "Naralōkavīra", of the kitchen rooms, a maṇḍapa and the prākāra walls, the setting up of a recumbent image of Hari and the further gifts of a gold pinnacle to this new shrine, ten perpetual lamps and land for a flower-garden.
474	Do. ..	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Pushya, ba. di., dvitīyā, Wednesday.	Telugu ..	The introductory portion of the inscription mentions the king's conquests and the rest of the record registers a gift of five villages yielding an annual income of 1,500 varāhas for sacred offerings, etc., to the god.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the north wall of the same 'rock'	..	....	....	Grantha ..	Records that the worshipful Kamalānandana Tātayya constructed all the necessary (vāhanas) vehicles for the god, that he covered the Kalyaṇakōṭi and Puṇyakōṭi vimānas with thick gold plates and that he dug a tank called Dēvarajārṇava for the god's delight.
476	On the same wall	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka, 1434, Āṅgirasa, Mīna, śu. di., paurṇimā, Sunday, Hasta.	Tamil	Gift of money for offerings on certain festival days.
477	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	4th year, [162]nd day.	Do.	Records the assignment of all the taxes accruing from all the villages, except fifty per cent, of the local dēvadāna lands in Saḷukkipparṟu in Veṇkuṉṟa-kōṭṭam to provide for the expenses amounting to 3,000 poṉ required for the services called Vīrakēraḷaṉ-śandi and Nārāyaṇaṉ Anantaṉ alias Sundara-Pāṇḍya Kaliṅgarāyaṉ-śandi and for feeding 33 and 12 Brahmans respectively. Iraṇiyamuṭṭa-nāḍu in Pāṇḍi-maṇḍalam and Tiruvāṇḍāpuram are mentioned.
478	Do.	Vijayanagara.	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka, 1436, Bhava, Mithuna, śu. di., daśamī, Wednesday, Uttira-Phalguni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasānāyaka-Uḍaiyār and his mother Nāgajiammaṉ he had the Puṇyakōṭi-vimāna of the god gilt with pure gold.
479	Do.	Do.	Śrīraṅgadēva-Mahārāya	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shashṭhi, Sunday, Makha.	Tamil	Registers an agreement given by the treasurers of the temple and the manager Ēṭṭūr Tirumalai Kumāra Tātāchārya-ayyaṉ to Tōppūr Tirumalai-Nāyaka, the daḷavāy (military commander) under Mahāmaṇḍalēśvara Rāmarāju Veṅkaṭapatidēva-Mahārāja, to provide certain offerings and worship to the gods Pēraruḷāḷar, Ashṭabhujattemberumāṉ, Śoṉṉavaṇṇamśeydaperumāḷ, the goddesses Perundēviyār and Śērakulavalli-nāchchiyār and for certain Āḻvārs on certain festival days in return for 570 poṉ of gold which was the income derivable from the two villages, Rāvuttanallūr in Nagariyil-śīrmai in Paḍaivīḍu-rājya, a subdivision of Jayaṅgoṇḍa-śōḻamaṇḍalam alias Toṇḍai-maṇḍalam and Śerukkupettuvūr in Śeṅgaḷuṉīrpaṭṭu-śīrmai in Chandragiri (-rājya).
480	Do.	..	Vīrakulaśēkhara	..	Grantha and Tamil.	The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.
481	On the base of the east verandah round the 'rock.'	Vijayanagara.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1453, Khara, Karkaṭaka, śu. di., daśamī, Friday, Mūla.	Tamil	Records that Narasayya of Śōḷaippākkam, son of Virūpaksha Daṇāyaka of Puhaṭṭūr assigned to the temple authorities the income of the village of Paḷḷichiruppākkam for conducting certain offerings to the god and also made provision for the supply of a portion of the prasāda to his son Chitamarāja.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the base of the east verandah round the 'rock.'	Vijayanagara.	Vīrapratāpa Sadāsivarāya	Śaka 1470, Kīlaka, Simha, ba. di., pañchami, Wednesday, Rēvatī.	Tamil	End much damaged. Records the gift, by purchase, of the village Kūḍalūr agrahāram by Sūrappa-nāyaka, son of Pōttu-nāyaka of Kāśyapa-gōtra, for the Paḍivēṭṭai and the Tōppuṭiruṇā festivals.
483	On the same base	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	8th year, Tulā, ba. di., shashṭhī, Wednesday, Pushya.	Do.	Registers sale of one vēli of land for 200 poṉ to Nāyaṉār Toṇḍaimāṉār of Chakrapāṇinallūr, in Sevvirur-nāḍu, a district of Pāṇḍi-maṇḍalam, which was then presented by him to one Sāmantanārāyaṇaṉ for rearing a flower-garden for the god. The measuring rod nāḍu-aḷakkum-kōl is mentioned.
484	Do.	Vijayanagara.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1466, Krōdhi, Vṛischika, ba. di., chaturdaśi, Thursday, Svāti.	Do.	Records a gift of gold by Chennayyaṅgār, son of Timmayyaṅgār of Paḷḷipāḍu, for certain repairs to a ruined tank called Poṟṟāmaraikkuḷam and for offerings to the god to be made in the garden adjoining, on four festival days. The above charities are stated to have been made for the merit of Rāja Rāmarāju Ayyaṉ.
485	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 2nd year ..	Do.	Records gift, by purchase, by Madhusūdanaṉ Apatsahāyaṉ alias Rāmachandradēva, a resident of Śēravaṇmādēvi in Pāṇḍi-maṇḍalam, of the village of Kambaṇṭāṅgal alias Āpatsahāyanallūr in Śaḷukkipaṟṟu, a subdivision of Aṉukkāvūr-nāḍu in Veṇkuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍa-śōḷamaṇḍalam, to a maṭha for rearing a flower-garden and supplying daily three garlands to the god.
486	Do.	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 2nd year, Chittirai.	Do.	Damaged. Seems to record a gift of money by [Tri]pārikkōṉ Tayāṇḍaṉ alias Viḻuppādarāyaṉ, a manrāḍi of Tirunāvalūr in Tirumuṇaippāḍi-nāḍu, a district of Naḍuvinmaṇḍalam, for the daily supply of four tiruttoḷā-garlands to the god.
487	On the base of the south verandah round the same 'rock.'	..	Tribhuvanachakravartin Kōnerinmaikoṇḍaṉ.	13 + 1st year and 76th day.	Do.	Records the gift, free of taxes, of the village of Ālattūr in Uttaramēlūrpaṟṟu, a subdivision of Iruṉbēḍu-nāḍu in Veṇkuṉṟa-kōṭṭam by Ḷaiāḻvāṉ Kāliṅgarāyaṉ of Neṭṭūr, for offerings to the god every month on the asterism of Chitrā in which he was born and for worship, etc., to the image of Tiruvaḷi-āḻvār consecrated by him.
488	On the same base	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	5th year, Makara, śu. di., trayōdaśī, Monday, Mūla.	Do.	Incomplete. Mentions only the name of the donor, viz., Tērpoḻiyaṉiṟṟaṉ Tāmatanḍaṉ alias Śōḻiyadaraiyaṉ of Mēlaikkoḍumalūr alias Uttamapāṇḍyanallūr in Vaḍatalai Sembiya-nāḍu, a subdivision of Pāṇḍi-nāḍu.
489	Do.	..	....	..	Do.	Records the gift as sarvamānya of the village of Tiṇḍurai in Āmarūr-nāḍu, a subdivision of Puḷal-kōṭṭam by Madurāntaka Pottapichōḷaṉ Rājagaṇḍagōpāla for offerings and worship, to the god during the service called Āṇaikaṭṭiṉa Śaṅkaranārāyaṇaṉ-śandi. Quotes the 8th year (persumably of Rājarājadēva).

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the base of the south verandah round the same 'rock'.	..	....	..	Tamil	Ratification of the order contained in No. 489 above by the residents of Tiṇḍurai.
491	On the same base	..	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	[1] 8th year, Makara, śu. di., paurṇamī, Wednesday, Hasta.	Do.	Records the gift of 32 cows and 1 bull by Jñānamperrān Villavarāyaṉ Tiruvēkamba-Uḍaiyaṉ, a dēsavellāḷa of Vaigavūr in Uṟṟukkāṭṭu-kōṭṭam for the supply of ghee for a perpetual lamp and milk to the god.
492	Do.	..	Do.	20th year, Mithuna, śu. di., saptamī, Sunday, Śatabhishaj.	Do.	Records gift of cows by a private individual of Nārāyaṇapuram for a perpetual lamp to the god.
493	Do.	..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	13 + 1st year and 76th day.	Do.	Records gift, by Iḷaiyāḷvāṉ Kāliṅgarāyar of Neṭṭūr, of the taxes of the villages of Śirukōḷi and Peruṅkōḷi in Uttaramēlūrparru for the expenses connected with the offerings to the god Nāyaṉār Emberumāṉār consecrated by him, repairs to the temple, bhāshyavṛitti for expounding the Rāmānujabhāshya and the feeding of certain jīyars in the temple maṭha.
494	Do.	..	Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ.	12th year, 222nd day.	Do.	Records the gift, by Mahābalivāṇarāyar of the village of Kulōttuṅga-viḷāgam in the eastern portion of Uṟṟukkāṭṭu-kōṭṭam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Pugaiyarmudiśūḍumperumāḷ set up by him in the temple.
495	Do.	..	....	Śaka 1475, Pramādīcha, Ṛishabha, ba. di., pañchamī, Aviṭṭam.	Do.	Registers an agreement by the temple trustees and the manager Aḷagiyamaṇavāḷajīyar to provide certain offerings to the god on certain days from the income of Vallattāñjēri Pērjohchambakkam presented by Tiruveṅgaḷappar, son of Siruttirumaḷaiyaṅgār of Taḷappākkam.
496	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1474, Parīdhāpi, Makara, ba. di., pañchamī, Tuesday, Makha.	Do.	Registers an agreement given by the temple authorities to Periyatirumalaiyaṅgār, son of Annamaiyaṅgar and Śiruttirumalaiyaṅgār, son of Periyatirumalaiyaṅgār of Taḷappākkam for providing certain offerings to the god and for conducting certain festivals at specified scales of expenditure.
497	Do.	..	....	..	Grantha ..	One of the verses records the gift of the village Śārdūlapākam (Pulippākkam) in Toṇḍai-maṇḍalam by Kōdaṇḍarāghava for expenses connected with the daily worship of the god. Another is a benedictory verse in praise of the god and the third praises the king's prowess.
498	Do.	..	....	Khara, Tai, 22 ..	Grantha and Tamil.	Incomplete. Records the gift made by Śrīmatu Kumāra Daṇāyaka, of talayārimānya to the śattina Śrī Vaishṇavas of the temple, for the merit of Kāyasam Ayyapparāśayyaṉ and Narasayyaṉ of Śaḷaippākkam.
499	Do.	Vijayanagara.	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka....trayōdaśī, Thursday, Mūla.	Tamil	Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Pōrēṟṟu Nayiṉār, son of Uruppaṭṭūr Tiruveṅgaḍaiyaṉ by Periya Tirumalainambi Chakkarārāyar, agent of Eṭṭūr Tirumalai Kumāra Tātāchārya Ayyaṉ, manager of the temple.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
500	On the west verandah round the same 'rock'.	..	Tribhuvanachakravartin Vijaya Gaṇḍagōpaladēva.	31st year, Kanya, śu. di., tṛitiya, Thursday, Viśākha.	Tamil ..	End built in. Records gift of cows by a private individual for a perpetual lamp to the god.
501	On the same verandah	..	Do.	21st year, Kumbha, śu. di., pañchami, Monday, Aśvini.	Do.	Records gift of 32 cows and one bull by Girākki Perumāṇḍidēvaṇ, son of Kāmaraśar, for a perpetual lamp to the god.
502	Do.	Vijayanagara.	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1564, Chitrabhānu, Vaiśākha, ba. di., 30.	Telugu ..	Records gift of the village of [Muśuli] by Tamappa-nāyaḍu, son of Chinnakṛishṇa-nāyaḍu of Pāchaḍa and grandson of Tamma-nāyaḍu as tiruvidaiyāṭṭam for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rōhiṇi asterism every month.
503	Do.	..	Tribhuvanachakravartin Vijaya Gaṇḍagōpaladēva.	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttiraṭṭadi.	Tamil	Records gift of 32 cows and one bull by Rāmanakkaṇ, a nāyaka of Malai-maṇḍalam for a perpetual lamp to the god.
504	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., pañchami, Wednesday, Śravishṭha.	Do.	Gift of money, accruing as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Raṅgayadēvaṉōḷa Mahārāja, son of Chālikyadēva-Chōḷa-Mahārāya.
505	Do.	..	....	..	Telugu ..	Seems to record a gift of land for offerings to god Varadarājasvāmin on the Rōhiṇi festival day. Mentions Tammi Bhūpati, son of Chinna Kṛishṇa.
506	On the north verandah round the same 'rock'.	..	....	..	Tamil	Beginning built in. Mentions Tirumalai-nambi Rāmanujaiyaṅgār and Tirumalai Anantāchāri.
507	On the same verandah	Vijayanagara.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1470, Kīlaka, Makara, śu. di., paurṇami, Pushya.	Do.	Gift of money which accrued from the village Pāmbūṇḍi alias Kṛishṇāpuram which was assigned by Mahāmaṇḍalēśvara Rāmarāju Chinna Timmayadēva-Mahārāja to Mahāmaṇḍalēśvara Vallabhayadēva-Mahārāja who had to conduct the charities.
508	Do.	..	....	28th year	Do.	Registers the orders of Nīlagaṅgaraiyaṉ Tiruvēkambamuḍaiyāṉ making a gift, free of taxes, of the village of Vallavadaraiyaṉchēri in Ūṟṟukkāṭṭu-kōṭṭam for offerings and worship, to the god and for the service called Kumāragōpālaṉ-śandi instituted by him.
509	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēvarāya-Mahārāya.	Śaka 1473, Virōdhikṛit, Vṛiśchika, śu. di., dvitīyā, Friday, Anurāḍa.	Do.	Gift of money by Perumāl Dāsar for offerings to the god at the festival in the vasantan-tōppu in the month of Chittirai.
510	Do.	..	....	Śaka 1436, Bhāva, Āshāḍha, śu. di., daśami, Wednesday, Uttira-Phalguni.	Kanarese ..	End built in. Seems to record the fact that Kṛishṇarāya (name not mentioned) gilt the Puṇyakōṭi-vimāna with fine gold for the merit of himself, his father Narasaṇanāyaka Voḍēya and his mother Nāgalādēvi.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the north verandah round the same 'rock'	Vijayanagara	Achyuta	Śaka 1455, Nandana, Śrāvaṇa, śu. di., Sunday, dvādaśī.	Sanskrit in Grantha.	The same verses are re-engraved above this inscription in Kanarese, Nagari and Telugu characters respectively. Records that king Achyutarāya, son of Narasa, performed the Muktā-ulābhāra ceremony of himself and his queen Varadāmbikādēvi at Kāñchī and that his son China Venkaṭādri gave munificient gifts to Brahmins.
512	On the same verandah	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1451, Virōdhi, Tula, śu. di., paurṇamī, Sunday, Aśvanī.	Tamil ..	Built in at the beginning. Records gift by Rāmānuja-paṇḍitar ayyan of 50 paṇam of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.
513	On the base of the east, south and west verandahs round the same 'rock.'	Do.	Do. ..	Śaka 1436, Bhāva, Āshāḍha, śu. di., daśamī, Wednesday. Uttara-Phalgunī	Sanskrit in Kanarese.	Same as number 478 above.
514	Left of entrance into the Narasimhasvāmin shrine in the same temple.	Chōḷa .	Tribhuvanachakravartin Rājarājadēva ..	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati	Tamil	Records gift of one lamp-stand and cows by Kettamala dēviyār, one of the wives of piḷḷayār Gaṇḍagōpālar for a perpetual lamp to the god.
515	In the same place	..	....	10th year	Do.	Beginning built in. Seems to record gift of 96 sheep by a [illegible] of Pallāpuram in Puliyūr-kōṭṭam for a perpetual lamp. Tirunārāyaṇam is mentioned as a liquid measure.
516	Do.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	8th ,, ...	Do. ..	Beginning and end built in. Begins with the historical introduction "[illegible]," etc. Seems to record gift of 197½ kaḻañju of gold of 9⅝ mārru fineness tested by the temple-touchstone (kōyilkal) for a bathing vessel (sahasradhārā) for the God Śrīraṅgaśāyi alias Vikramaśōḷa-[viṇṇagar-pe]rumāḷ in the temple by Kañjaraṉ Vāsishṭaṉ Kumārasvāmi of Teṉkañjāru in Tiruvindaḷūr-nāḍu.
517	On the right wall, inside the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who having taken Madura and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	1[3]th ,, ...	Do.	Records gift of land in the mēlttuṇḍam of Tirukkaṭṭu-kōṭṭam, free of taxes, for the expenses of the service called Kulōttuṅgaśōḷaṉ-śāndi and for offerings to the god. Vaṇḍuvarāvata-vīrruirundāṉ Palavarāyaṉ of Muttūru-kūṟṟam in Paṇḍi-maṇḍalam figures as a signatory.
518	On the same wall	Do. ..	Chakravartin Vikrama-Chōḷadēva	10th ,, ..	Do. .. .	Incomplete. Fragment.
519	Do.	Do. ..	Rājakēsarivarman Uḍaiyār śri Rājadhirājadēva I.	[3]2nd ,, ...	Do.	Begins with the historical introduction "[illegible]" etc. The inscription is highly damaged and is incomplete. Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyūr-Āḻvār by Setti-Rājamāṇikkattār alias Nuḷambamādēviyar, the daughter of Ayyaṉ-śettiyār, the headman of Koḷavā imaṅg in Arumoḷidēva-vaḷanāḍu. Her full name is give Jayaṅgoṇḍa-śōḷa Viranuḷambamādēviyār.
520	On the left wall, inside the same shrine.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ...	Do.	Begins with the historical introduction "[illegible]," etc Gift of land and a salt-pan in Taiyūr alias Rājakēsarinallūr in Kumiḷi-nāḍu in Āmūr-kōṭṭam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the left wall, inside the same shrine.	Chôla ..	Tribhuvanachakravartin Tribhuvanaviradêva, ('who having taken Madura Ilam (Ceylon), Karuvûr and the crowned head of the Pâṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	32nd year, Mîna, ... dvâdaśi, Monday, Makha	Tamil ..	Seems to ratify the grant recorded in No. 520 above.
522	On the left wall of the gôpura in front of the same shrine.	Do.	Râjakêsarivarman Udaiyâr śrî Râjêndra-Chôladêva (Kulôttuṅga I)	13]rd year ..	Do.	Damaged. Begins with the historical introduction "[illegible]," etc. Sale of land by the assembly to the temple for offerings and worship.
523	On the right of entrance into the first prâkâra.	Vijayanagara	Sâyaṇa-Udaiyâr	14th year, Tula. su. di., pañchami. Thursday, Mûla.	Do.	Records the gift of the village of Mêlaiviḷâgam in Vaḍakarai Maṇavil-kôṭṭam for supplying a garland to the temple and for a flower-garden by one of the servants of Sâyaṇa-Udaiyâr.
524	On the left of entrance into the same prakâra.	..	Sakalalôkachakravartin Râjanârâyaṇa Sambuvarâya.	14th year, Âṇi ..	Do.	Gift of 300 kuḻi of land in Teṉkarai Tiruchchôlai for a flower-garden.
525	On the east wall of the second prâkâra.	Vijayanagara	Virapratâpa Sadâśivadêva-Mahârâya ..	Śaka 1467, Viśvâvasu, Mîna, ba. di., dvitîya, Friday, Svâti.	Do.	Registers the gift of the village Meykâvaṇûr in Puliyûr-kôṭṭam in Tiruttaṇi-śîrmai for daily offerings.
526	On the same wall	Do.	Do. ..	Śaka 1475, Ânanda, Ṛishabha, ba. di., pañchami, Śatabhishaj, Wednesday.	Do.	Gift of land for a flower-garden to the temple by Sâḷuva Timmarâja, son of Sâḷuva Vijayadêva-Mahârâja who was a feudatory of the king.
527	Do.	Do	Do. ..	Śaka 1469, Plavaṅga, Pushya, ba. di., Thursday, tritîya	Telugu ..	Gift of the village of Vaḍakânipâkkam for offerings to the god by Gôpinâyaniṅgâru, the agent of Râmarâju Chinna Timmayadêva-Mahârâya, for the merit of the latter.
528	Do.	Do.	Do. ..	Śaka 1466, Krôdhi, Mithuna, ba. di., daśami, Saturday, Aśvati.	Tamil	Records gift of money by Maṭṭili Varadarâja, son of Maṭṭili Sômarâju Pôtturâja for providing daily offerings, to the god and for special offerings on his natal-star day. Maṭṭili Varadarâju bears a number of birudâs.
529	Do.	Do.	Do. ..	Śaka 1467, Viśvâvasu, vṛiśchika, śu. di., daśami, Friday, Uttara-Bhadrapadâ.	Do.	Gift of money for offerings. The money was deposited for interest with Maḍabûsi Ugraṇi-râyar.
530	Do	Do.	Do. ..	Śaka 1471, Saumya, Ṛishabha, ba. di., tritîya, Tuesday, Uttarâshaḍhâ.	Do.	Registers that Vallabhayadêva-Mahârâya, son of Sômavaṁśâdhîśvara śrîman Mahâmaṇḍalêśvara Râmarâjarâya Varadarâja of Âtrêya-gôtra, made a gift for the merit of his mother Kṛishṇamma, of a garden and left it in the possession of Uttaṇḍarâyar to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasayya, son of Saṁkîrtana Râmânujayya, the village of Śiṭṭaṇañjêri in the Poḷiyûr-śîrmai, the income from which was to be utilized for conducting the tôppu-tiruṇâḷ festivals of the god.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the east wall of the second prākāra.	Vijayanagara	Vīrapratāpa Veṅkaṭapatirājadēva-Mahārāya.	Śaka 1509, Sarvajit, Karkaṭaka, śu. di., daśami, Thursday, Mūla.	Tamil	Records the gift of the village of Paruttiputtūr in Tiruttaṇi-śirmai for offerings by Tirumalainambi Chakrarāyar, the agent of achārya-Ayyan of Eṭṭūr, Tirumalai, Kumbhakōṇam and Tirumaliruñjōlai. The gift was inscribed in the name of Āramudaḷvār, grandson of Kiḍambi Śrīnivāsa Ayyaṅgār and others.
532	On the same wall	Do.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1471, Saumya, Vaiśākha, ba. di., tṛitīyā, Tuesday.	Telugu ..	Same as No. 530 above.
533	Do.	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Pushya, ba. di. 7, Wednesday.	Do. ..	Same as No. 474 above.
534	Do.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1483, Dhunmati, Tulā, ba. di., dvitīyā, Saturday, Rōhiṇi.	Tamil	Records the assignment, on interest, to Rāyasam Veṅkaṭādri, son of Mosalin aḍugu Timmarāja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do. ..	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mṛigaśirsha.	Do.	Records the assignment of the income of certain villages to Rāmarāja, son of Mahāmaṇḍalēśvara Chikkarāja of Āravīṭi (?) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1457, Dhurmukhi, Vṛiśchika, śu. di., New-moon, Monday, Anurādha.	Do.	Gift of certain lands for providing cakes to the god.
537	On the south wall of the same prākāra.	..	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	18th year, Simha 10, ba. di., prathamā, Sunday, Śatabhishaj.	Do.	Gift of cows and a lamp-stand by Mayyūr Ramaṇṇadēvan, a member of the Nāyakanmār of Malai-maṇḍalam, for a perpetual lamp in the temple.
538	On the same wall	..	Do.	5th year, Kanyā, śu. di., prathamā, Monday, Chitrā.	Do.	Gift of cows for a perpetual lamp to the temple by Śrīkumāraṇ, a member of the Nāyakanmār of Malai-maṇḍalam.
539	Do.	..	Do.	14th year, Kanyā, ba. di., pañchami, Sunday, Śravaṇa.	Do.	Gift of 32 cows and a bull by Tiruvattiyūrkorri of Tiruvāyppāḍi for a perpetual lamp in the temple.
540	Do.	..	....	Śaka 1582, Vikāri, [Chaitra], 25, śu. di., Chaturdaśī, Sunday, Hasta.	Telugu ..	Records the repair of prākāra walls in the Varadarāja temple at Kāñchi, by the son of Doḍḍayāchārya.
541	Do.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1454, Nandana, Jyēshṭha, ba. di., 12, Thursday.	Kanarese ..	Same as No 50 of 1900.
542	Do.	Do.	Do.	Do.	Telugu ..	Same as No. 541 above.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On the south wall of the second prākāra.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1454, Nandana, ... ekadaśi, Sunday, Mūla.	Tamil	Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pearl in company with his wife Varadādēvi Ammaṇ and Kumāra Veṅkaṭādri-Uḍayār and made a gift of 1,000 cows.
544	On the same wall	Do.	Do.	Śaka 145[4], Nandana, Phālguṇa, ba. di., chaturdaśi.	Do.	Records that in the year Virōdhi on the day of Karttika-bahuḷa-pañchami, on the occasion of his coronation, king Achyutarāya directed Sāḷuva-Nāyaka to assign villages to the temples of Varadarāja and Ekāmbaranātha equally neither more nor less. But as Sāḷuva-Nāyaka gave more to Ekāmbaranātha, Achyutarāya hearing this equalised the number of villages by redistribution.
545	Do.	Do.	Achutayarāya	Śaka 1454, Nandana, Phālguṇa, ba. di., 4, (Saturday).	Telugu ..	Same as No. 544 above.
546	Do.	Do.	Do.	Śaka 1454, Nandana, Śrāvaṇa, ba. di., 12, Sunday.	Kanarese ..	Registers gift of villages and lands to the temple of Varadarājasvāmin on the occasion of the tulābhāra ceremony of the king.
547	Do.	Do.	Do.	Śaka 1455, Vijaya, Phālguṇa, ba. di., Sunday, 4.	Do. ..	Registers grant of certain villages to Varadarājasvāmin and Ekāmbaranātha equally on the occasion of the coronation of the king.
548	Do.	Do.	Do.	Do.	Nāgari ..	Same as No. 547 above.
549	Do.	Do.	Do.	Śaka 1454, Nandana, Jyēshṭha, ba. di., 12, Thursday.	Kanarese in Nāgari.	Same as No. 541 above.
550	Do.	Do.	Vīrapratāpa Sadaśivadēva-Mahārāya ..	Śaka 1472, Sādhāraṇa, [śu], di., saptami, Rōhiṇi.	Tamil	Assignment of certain lands granted for providing offerings during the time of Kṛishṇarāya by Vaḍamalai-aṇṇaṇ and Vīramārāja. These lands were now made over to Nāgarāja, son of Siddarāja of Sōmavaṁśa.
551	On the west wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Makara, ba. di., Thursday, saptami, Hasta.	Do.	Gift of 115 sheep for a lamp by a native of Karum[bū]r
552	On the same wall	Do. ..	Do. ..	26th year, Mēsha, ba. di., daśami, Thursday, Śravishṭha.	Do.	Gift of 33 cattle for a lamp by a native of Puliyūr in Puliyūr-kōṭṭam.
553	Do.	..	Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva.	3rd year	Do.	Records a gift of 4 cows for ¼ lamp.
554	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	1[1]th	Do.	Gift of 32 cows and a bull for a lamp and of 120 kāśu for conducting worship and offerings at the service called Dhaṇmaparipālaṇ-śandi and for feeding five devotees in the temple by Tiruvaraṅgamuḍaiyāṇ alias Rājādhirāja Malaiyarāyaṇ alias Daṇmaparipālaṇ, son of Muṇaiyadaraiyaṇ alias Kulōttuṅgaśōḷa Malaiyarāyaṇ, one of the Malai-Muḍalis residing in Tirunedumbirai in Perumūrnāḍu, a sub-division of Maṇavir-kōṭṭam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the west wall of the second prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Mīna, śu. di., dvādaśī, Saturday, Āślēshā.	Tamil	Gift of 33 cattle for a lamp by Koṇḍu Nāgadēvarāja alias Gopā[ḷa] . . . . Perumāḷ of Nāttapāḍi-nāḍu.
556	On the same wall	..	....	....	Do.	Registers an order of Madurāntaka Pottappichchōḷaṉ stating that the assembly of the people of Jayaṅgoṇḍa-śōḷamaṇḍalam remitted six kalam of paddy per vēli of lands granted as dēvadānam, tiruvidaiyāṭṭam, puḷḷichchandam, agara-paṟṟu, maḍapparru, jīvita-paṟṟu, paḍaiparru, and vaṇṇiya-paṟṟu.
557	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Kumbha, śu. di., pañchamī, Thursday, Aśvatī.	Do.	Gift of 17¾ vēli of land in Periyaṇaṅjēri alias Vīrasiṁhachaturvēdimaṅgalam, a hamlet of Ukkal in Kāliyūrkōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam, by Periya-perumāḷ alias Perumāḷdāsaṉ to 58 Brahmans for reciting the Vaishṇava hymn *tirumoḻi*.
558	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	18th year, Mīna, ba. di., Tuesday, Śravaṇa.	Do.	Gift of 16 buffaloes for ½ lamp by a native of Ūṟṟukkāḍu alias Rājarāja-chaturvēdimaṅgalam in Āvūr-kūṟṟam, a sub-division of Nittavinōda-vaḷanāḍu.
559	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	24th year, Mēsha, śu. di., ēkādaśī, Wednesday, Pūrvaphalgunī.	Do.	Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Vēṇḍattūr in Śeṅgaṭṭa-nāḍu, a sub-division of Śeṅgaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
560	Do.	Do. ..	Do. ..	21st year, Kumbha, ba. di., dvādaśī, Thursday, Pūrvāshāḍhā.	Do.	Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Vīrapratāpa Śadāśivarāya-Mahārāya ..	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśī, Friday, Rōhiṇī.	Do.	Gift of 80 poṉ for offering cakes on the festival days in the months of Āṉi, Puraṭṭāḍi, Māśi and Vaigāśi, out of the 9 poṉ and 6 paṇam accruing as interest every year at 1 paṇam per cent. During one of the festivals the god had to be taken to the temple of Soṉṉavaṇṇaṁśeyda-perumāḷ on two days and cakes offered.
562	Do	..	Tribhuvanachakravartin Alluṇṭikka-Mahārāja Gaṇḍagōpāladēva.	6th year, Ṛishabha, ba. di., daśamī, Friday, Rēvatī.	Do.	Gift of land by Allāḷagāmuṇḍaṉ, Vīragāmuṇḍaṉ, Śriraṅgagāmuṇḍaṉ and Gavuṇḍaiyaṉ, the pradhāni-Mudalis of Iḍai-nāḍu in Poysaḷa-rājya, for supplying cardamom to the temple.
563	Do.	..	Do.	2nd year, Siṁha, śu. di., pañchamī, Saturday, Hasta.	Do.	Gift of 11 buffaloes for a perpetual lamp by Toṇḍai-maṇḍala Gurukulārāyaṉ, a native of Vēḷichchēri alias Śīlasikhāmaṇi-chaturvēdimaṅgalam in Puliyūr-kōṭṭam.
564	Do.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	Plava . . . prathamā, Monday, Rēvatī.	Do.	Unfinished. Records the gift of the village of Śirupuliyūr in Ukkal-paṟṟu by Kaṭṭāri Saḷuvaṉ.
565	Do.	..	Tribhuvanachakravartin Gaṇḍagōpāladēva.	[3]rd year, Mithuna, śu. di., daśamī, Wednesday, Hasta.	Do.	Records a gift of land by purchase for providing offerings to the god by a native of Mōlmaṇḍalam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
566	On the west wall of the second prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	[2]9th year, Karkaṭaka śu. di., pañchami, Monday, Pushya.	Tamil	Records a gift of land in Perunagar in Perunagar-nāḍu, a sub-division of Veṅkuṇṛa-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam by Vīraperumāḷ Ediriliśōḷa Śambuvarāyaṉ Aḷappiraṇḍaṉāyaṉ alias Rājarāja Śambuvarāyaṉ, grandson of Seṅgēṇi Vīrāgaraṉ Aṉṉaiappaṉ for offerings and worship at the service called Aḷappiraṇḍaṉ śandi following the service called Gaṇḍagōpāḷaṉ-śandi. The donor made a gift of land in Paṟaṅgaṭṭuppuṇḍi, a hamlet of Ukkal for the supply of flower-garlands to the god.
567	On the same wall	..	....	Śaka 15[8]1, Viḷambi, Tai, [18].	Telugu ..	Gift of certain privileges in the temple to Vēṅkaṭādri, son of Dharmayya of Krōttapalli.
568	Do	..	Tribhuvanachakravartin VijayaGaṇḍagōpāḷadēva.	16th year, Rishabha, ba. di., daśami, Friday, Uttara-Bhadrapadā.	Tamil	Gift of land in the villages of Perumbudūr with its hamlets Mēḷaipaṭṭu, Kōṭṭuppākkam, Pāñchāḷipaṭṭu, Pāyvāṇiyapaṭṭu, Kuśapaṭṭu and Kachchipaṭṭu for conducting the service Rahuttarāyaṉ-śandi called after the donor Nallasiddarasa, who bears various birudas and who is stated to have been born of the Paḷḷava family and of Bharadvājagōtra.
569	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1436, Bhava, jyēshṭha, śu. di., 10, Wednesday, . . .	Telugu ..	Same as No. 498 above.
570	Do.	..	.....dēva	24th year, Makara, śu. di., dvitīya, Wednesday, Śravaṇa.	Tamil	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (illegible) of Gaṇḍagōpāḷadēva, for a perpetual lamp in the temple.
571	On the north wall of the same prākāra.	..	Vijaya Gaṇḍagōpāḷadēva	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla.	Do.	Gift of land in Ēriyagaram, a hamlet of Kūttanūr alias Rājadhirāja-chaturvēdimaṅgalam, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
572	On the same wall	..	....	Mithuna, śu. di., Shashṭhi, Wednesday, Uttara-Phalgunī.	Do.	Seems to record that, while the king, seated with his consorts under the canopy called Ariyaṉṉavaḷḷaṉ on the throne of Vīravaḷḷāḷa in the Abhishēka-maṇḍapa, was listening to the songs of Śaḍagōpaṉ, he directed that a house for dwelling together with certain privileges may be given to a certain Kārambichēṭṭu Narasiṅga-bhaṭṭaṉ who appears to have been an approved devotee of god.
573	Do.	..	....	Do.	Do.	Records the assignment of all taxes levied on the village of Murukkambākkam belonging to the temple to a servant (name lost) of Sāḷuva Maṅgu-Mahārāju made on an occasion similar to the one mentioned in No. 572 above.
574	Do.	..	....	Vikāri, Mēsha, śu. di., prathamā, Friday, Aśvati.	Do.	Records that the god invested the title of Brahmatantra-svatantra jīyaṉ on Vaishṇavadāsa and directed that a maṭha should be established for him with the lands necessary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Rāmānuja-darśana by him and his disciples after him, all disciples of Rāmānuja and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the north wall of the second prākāra.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Viḷambi, Vṛiśchika, ba. di., pañchamī, Monday, Pushya.	Tamil	Gift of the village of Tirumukkūḍal in Śālaipākkam-śīrmai in Kaḷaṭṭūr-kōṭṭam, a hamlet detached from Madurāntakam, for offerings by Śalakkarāja Periya Tirumalaiyadēva-Mahārāja one of the feudatories of the king.
576	On the same wall	Do.	Do. ..	Hēviḷambi, Arpaśi, 27th.	Do.	Records that the king directed that, out of 1200 poṉ assigned by him, in the year Vikṛiti, for offerings to the temple, 150 poṉ should be transferred in the name of Gōvindayyaṅgār, son of his preceptor Uruppuṭṭūr Nallāṉ Chakravarti Śiṟṟayyaṅgār, who was to receive ⅛th of the offerings as such.
577	Do.	Do.	Do. ..	Śaka 1462, Plava, Mēsha, śu. di., paurṇamī, Sunday, Svāti.	Do.	Gift of 120 poṉ for offerings to the temple of Raghunātha in Vēgavati. The money was deposited on interest with Rāma-bhaṭṭa, son of Bhūtanātha Chiṭṭi-bhaṭḷu.
578	Do.	..	....	Thursday, Hasta ..	Do.	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukaṉ.
579	Do.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Viḷambi, Kaṟkaṭaka, śu. di., ēkādāsi, Jyēshṭha, Monday.	Do.	Gift of 100 paṇam for celebrating the day of Śrījayantī festival on which Śrī Kṛishṇa was born. In making provision for worship and offerings, it was particularly noted that the image of Kṛishṇa should be represented as a child drinking milk placing the conch at the mouth. The gift was engraved on stone in the name of Vaḍa Tiruveṅgaḍajīyar, the kōyil-kēḷvi, who was the disciple of Paravastu Nayiṉār Ayyangār at the instance of Kandāḍai Rāmānujañjīyaṅgār, one of the managers of the temple.
580	Do.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Makara, śu. di., saptamī, Sunday, Rēvatī.	Do.	Gift of land for offerings by Tiruppadirāja for the merit of his father Mahāmaṇḍalēśvara Sāḷuva Chinnayadēva-Mahārāja of the lunar race and of a garden for the merit of his daughter Akkamma.
581	Do.	Do.	Achyutarāya-Mahārāya	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravaṇa.	Do.	Built in at the beginning. Gift of the village of Uttirasōlai in Dāmal-kōṭṭam by Tiruvōṅgaḍa Aṇṇaṉ, son of Bhaṭṭāḍi-[p]irāṉ of Śrīvillipputtūr.
582	Do	Do.	Vīrapratāpa Sadāśivadēvarāya-Mahārāya.	Śaka, 1472, Sadharaṇa, Kumbha, śu. di., dvitīya, Saturday, Uttara-Bhadrapadā.	Do.	Beginning built in. Gift of the village of Śiṭṭaṇañjēri by Rāmabhaṭṭa, son of Bhūtanātha Chiṭṭabhaṭḷu for offerings to the god Vēgavati Raghunāthaṉ.
583	Do.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1458, Durmukhi, Kumbha, dvādaśī, Wednesday, Uttarāshāḍhā.	Do.	Records that Narāyaṇa-śeṭṭiyār son of Periyanāgu-śeṭṭiyār of the Neduṅkumāra-gōtra, gave 530 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a maṭha dedicated to Tirukkachinambi, the Vaishṇava devotee.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the north wall of the second prākāra.	Vijayanagara	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1455, Vijaya, Karkaṭaka, ba. di., tritīya, Wednesday, Śatabhishaj.	Tamil	Records that the king soon after his coronation in the year Virōdhi directed that the gift of villages made to the temple of Varadarājadēva and Ekāmbaranātha should be of equal estimated worth and ordered Sāḷuva-Nāyaka to attend to it. But the latter gave more to Ekāmbaranātha than to Varadarāja and that, on hearing this, Achyuta went to Conjeeveram in person and effected the equalization between the two temples by casting lots.
585	On the same wall	..	....	Rishabha, śu. di., daśamī, Saturday, Hasta.	Do.	Similar to No. 572 above. The recipient herein is Pōttarasaṇ, the minister (pradhāni) of Sāḷuva Maṅgu-mahārāja. In addition he was also given the right of levying taxes at 2 paṇam on storeyed houses and 1 paṇam on houses with inside verandahs.
586	Do.	Vijayanagara	Vīrapratāpa Śrīraṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1505, Subhānu, Tulā, ba. di., tritīyā, Rōhiṇi, Tuesday.	Do. .. .	Gift of the village of Chēdirayaṉkuppam of Uratti-parru in Nallūr-nāḍu, a sub-division of Veṅkuṇṛa-kōṭṭam in Paḍaiviḍu-rājyam for offerings and for conducting festivals by [Eṭṭūr] Tirumalai Kumāra Tātāchārya.
587	Do.	Do.	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1510, Sarvadhāri, Siṁha, śu. di., pañchami, Saturday, Chitra.	Do.	Gift of the villages of Ālambākkam, Ānambāḍi in Kurumbarai nāḍu, a sub-division of Kuḷattūr-kōṭṭam in Paḍaiviḍu-rājyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Raṅgappayyaṅgār, son of Aṇṇavayyaṅgār, grandson of Pattaṅgi Nayiṉār Ayyaṉ.
588	Do.	Do.	Vīrapratāpa Śrīraṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1504, Chitrabhānu, Tulā, ba. di., pañchami, Sunday, Mūla.	Do.	Gift of the village of Teḷatteru in Iḍaivāśal-śīrmai for conducting certain festivals. The record was engraved in the name of the Āchārya of Tirumalai, Kumbakōṇam and Tiruma[rbar]pirunjōlai (Tirumāliruñjōlai), who had to meet the expenses out of the interest accruing on the money-income of the village.
589	On the base of the south wall of the Anantaḻvār shrine in the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Śaka 1134	Grantha and Tamil.	Records that Śīyagaṅga of the Gaṅga dynasty built the Anantaḻvār shrine with stone. It mentions Chōḷēndrasiṁha as his father's name and gives him the birudas Kuvaḷāḷapuraparamēśvara, Gaṅga-kulōdbhava and Sirumittaperumāḷ.
590	Inside the Karumāṇikkavarada shrine in the same prākāra.	Do. ..	Chakravartin Vikrama-Chōḷadēva ..	11th year	Tamil	Records that the king set up in the temple the image of Vikramachōḷa-viṇṇagar-Āḻvār and for its daily worship made a gift of land, as dēvadāna, in the village of Vilvalam, which was renamed Akaḷaṅkanallūr, in Kāliyūr-nāḍu, a sub-division of Kāliyūr-kōṭṭam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., ēkādaśī, Tuesday, Aśvati.	Do	Gift of the village of Mērpākkam near Añjūr in Seṅgaḻunīrpaṭṭu-śīrmai which belonged to Daḷavāy Timmarāja, the agent of Mahāmaṇḍaḷēśvara Rāmarāja-Viṭhalarāja-Chinna Timmarāja-Pāppu Timmayadēva-Mahārāja. The village was handed over to Daḷavāy Timmarāja on lease for providing offerings to Aruḷāḷa-Perumāḷ.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
592	On the base of the north wall of same shrine.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1471, Saumya, Karkaṭaka, śu. di., pañchami, Friday, Rēvati.	Tamil ..	Records the assignment of the village of Iraiyūr, the income from which, amounting to 120 poṉ, was ordered to be utilised for sacred offerings, garlands and butter for the god by Daḷavay Koppu-nāyakar, the agent of Mahāmaṇḍalēśvara Rāmarāja Timmarāja Chinnatimmayadēva, for the merit of his master.
593	On the east wall of the Abhishēka-maṇḍapa in the same temple.	..	....	2nd year, Aṇi ..	Do.	Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Śrī-Rāmachandra-Perumāḷ in Viśira-nāḍu in Vaḍa-maṇḍalam by the managers of the Aruḷāḷa-Perumāḷ temple at Conjeeveram.
594	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year, Vṛśchika, śu. di., trayōdaśi, Tuesday, Aśvati.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Nuḷappiyārruḷaṉ Nārāyaṇanambi Dāmōdaraṉ, one of the kēḷvi-muḍaliś of Gaṇḍagōpāḷadēva.
595	Do.	..	....	....	Do.	Records the building of the maṇḍapa by Iḷambilākāṭṭu Nāyakar.
596	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Makara, śu. di., prathamā-Tuesday, Śravaṇa.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Muraṇ-ōttamaṅgalam in Vaḷḷuva-nāḍu in Malai-maṇḍalam.
597	Do.	Do. ..	Do. ..	18th year, Makara, ba. di., daśami, Monday, Svāti.	Do.	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kaṇḍaṉ Ēraṉambi residing in the city of Kulamūkku in Malai-maṇḍalam.
598	Do	Do. ..	Do. ..	11th year, Simha, ba. di., [tṛtīya], Sunday, Uttara-Bhadrapadā.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakkaṉ Ayyaṉambi, a native of Karāyappaḷḷi in Malai-maṇḍalam.
599	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1448, Sarvajit, Mēsha, śu. di. daśami, Pushya, Tuesday.	Do.	Incomplete. Gift of 100 paṇam for offering cakes during certain festivals.
600	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka [1462] .... Sunday, Hasta.	Do.	Gift of money for offerings by a native of Kāḍavarāyaṉ-paṭṭu.
601	Do.	Saḷuva	Mahāmaṇḍalēśvara Bujabala Vīra Narasiṅgadēva-Mahārāya.	Śaka 143 [1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati.	Do.	Gift of 3,000 paṇam for offering cakes. The money was deposited with a native of Narasiṅgarāyapuram.
602	On the south wall of the same maṇḍapa.	..	Sōmēśvara	....	Grantha and Tamil.	Built in at the beginning and incomplete. Mentions that king Sōmēśvara was descended from the family of the Yadus and that Dēvikā born of the Chālukya family was his chief queen.
603	On the same wall	..	Tribhuvanachakravartin Vīra Gaṇḍa-gōpāḷadēva.	3rd year, Kumbha, ba. di., tṛtīya, Saturday, Hasta.	Tamil	Gift of 33 cattle and a lamp-stand for a perpetual lamp by a native of Rājarājapuram, a sub-division of Venkunra-kōṭṭam.
604	Do.	..	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	7th year, Aṇi, 30th	Do.	Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and garuḍa vehicles respectively and after the car festival.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
605	On the south wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Kumbha, śu. di., chaturdaśi, Tuesday, Makha.	Tamil	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyapirāṭṭiyār), the senior consort of Aruḷāḷa-perumāḷ by a native of Tirumuṇaippāḍi-nāḍu in Naḍuvil-maṇḍalam.
606	On the same wall	Do. ..	Do. ..	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Pūrvāshāḍha.	Do.	Gift of four cows for one-eighth lamp by a native of Śūral in Vēḷi-nāḍu.
607	Do.	..	....	25th year, Mārgaḷi	Do.	Refers to an order of Madurāntaka Pottappichchōḷan according to which taxes were levied on all oil merchants in Mummuḍichōḷapperunderuvu in Conjeeveram. Baudhapaḷḷi is mentioned as one of the places exempted from this tax. Stones with the insignia of Gaṇḍagōpāla were set up to mark the jurisdiction.
608	Do.	..	Tribhuvanachakravartin Alluntikka Maharaja Gaṇḍagōpāladēva.	5th year, Tula, śu. di., prathamā, Monday, Viśākha.	Do.	Gift of 97 cows and one bull for three perpetual lamps by Kōṉ Kaṭṭaiyaṉ, a minister of Gaṇapatidēva.
609	Do.	..	....	25th year	Do.	Refers to the order of Madurāntaka Pottappichchōḷan. Records a grant similar to that contained in No. 607 above. The tax was levied herein on merchants, Śāliya weavers and other people residing in the streets of Arumoḷidēvapperunderuvu, Rājarājapperunderuvu, Nigariliśōḷapperunderu alias Gaṇḍagōpālapperunderuvu and Kūṟaivāṇiyapperunderuvu.
610	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Makara, ba. di., daśami, Friday, Svāti.	Do.	Gift of cows and sheep for a perpetual lamp by a servant of Gaṇḍagōpāla.
611	Do	Do. ..	Do. ..	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra.	Do.	Gift of 33 cattle for a perpetual lamp by Mallaya Daṇḍanāyaka, son of Appaya Daṇḍanāyaka, brother (?) of the mahāpradhāni Daṇḍinagōpa.
612	Do	Do. ..	Do. ..	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla.	Do.	Gift of 33 cattle for a perpetual lamp by Kēśava Daṇḍanāyaka, son of the individual mentioned in No. 611 above.
613	Do.	Vijayanagara	Vīrapratāpa Virūpākshadēva-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta.	Do.	Incomplete. Mentions a king with Sāḷuva birudas whose name is lost.
614	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1464, Śubhakṛit, Mithuna, śu. di., trayōdaśi, Sunday, Mūla.	Do.	Gift of 250 paṇam for offering cakes on ēkādaśi days after the return of the god from procession. The money was deposited on interest with the maṇṟāḍis of Tiruvattiyūr.
615	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	24th year, Ṛishabha, ba. di. pañchami, Saturday, Uttara-Phalguṇi.	Do.	Gift of 33 cattle for a perpetual lamp by Gōppaya Daṇḍanāyaka, younger brother of Mallaya Daṇḍanāyaka, son of Appaya Daṇḍanāyaka.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
616	On the south wall of the same maṇḍapa.	Chōḷa ..	....	20th year, Siṁha, śu. di., daśami, Monday, Mūla.	Tamil	Gift of a flower-garden by purchase by Mādayya Daṇḍanāyaka for supplying flowers and garlands.
617	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Do.	Do.	Gift of 33 cattle for a perpetual lamp by mahāpradhāni Daṇḍinagōpa Mādaya Daṇḍanāyaka.
618	Do.	..	....	....	Do.	Beginning built in. Gift of land and cows by Taḷuvakkuḷaindaṉ Vāṉādarāya of Peruṅguṟumbūr for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Garuḍaṉmēl-aḷagiyār of the nambi caste and the possession of the land was given to Uttaravēdi-aḷagiyār for rearing a flower-garden.
619	On the west wall of the same maṇḍapa.	Chōḷa ..	[Tribhuva]nachakravartin Rājarājadēva	. . . śu. di., Saturday, pañchami.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva, 'who was pleased to take the crowned head [of the Paṇḍya] and Madura.'	13th year, Mēsha, 11, Thursday, Pushya, śu. di., Ashṭami.	Do.	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by . . . . Aṉmaiappaṉ Kuṉṉuḍaipperumāḷ alias Vikrama-Chōḷa Śāmbuvarāyaṉ.
621	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Siṁha, śu. di., daśami, Wednesday, Mūla.	Do.	Gift of the village of Kūkkuḷam, a sub-division of Vaḍa Payirkōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam for worship and offerings to the god Aḻagar at Tirumāliruṇjōḷai in Pāṇḍi-maṇḍalam by Madurāntaka Pottappichchōḷaṉ Manumasiddarasaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāḷaṉ, at the service (śandi) called after him.
622	Do.	Do. ..	Do. ..	21st year, Siṁha, śu. di., chaturdaśi, Sunday, Śravishṭha.	Do.	Gift of the village of Vaḷḷuvappākkam in Uṟṟukāṭṭukōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam for the maintenance of Tiruvāḷiparappiṉāṉ-kūṭṭam who had to recite śindu (ode) in the temple of Āruḷāḷaperumāḷ by the individual mentioned in No. 621 above.
623	Do.	..	Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ.	....	Do.	Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in Toṇḍai-maṇḍalam whose names are enumerated and that no tax will be levied on them by the owners.
624	Do.	..	Tribhuvanachakravartin Vīra Gaṇḍa-[gōpāladēva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.
625	Do.	..	....	....	Tamil	Much damaged. Quotes the order of Madurāntaka Pottappichchōḷaṉ and records the assignment of certain taxes.
626	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	1* year	Do	Gift of land in the village of Aḷagiyaśōḷanallūr for daily worship by Ammai Appaṉ Pāṇḍi-nāḍu-koṇḍaṉ alias Irā. . . . .
627	On the north wall of the same maṇḍapa.	..	....	....	Do. .. .	Registers the gift of the two villages Ka[ḷañjanū]r and Aiyyaṉkuḷattūr in Kāliyūr-kōṭṭam by Madurāntaka Po'ttappi-chchōḷaṉ Manumasiddarasaṉ Tirukkaḷattidēva Gaṇḍagōpāḷaṉ in the 19th year of Rājarājadēva.

B.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
628	On the north wall of the same maṇḍapa.	..	....	..	Tamil	Records gift of land in the village of Kaliyūr in Kaliyūr-kōṭṭam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Rājarājadēva.
629	On the same wall	..	....	..	Do.	Gift of land in Kaliyūr for forming an agaram, to the bhaṭṭas of the temple of Gaṇḍagōpāla-Vinnagar Emberumān at Kaliyūr in the 24th year of Rājarājadēva. Refers to the order of Madurāntaka Pottappichchōḷaṉ.
630	Do.	..	....	..	Do.	Records the order of Madurāntaka Pottappichchōḷaṉ fixing the share of the produce which the occupiers of the areca-nut and betel gardens belonging to the temple had to set apart and granting certain special privileges to be enjoyed by the owners on the lands.
631	On the east wall of the gōpura in front of the Abhishēka maṇḍapa.	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa-[dēva].	36th year	Do.	Incomplete. Begins with the introduction "ஸ்வஸ்தி," etc.
632	On the right wall of the same gōpura.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45th year, 190th day.	Do.	Begins with the historical introduction "ஸ்வஸ்தி" etc. Gift of money for offerings at the early morning service by Vaṅgāmuḷaiyūr-Uḍaiyaṉ Araiyaṉ Mummuḍi-śōḷaṉ alias Aṇukkappallavaraiyaṉ of Maṇṇi-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu, a district of Śōḷa-maṇḍalam.
633	On the left wall of the same gōpura.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śatabhishaj.	Grantha and Tamil.	Incomplete. The record stops with the date.
634	On the same wall	..	....	Śaka 1359, Piṅgaḷa, Mithuna, Thursday, Śravaṇa.	Do.	Records that Vasantarāya, son of Anapōta-Nāyaka and brother of Siṅga-Nāyaka made a gift of the four dvārapāla images Chaṇḍa and Prachaṇḍa at the second and third gōpuras respectively and the two pinnacles of gold for the car.
635	Do.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	. . , , [Thursday], Uttara Phalguni.	Tamil	The commencement of each line is very much damaged. Begins with the historical introduction "ஸ்வஸ்தி," etc. Registers a sale of land, free of taxes, by the people of Vaidavūr in Ūṟṟukkāḍu-nāḍu, a sub-division of Ūṟṟukkāḍu-kōṭṭam, a district of Jayaṅgoṇḍa-Śōḷamaṇḍalam to the Mahāmuṇi of Periyakōyil who was feeding the Brahmans versed in the sacred lore at Arikēsuvaṉ-maṭha situated on the north bank of the sacred tank (Tiruppoigai), of Aruḷāḷaperumāḷ.
636	On the wall to the right of entrance into the Tāyār shrine in the same temple.	..	....	Kīlaka, Ādi ..	Do.	Built in. Records the assignment of certain taxes from the village of Nallālam in Vayalāmur-parru. A certain Gōpaṇaṇ figures as the signatory.
637	On the same wall	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpāladēva.	21st year, Vṛiśchika, śu. di., dvādaśi, Tuesday, Aśvati.	Do.	Remission of taxes, for supplying sacred garlands to Periya-pirāṭṭiyār, on certain lands in Paḍai-nāḍu alias Dēvap-perumāḷnallūr in Kaliyūr-kōṭṭam which was given for flower-garden, by Śiddarasa.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
638	On the wall to the right of entrance into the Tāyār shrine in the same temple.	Saḷuva ..	. . . . son of Narasiṅgarāya-Mahārāya.	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday.	Tamil	Built in at the beginning. Records a gift of money by Narasādēviyār, wife of Kammarāja Periya Timmarāja Uḍaiyār for daily offerings to the god.
639	On a stone set up in front of the Tāyār shrine, to the right of entrance.	..	....	Śaka 163 [2], Virōdhi, Phālguṇa, ba. di., 3[0], Saturday, Uttara-Bhadrapada, Vṛishabha lagna.	Sanskrit verse in Telugu.	Records that in compliance with the order of Śrīnivāsa alias Attān Tiruvēṅgaṇa Rāmānuja Jīyar, his pupil the chieftain Rāja Śrī Lāla Tōḍaramalla brought back the image of Varadarāja and his consorts from Uḍaiyārpāḷayam and set them up in the temple at Conjeeveram.
640	On the wall to the left of entrance into the same shrine.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	[6]th year, Vṛiśchika, śu. di., tritīyā, Monday, Anurādha.	Tamil .. .	Records a gift of land, by purchase, in Dēvaperumāḷnallūr a paḍaippaṟṟu in Ūṟṟukāṭṭu-kōṭṭam, by Tirukkaḷatti-Uḍaiyār, the headman (kiḻavan) of Ambalvāymanaḷūr in Puḻal-nāḍu, a sub-division of Puḻal-kōṭṭam alias Vikrama-śōḻa-vaḷanāḍu, a district of Jayaṅgoṇḍa-śōḻamaṇḍalam, for the purpose of rearing a flower garden to the god.
641	On the same wall	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1439, Īśvara, Mēsha, śu. di., . . . ślēsha.	Do.	Built in. States that while Kṛishṇadēva-Mahārāya was camping at Kañchi, he granted two villages for the floating festival of god Ekāmbaranātha and that he constructed two small cars for the Vināyaka in that temple and for Kṛishṇa in the Perumāḷ temple and also specifies the routes which the Śiva and Vishṇu temple cars should take on the respective festival days
642	On the wall above the steps leading to the same shrine, right of entrance.	Do.	Kampaṇa Uḍaiyār	Saumya, Māsi, 28th.	Do.	Registers that Tunai-irundāṉ Nambi Koṅgarāyaṉ assigned certain individuals as tirunandāvilakkukuḍi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nāchchiyār Pērāruḷāḷar and Peruṁdēviyār in the lamp stands presented to the temple by the king.
643	On the same wall	..	....	Tai, 10	Do.	Seems to record a gift of gold for a perpetual lamp. Attippaṟṟu, a sub division of Paḍaividu-rājya is mentioned.
644	Do.	..	....	Yuva, Margaśīra, śu. di., 15.	Telugu ..	Records that Veṅkamma and Janaki, the wives of the headman of Ālampaḷḷi, son of Veṅkaṭapati Tirumalarao, paid a visit to the temple.
645	In the maṇḍapa in front of the same shrine, left of entrance.	Vijayanagara	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1373, Pramōdūta, . . . 15.	Tamil ..	Built in. Records gift of 54 paṇam of gold for burning a twilight lamp to the god Varantarūm-perumāḷ. The donee's name is obliterated.
646	On the north wall of the same shrine.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1452, . . Kārkaṭaka, śu. di., tritīya, Wednesday, Uttara-Phālguṇi.	Do.	Built in at the beginning and incomplete. Registers an agreement by the temple trustees given to Kandāḍai Rāmānujayyaṅgār, the agent of the charities of the Rāmānuja-kūṭa-maṭham in the Sannadhi street, that for 2,600 chakram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Pērāruḷāḷar and Mahālakshmi will be conducted. A supplemental charity of Nārapparasayaṇ, the agent of Rāyasam Ayyapparasayaṇ for some other festivals and offerings is also mentioned.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
647	On the west wall of the same shrine.	..	....	....	Sanskrit in Grantha.	Same as No. 347 above.
648	On the west and south walls of the same shrine.	Sāḷuva ..	Narasiṅgarāya-Mahārāya	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya.	Tamil ..	Records that Virūpākṣha-daṇḍayaka, the son of Gaṅgādhara of the Āśrāyaṇa-gōtra, and a Vāśal-mahāpradhāna of Narasiṅgarāya Mahārāya, made a present of money for the reconsecration (?) ceremony of the images of Nachchiyar Pōrarulāḷar and Perandēviyār in the temple and that he formed a new town called Virūpākṣhadaṇḍayakapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to these images and that a fourth of these offerings should be given to the Rāmānujakūṭa-maṭham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tātāchārya repaired and regilt the Puṇyakōṭi-vimāna which was originally erected by Kṛishṇarāya and which had become dilapidated and that he also erected the Kalyāṇakōṭi-vimāna and had it also gilt with gold.
650	On the same wall	..	....	Śaka 1536, Ānanda, Mēsha, śu. di., 3, Saturday, Rōhiṇi, Kaṭaka lagna.	Grantha ..	Refers to the same events as in No. 649 above, and gives the details of the date on which these consecrations took place.
651	On the north, west and south walls of the same shrine.	..	....	....	Sanskrit verse in Grantha.	A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of Tātasamudram, a tank dug by and named after Tātāchārya. The verses are re-engraved on the east and north walls of the 'rock', and also on the outermost gōpura, right of entrance.
652	On the western base of the hundred-pillared maṇḍapa in the second prākāra of the same temple.	Vijayanagara	Vīrapratāpa . . . . rāya	Śaka 1491, ba. di., dvitīyā, Tuesday, Uttara-Phalguni.	Tamil	Damaged. Seems to record a gift of land for certain festivals and offerings.
653	On the west wall of the third prākāra, right of entrance.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1477, Rākshasa, Siṁha, śu. di., dvitīyā, Sunday, Uttara-Phalguni.	Do.	Registers a gift of land, by purchase, in Agaram Nāveṭṭikuḷattūr and Agaram Dēvarāyamahārāyapuram alias Poigaippākkam by Paradaya Alagiyasiṅgar, son of Muḍumbai Appiḷai Aṇṇayyaṅgār of Tirunārāyaṇapuram and of the Śrīvatsa-gōtra, for cake offerings to the god on the birth-days of certain Āḻvārs and Āchāryapuruṣhas and on certain other festival days.
654	On the same wall	..	....	Pañchami, Sunday, Mūla.	Do.	Built in at the beginning. Gift of 3,500 kuḻi of land houses and house sites, by Allumtirukkaḷattidēva Mahārāya-Gaṇḍagōpāladēva for the construction of the . . . temple and its prākāra walls and for growing a flower-garden adjoining it.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
655	On the west wall of the third prākāra, right of entrance.	Vijayanagara	Vīrapratāpa Achyutayadēva-Mahārāya ..	Saka 1457, Manmatha, Mīna, śu. di., saptamī, Monday, Mṛigaśīrsha.	Tamil	Registers an agreement between the temple treasurers and the temple agent Rāmānujaya Tiruppaṇipiḷḷai on the one hand and the tenants of the temple lands on the other to the effect that as the areca, cocoanut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being refixed on an improved basis.
656	On the same wall left of entrance..	..	....	.. .	Sanskrit verse in Grantha.	Records that Rāmarāya ordered the repair of the stone steps of the tank called Anantasaras and made some gifts to the Ēkāmranātha and Varadarāja temples. Gives the genealogy of the earlier members of the Karnāṭa dynasty. The composer of the verses is one Ōbhala-dīkshita of Krishṇapuram.
657	On the south wall of the third prākāra, opposite the Uḍaiyavar sannidhi.	..	....	Śubhakṛit, Āṇi, 28.	Tamil	Registers a gift of land in Kuvaḷaivēḍu by Rāyasam Timmakkaṇ for certain festivals and for singing the Tiruppallāṇḍu-hymns of Periyaḷvār, which function was being conducted by Kaṇḍāḍai Aṇṇavaiyaṅgār.
658	On the wall of a dilapidated maṇḍapa next to the Maṇavāḷar sannidhi.	Vijayanagara	Virūpākshadēva, son of Vīrapratāpa Prat āpadēva-Mahārāya.	Śaka 1389, Sarvajit, Simha, ba. di., chaturthi, Wednesday, Aśvani.	Do.	Records that two pieces of land, which belonged to the temple in paḍaippaṟṟu alias Tēperumāḷnallūr and which remained uncultivated on account of its non-irrigable high level were purchased as Uḷavukkāṇi by the treasury of Tirumeḷiśaiāḷvār, reclaimed and brought under cultivation and that these lands were leased out for 200 paṇam of gold per year by the temple.
659	On the left wall of the stable-maṇḍapa.	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Kumbha, śu. di., dvādaśī, Wednesday, Svāti.	Do.	Records gift of land, by purchase for 170 paṇams of gold, for offerings to the god on particular festival days by Vēṅgayār Kāḷastinātha of Paramēśvaramaṅgalam, the tiruppaṇi-vāśal kaṇakku in the temple.
660	On the right wall of the same maṇḍapa.	Do.	Do. ..	Śaka 1438, Dhātu, Kumbha, ba. di., pañchamī, Wednesday, Svāti.	Do.	Records gift of land by purchase for 50 paṇams of gold by Kāmaiyaṇ, son of Uttaramērūr-uḍaiyaṇ Amarāpadikattār Nallappar, Periya Ēṟappaṇ Chinna Ēṟappaṇ and Aṅgāṇḍai for cake-offerings to the god on five particular festival days in different months.
661	On the wall of the outermost gōpura, right of entrance	Do.	Mahāmaṇḍalēśvara Harihararāya ..	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptamī, Wednesday, Anurādha.	Do.	End much damaged. Records the gift, by Ōbhaladēva-Mahārāja, of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding birudas are mentioned to Piḷḷaiyār Poḍukkam Aubaḷadēva-Mahārāja who appears to be the father of the donor of the gift.
662	On the same wall	Do.	Vīra Kampaṇa Uḍaiyār	Śaka 12[96], Ānanda, Karkaṭaka, śu. di., chaturdaśi, Wednesday, Śatabhishaj.	Do.	Records the assignment, free of taxes, of Uttamachōḷanallūr alias Koḷipākkam, a village in Brahmadēśappaṟṟu in Virpēḍu-nāḍu, in the sub-division of Kaḷiyūr kōṭṭam, by Kōnappa, son of Muddappar for worship and daily offerings to the god. Arumbagaṇḍaṇ and Bashaikkatappuvarāyaragaṇḍaṇ are mentioned as birudas of Muddappar.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
663	On the wall of the outermost gōpura, left of entrance.	..	....	....	Tamil verse ..	Contains two laudatory verses in praise of one Rāmānujayya of Tiruppulāṇi, who is stated to have undertaken some extensive repairs to the temple at Conjeeveram and to have attained to great fame and beatitude.
664	On the same wall, right of entrance	..	....	....	Do. ..	Records that King Krishṇarāya covered the Puṇyakōṭi-vimāna of the god with gold plate.
665	Do. left of entrance ..	..	....	....	Tamil	In modern characters.
666	On the east base of the same gōpura, left of entrance.	..	....	Śaka 1408, Vyaya, Tula, śu. di., dvādaśi, Friday, Pushya.	Do.	States that Rāghavaṇ and Chellaperumāḷ, the agents of Tirumalai-nāyaka made, on the occasion of Saṅkrama-puṇyakāla, arrangements with certain individuals of Dūsi and Teṇṇēri of the Vayalaikkāvūrparru for burning lamps before the god.
667	On the same base, right of entrance	Saḷuva ..	Narasiṅgarāya-Mahārāya	Śaka 1408, Parābhava, Simha, śu. di., tṛitīyā, Friday, Pushya.	Do.	Registers an agreement by Āyiammaṇ and Īśvarappaṇ to burn a lamp before the god for the merit of the king.
668	On the west base of the same gōpura, left of entrance.	..	....	Śaka 1413, Parābhava (wrong), Tai, 16.	Do.	Records the employment of certain individuals in Paḍaividu, under the charge of Karpūrajīyar as tiruviḷakkukuḍi, granted by Ēgappa-nāyaka Tirumalai-nāyaka for lamps to the god.
669	On the south wall of the Tyāgarāja shrine, Tyāgarājasvāmin temple, Tiruvārur, Negapatam taluk, Tanjore district.	Chōḷa ..	Parakēsarivarman alias Rājēndradēva ..	3rd year	Do.	Begins with the short introduction "ஸ்ரீமலபுய ஏறை ஔவைஞர்," etc. Gives the details of the quantity of gold which was used for plating and gilding the different parts of a golden pavilion (ponniṉ-tirumaṇḍapam).
670	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Vijayarājēndra-dēva.	31st ,, ...	Tamil verse and prose.	Commences with the introduction "ஔகரசர்," etc. Records that in compliance with the king's order Veṇkāḍaṉ Tirunīlaṅkaṇṭhaṉ alias Adhikāri Irumuḍiśōḷamū-vēndavēḷāṉ utilised certain gold and silver vessels in the temple treasury for the erection of a golden pavilion for the God Uḍaiyār Vīdiviṭaṅkadēva of Tiruvārūr in Tiru-vārūr-kūrram, a sub-division of Adhirājarāja-vaḷanāḍu. The four verses engraved in continuation refer to several gifts of golden ornaments by Kūṭṭaṉ Śembiyaṉ Vēṇḍavēḷāṉ of Pūṇḍi.
671	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakra vartin Kulōttuṅga-Chōḷadēva.	24th ,, ...	Tamil	Begins with the introduction "ஸ்வஸ்திஸ்ரீ," etc. Records gift of 3 kaḻañju, 1 maṇjāḍi and 1 kuṉṟi of gold of standard weight and fineness and equal to Rājarājaṉ māḍai by Arumoḻi-Rājēndra-chōḷaṉ, which was invested by the temple assembly in purchasing and leasing out 450 kuḻi of tax-free land for the expenses connected with the sacred bath of the god.
672	Do.	Do. ..	Do. do.	[24]th ,, ...	Do.	Begins with the introduction "ஸ்வஸ்திஸ்ரீ," etc. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mūlasthānam-Uḍaiyār of Tiruvārūr, in Tiruvārūr-kūrram, a sub-division of Gēya-Māṇikka-vaḷa-nāḍu by one Nārāyaṇa Siṅgaḷattaraiyaṉ, a portion of whose full name is obliterated.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the south and west walls of the same shrine.	Chōḷa ..	Parakēsarivarman alias Rāj.....	8th year	Tamil	Damaged. Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records gift of paddy for offerings and worship during certain festivals and of 5 kāśu of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath.
674	On the west and south walls of the same shrine.	..	Kōnērinmaikoṇḍaṉ	31st ,, ... 24[4]th day.	Do.	Registers an order of the king to the managers of the temple of Mūlasthāṉam-Uḍaiyār of Tiruvārūr in Tiruvārūr-kūrram, a sub-division of Kshatriyaśikhāmaṇi-vaḷanāḍu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Śadayam of Arpaśi and Ārdrā of Āḍi as the asterisms of the king's father and the king respectively.
675	On the west wall of the same shrine	Chōḷa ..	Parakēsarivarman alias Rājē	Lost	Do.	Much damaged. Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ ...", etc. Records an order of the king to Vēḷāḷa-kūttaṉ alias Śembiyaṉ Mūvēndavēḷaṉ to cover with gold plate certain portions of the garbhagriha and ardha-maṇḍapa of the temple.
676	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndradēva ..	8th year	Tamil prose and verse.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ...", etc. Records the gift of a wreath of precious stones for the goddess, consort of Uḍaiyār Vidiviṭaṅkadēvar by Perumākkaḷūruḍaiyaṉ Vēḷāṉ Śeyyapāḍam of Gaṅgaikoṇḍa-śōḷapuram.
677	On the same wall	Do. ..	Do. do. ..	Do	Tamil ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ...', etc. Records that Kūttaṉ alias Śembiyaṉ Mūvēndavēḷaṉ of Pūṇḍi, a hamlet of Pāvaichurru-pūṇḍi, a sub-division of Adhirāja-vaḷanāḍu, made tax-free gift of land by purchase for 100 kāśu for offerings to the god and that his brother Māraṉ alias Śembiyaṉ Mūvēndavēḷaṉ made another tax-free gift of land by purchase for 100 kāśu from the assembly of Puḷivaḷam, a brahmadēya of Vijayarājēndra-vaḷanāḍu for the expenses of feeding daily 12 śivayōgins at the temple and making two gold ear ornaments to the god.
678	Do.	Do. ..	Do. do. ..	Do. .. .	Do.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ...", etc. Records deposit of gold by Purakkuḍaiyāṉ Śūrri Āḍittaṉ alias Śōḷavichchādira Viḷupparaiyaṉ of Purakkuḍi in Ambar-nāḍu a sub-division of Uyyakoṇḍa-vaḷanāḍu with certain merchants of Tiruvārūr for providing offerings and oil for bath to the god and further gifts of gold for supplying clothes to the images and fees to temple songsters and servants.
679	On the north and west walls of the same shrine.	Do. ..	Rājakēsarivarman alias Rājadhirājadēva	27th year	Do.	Incomplete. Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ" etc. Records the details of the quantities of paddy accruing from the several bits of temple dēvadāna lands in the villages of Tiyaṅkuḍi and Mēnmaṅgalam which were bought over by the king and Aṇukkiyār Nakkaṉ Pāvai-naṅgaiyār for expenses connected with offerings and worship to the god Tiruvaraṉēriyuḍaiyār.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	20th year ..	Tamil	Incomplete. Begins with the introduction "[illegible]" etc. Gives a detailed list of the gifts of Rājēndra-Chōḷa-dēva and his servant (?) Aṇukkiyār Pāvainaṅgaiyār for plating and gilding certain portions of the temple, of Arumoḻikūttaṉ alias Lōkamārāyaṉ of pearls and coral wreaths and of several other gifts of precious stones and ornaments and lamps to the god. Rājārajaṉ-kāśu-niṟai-kal is mentioned as a standard weight of gold.
681	On the west wall of the Valmīkanātha shrine, same temple.	..	....	Śaka 15·8, Prajōr-patti, wrong Chittrai 5.	Do.	States that the jewel-chests of the big temple at Tiruvārūr and Valmikinātha which were in the custody of one individual were now left in the joint charge of two men Brahmārāyar and Viḻuppadarāyar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the poṉpaṇḍāravāśal were mis-handled.
682	On a slab lying in the Gōpālasvāmin temple at **Bollavaram**, hamlet of **Proddaturu**, Cuddapah district.	Vijayanagara	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya, 'ruling at Vijayanagara.'	Śōbhakṛit, Nija-Śrā[vaṇa].	Telugu ..	Registers the grant of tolls in the pē[ṁ]ṭa at Bollāvaram in Guddalūri-sīmā which he held as a nāyaṅkara, by the Mahāmaṇḍalēśvara Timmarāju of the Ātrēya-gōtra and born of the Lunar race, for offerings to the temple of Gōpikānātha-Perumāḷ on the day of Kṛishṇāshṭamī.
683	On a slab in a field on the northern side of **Modimidapalli**, another hamlet of Proddaṭūru.	..	....	Śaka 1438, Dhātu, Āshāḍha, śu. di., 13, Thursday.	Do. ..	Damaged. States that the Garuḍa-pillar was set up by Vālayya, son of Koṁḍi-Seṭi.
	ALUR TALUK, BELLARY DISTRICT.					
684	On a stone set up near the Āñjanēyasvāmin temple at **Hattibelagallu**.	..	....	Durmati, Śrāvaṇa, śu. di., 5.	Kanarese ..	Mutilated. Registers the grant of the village of Hatiyabeḷagallu to the Jīya of that village for cooking and worship, by Mahāmaṇḍalēśvara Śrī-Ra[ṁ]. . . .
685	On another stone set up by the side of the road to Āluru in the same village.	Vijayanagara	Vīrapratāpa Kṛishṇadēvarāya	Śaka 1432, Pramōdūta, Māgha, ba. di., 2, Thursday.	Do. ..	Damaged. Mentions Jakke-Nāyaka and the village of Hattiyabeḷagallu. Seems to record a market-regulation.
686	On a slab lying near the Vīrabhadrasvāmin temple at **Nemakallu**.	..	....	Śaka 1484, Dundubhi, Māgha, ba. di., 14.	Telugu ..	Registers the grant of 10 māḍa of gold levied on the members of the Vīra-Śaiva community in the village of Nemmikallu, Rāmāpuram, Saimgalāpuram, Beḷu[do]na, Timmāpuram and Nala-Timmāpuram by Ajāti Vīra-Śaiva Siddha Bhikshāvṛitti-Ayyavāru for a perpetual lamp in the temple of Vīrabhadra at Nemmikallu. The gift was made on the occasion of Śivarātri.
687	On a stone lying near the Basavaṇṇa well at **Beludona**.	Vijayanagara	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya.	Śaka 1514, Nandana, Vaiśākha, śu. di., 15.	Kanarese ..	Registers a grant of land as tax free to five persons for having repaired and restored the well named Mādigoṇḍana-bhāvi, by Kāchi Rāhuta-Liṅgappa-Nāyaka, the pārupatya of Chippagiri-sīme and agent of the Mahāmaṇḍalēśvara Aḷiya-Raghunātharājayadēva-Mahā-arasu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a stone set up near the Āñjanēya temple at **Kundalagurti.**	..	....	Vishu, Māgha, ba. di, 15.	Kanarese	Registers the gift of the village Kundalaguppa surnamed Devalapura to Gurumūrti Linganārādhya-Oderu by Mahārājādhirāja Haṇḍeya Dēvappa-Nāyaka.
689	On a slab in the Kēśavasvāmin temple at **Chippagiri.**	..	..	Śaka 1430, Vibhava, Vaiśākha, śu. di., 15, Saturday.	Telugu ..	Registers the construction of a tank and the grant of lands under it, for offerings and festivals in the temple of Prasanna Kēśava-Perumāḷ at Chippagiri and for the maintenance of the Brahmans serving in the temple, by Mahāmaṇḍalēśvara Timmayyadēva-Mahārāja, son of Kandanavōli Rāmayyadēva-Mahārāja and grandson of Āraviṭi Bukkayyadēva-Mahārāja. Chippagiri was situated in Mūḍanāṇṭi-sīmā which was held as a nāyaṅkara by the donor.
690	On a slab set up in the Bhōgēśvara temple in the same village.	Vijayanagara	Vīrapratāpa Achyutadēva . . .	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappaya to certain Brāhmaṇas doing service in the temple. Ādavāni is mentioned. Another grant dated in Ānanda which is also damaged is given at the end of the record. This refers to Tirumalayyadēva Mahā-arasu.
691	On a stone lying in the same temple	Western Chaḷukya.	Vijayāditya Satyāśraya Śrī Pṛithivīvallabha-Mahārāja.	Lost	Do.	In archaic letters. Gift of 50 mattar of land for a flower-garden Bhavatharma Bhaṭarka Nerahōja is mentioned.
692	On a slab set up in the Timmappa (Veṅkaṭēśa-Perumāḷ) temple in the same village.	Vijayanagara	Vīrapratāpa Kṛishṇadēvarāya-Mahārāya.	Śaka 1450, Sarvadhāri, Vaiśākha, ba. di., 30, Monday, Solar eclipse.	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Veṅkaṭādri at Chippagiri in Mūḍanāḍa-sīme belonging to Arakeṛeya-vēṇṭhe.
693	On a slab set up near the Sunklamma temple in the same village.	..	....	Śaka 1474, Paridhāvi, Pushya, ba. di., 30, Solar eclipse.	Kanarese ..	Registers the grant of rice for offerings, to the temple of Suṅkadakaṭṭe Vināyakadēva at Chippigiri by Nāgappa the seti of Timmārasadēva, the officer in charge of the tolls (suṅka) of Ādavāni-sīme and the agent (karyakarta) of the Mahāmaṇḍalēśvara Rāmarāja-Koṇḍarājadēva-Mahāarasu.
694	On a hero-stone set up near the Rāmaliṅgasvāmin temple at **Nancherla.**	..	....	....	Do. ..	Records the death of Mamma-maṅka-gāmuṇḍa in a cattle-raid.
695	On a slab lying in the courtyard of the Bhīmēśvara temple at **Ramadurga.**	Western Chaḷukya	Bhūlōkamalladēva, 'ruling at Kalyāṇapura'	8th year, Ānanda, Āshādha, śu., Amāvāse, Monday, Vyatipāta-Saṅkrānti, Solar eclipse.	Do. ..	Registers the grant of lands, garden, a house-site and an oil mill for conducting offerings, festivals, repairs, etc. in the temple of Bhīmēśvara situated on the banks of the Tuṅgabhadrā in Sindavāḍi Thousand by the Mahāmaṇḍalēśvara Vīra-Iruṅgōḷa-Chōḷa-Mahārāja who has a long praśasti. The temple was founded by a certain Bōvi-seṭṭi.
696	On a slab lying near the Bhōgēśvara temple in the same village.	Do.	Pratāpachakravartin Jagadēkamalladēva 'ruling at Kalyāṇapura'.	5th year, Dundubhi, Māgha, puṇṇame, Monday, Lunar eclipse, Uttarāyaṇa-Saṅkramaṇa.	Do. ..	Registers the grant of the village of Honanaḷi for offerings, etc., in the temple of Svayambhu-Bhōgēśvaradēva at Indavāḷi in Sinupavāḷa situated in Ādavāni 500, by the Daṇḍanāyaka Chiyamarasa who was the hergaḍe of Sindavāḍi 1000, under the orders of his father, the heriḷaḷasandhivigrahin Kēśimayya who was ruling Manedeḍenāḍu, Miṇiti-nāḍu Koḷipaka-nāḍu, Sindavāḍināḍu and Kallakeḷagu-nāḍu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
697	On another slab in the same place..	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya Vikrama 4th year, Siddhārthi, pushya, Amāvāsye, Thursday, Uttarāyaṇa-Saṅkrānti.	Kanarese ..	Registers the grant of land, by the Mahāmaṇḍalēśvara Jōgimayyarasa for offerings and a perpetual lamp in the temple of Sōmēśvara constructed by Garudasetṭi.
698	On a third slab set up in the same place.	Rāshṭrakūṭa	Duddhayya, son of Amōghavarsha ..	....	Do. ..	In archaic characters. Records the remission of taxes sēse, siddhāya etc. on 12 maṇḍalis including Indravōli by Ballaha.
699	On a slab lying near the Hanumanadoṇe in the same village.	Western Chāḷukya.	Bhūlōkamalla	8th year, Ānanda, Jyēshṭha, śu. tadige, Friday.	Do. ..	Registers the grant of 4 mattar of land, 2 oil-mills, a house-site and a flower-garden to Malli-Paṇḍita of Henukanahāḷa for conducting worship in the temple of Kalidēva consecrated by Gaṁgoṁḍa Garuḍa-seṭṭi of Indravōli and that of Parama-Bhagavati.
700	On a slab set up in the courtyard of the Āñjanēyasvāmin temple at **Haalharivi**.	Vijayanagara	Sadāśivarāya	....	Telugu ..	Registers the grant of lands in the village of Aligera for a feeding-house for the itinerant Brahmans and Śūdras who resorted to the temple of Chennakēśava at Halaharivi. The grant was made at the request of Aliya Rāmappaya by the king.
701	On a pillar lying in the same place.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalla ..	6th year, Rudhirōdgārin.	Kanarese ..	Registers the grant of black land, 2 oil-mills and garden to the temple of Ariya Saṁkaradēva by the Daṇḍanāyaka Chiyamarasa. The temple was built by two gavuḍas.
702	On a slab set up near the Māramman temple at **Kaminahalu**.	..	Ajare-Khāne Khōdā Yivaṁḍa Amadali Ayana-Sāna-malki jam Akarama-mulki Abdula Bāba Sā.	Śaka 1573 Nandana, Vaiśākha, śu. di., 10.	Do. ..	Records the grant of land free of taxes to a gavuḍa of Kavinahāḷu which belonged to Adavāni [district].
703	On a pillar in the Lakshmi temple **Gulya**.	Vijayanagara	Vīrapratāpa Kṛishṇadēvarāya-Mahārāya	Śaka 143[0], Śukla, Śrāvaṇa, śu. di., 10, Thursday.	Do. ..	Registers grant of lands in the village of Virupasamudra with the produce of a mango garden, to a temple whose central shrine, sukanāsi and raṅga-maṇḍapa were constructed by a certain Narasarāja. The donor was of the Kauṇḍinya-gōtra and Yajuś-śākha and bore the title the lord of Yeṭūru in Gaṇḍikōṭa 'sime'.
704	On a slab lying near the Timmappa temple at **Virupapura**.	..	....	Śaka 14[7]9, Piṅgala, Chaitra, ba. di., 12.	Do. ..	Registers the grant of one kāṇi per hēru (bullock-pack) on the hērūs that come into the market at Virupāpura, for the temple of Tiruvengaḷanātha by Ḍaḷavāyi Gaṅgapa-Nāyaka, the agent of the mahāmaṇḍaḷēśwara Gōbūri Tirumalarājayadēva-Mahārasu, and the mahānāḍu including the gauḍa, the śēnabōya and the (paṭṭaṇa-svāmi) of the village.
705	On another slab in the same place	..	....	Siddhārthi, Vaiśākha, śu. di., 13.	Do. ..	Incomplete. Mentions the Mahāmaṇḍaḷēśvara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Śaka 1573, Nandana, Kartika, śu. di., 5.	Do. ..	Records a grant of land by Baḍēkhān Nāyaka Saheb to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basavēśvarasvāmin temple at **Bolagoti**.	Vijayanagara	Kṛishnadēva-Mahārāya	Śaka 1448, Vrisha, Chaitra, śu. di., 1.	Do. ..	The grant portion is lost. Mentions Kājage Kāmaṇa-Nāyaka, governor of Adavāni-durga.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
708	On a slab in the Kēśavasvāmin temple at **Holalagundi.**	Western Chaḷukya.	Tribhuvanamalladēva, 'ruling at Kalyāṇapura'.	Ch. Vik. 50, Viśvāvasu, Māgha śu. di., 1, Friday, Solar eclipse.	Kanarese ..	Registers the grant of land, a garden, a well and an oil-mill for offerings, worship and repairs in the temple of Brahmēśvaradēva at Holalukoṇḍe by the Mahāmaṇḍalēśvara Daśavarmmadēvarasa of the Kāśyapa-gōtra who bore the title 'lord of Miriñjegōkaripura' and had his capital at Holalukoṇḍe.
709	On a gaddigekallu lying near the chāvaḍi at **Kanchagara-Belagallu.**	..	....	Śaka 1639, Hēmaḷambi, Kārtika, ba. di., 2, Saturday, Rōhiṇi, Amṛita-Siddha-yōga, Taitula-karaṇa.	Do. ..	Records the commencement of the construction of the temple of Bhōgēśvara, of a well, a tank on the road to Ādavāni and the gift of land by Aiyyaṇa, son of kulakarṇi Rāyapa Narasamma of Kañchagāra Beḷagallu.
710	On a slab lying near the Āñjanēya-svāmin temple in the same village.	Western Chaḷukya.	Āhavamalladēva	Śaka 903, Vikrama, Vaiśākha, śu. di., 5, Thursday.	Do. ..	Records the revival of the former grants of land made to the temples of Pañcaliṅgēśvara, etc., and also registers the gift of lands to Kaḷapriyadēva and two Vishṇu temples by Dharevaladēvi, wife of Vīra-Noḷamba Pallava-Pemmā-naḍidēva of the Pallava family who had the title 'the lord of Kāñchīpura'.
711	On a boulder called 'Bāche-guṇḍu' near the same temple.	Do.	Trailōkyamalladēva	Śaka 969, Sarvajit, Vaiśākha, Amāvāsye, Friday, Solar eclipse.	Do. ..	Registers a grant of land, to the temple of Vishṇudēva of Nāgaṇōja, by the Mahāmaṇḍalēśvara Gaṇḍarādityarasa who had the title 'the lord of Māhishmatipura' and who was ruling the Sindavaḍi 1000, Bennevūru 12 and [Nu]ru-gunda.
712	On a boulder near the entrance into the same village.	..	....	Śaka 1549, Prabhava, Chaitra, śu. di., 5.	Do. ..	Damaged. Seems to register a gift of land and well. Mentions the Mahānāyakāchārya Kōṇḍapa-Nāyaka and the villages Sirugumpe and Kaṁchagāra-Beḷugaḷa.
713	On a boulder in a field to the south-west of the village of **Gejjehalli.**	..	....	Śaka 1[5]53, Pramōdūta, Kārtika, śu. di., 13, Sunday.	Do. ..	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nāyaka, the agent of Mākhāsāhi of Gajahaḷa, who was again the agent of Bābāsāheb, Killēdār of Ādavāni.
714	On a stone set up in the Byaḍara-kēri at **Vandavagilli.**	..	....	Khara, Śrāvaṇa, śu. di., 10.	Do. ..	Mutilated. Records the lease of land granted to the gauḍa, sēnabōva and the citizens of Vandavāgila by Chennaṇa-Nāyaka, the agent of Timmapa-Nāyaka, the son of Virupaṇṇa-Nāyaka.
715	On a slab lying in a field to the west of the village of **Hebbettam.**	..	....	Śaka 1517, Manmatha, Vaiśākha, ba. di., 10.	Do. ..	Records the grant of lands to a private individual by the gauḍa, sēnabōva, taḷavāra and the ayagāras of Hebbeṭa for having constructed a tank when there was scarcity of water for cattle in the village.
716	On a stone set up near the Bhōgē-śvarasvāmin temple in the same village.	..	....	Plava, Māgha, . Thursday.	Do. ..	Damaged. In Chaḷukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kallarayya temple at **Neraniki.**	Yādava ..	Yadava-Nārāyaṇa Praudha Pratāpachakravartin Ramachandradēva.	Śaka 1198, 5th year, Dhātu, Chaitra, śu. di., 1, Tuesday.	Do. ..	Registers the grant of lands for offerings to the temple of Kalināthadēva and for the maintenance of a feeding-house, by Lakhumidēva-Nāyaka, the sarvādhikāri of Vasudēva.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
718	On a slab set up near the Suṅklamma temple in the same village.	Yadava ..	Yadava-Nārāyaṇa Praudha Pratapachakravartin Rāmachandradēva.	Śaka 1209, [1]7th year, Sarvajit, Śrāvaṇa śu. di., 15, Thursday.	Sanskrit and Kanarese.	Records the gift of two panas on every ten pack bullocks by the merchants of Vīra-Nārāyaṇapura Tumbuḷa-paṭṭaṇa to the Mahānāyakāchārya Nāgeya-Nāyaka, son of Kammeya-Nāyaka. Mentions the king's subordinate Dēvarāṇe, and the villages granted to Nāgaya-Nāyaka in Sindavāḍi-nāḍu.
719	On another slab near the Kallārayyana temple in the same place.	..	....	Paridhāvi	Do.	Mutilated. In archaic characters of about the 11th century. Mentions the names of some gāvuṇḍas.
720	On a slab built into the side of Ambar-bāvi at Kottapeta, hamlet of Neraṇiki.	..	....	..	Persian ..	....
721	On a slab set up near the Āñjanēyasvāmin temple at Kurukundi.	..	....	Hēmaḷambi, Jyēshṭa, śu. di., 15.	Kanarese ..	Fixes by lease the rent and due to Liṅgarasa, the agent of Bacharasaya, from the gauḍa and the people of the village of Kurukundi for having reconstituted the village ruined by Madayya.
722	On a stone set up near the Bhīmēśvarasvāmin temple in the same village.	..	....	Manmatha, Māgha, śu. di., 12, Thursday.	Do. ..	Records the appointment on contract, of Linga-jīya Nandi-jīya for worship in the temple of Bhīmēśvaradēva at Kurukunde by Koṇḍapaya, the agent of Bācharasaya.
723	On a slab set up near the Pōtappan temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivarāya	Śaka 1466, Krōdhi, Māgha, ba. di., 11.	Do. ..	Registers the remission of certain taxes on barbers at Kurukundi situated in Ādavāni-sīme.
724	On a slab set up near the Ōbaḷēśvarasvāmin temple in the same village.	Western Chaḷukya.	Kīrtivarma Satyāśraya Pṛithvīvallabha ..	Lost	Do. ..	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Āñjanēyasvāmin temple at Manekurti.	..	....	Śaka 1420, Kaḷayukti.	Do. ..	Registers a grant of wet and dry lands to a private individual by Guḷeya Kāvaṇa-Nāyaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Āhōbaḷēśvarasvāmin temple at Hulebidu.	Vijayanagara	Sadāśivarāya	..	Telugu ..	Records the grant of the village of Tummulabīḍu for offerings to the temple of Avubaḷa-Janārdanadēva at Huḷiyabīḍu situated in the Heṇṭe-sīme which was bestowed on Kāmarāju-Kōnēṭi-Timmarāja.
727	On a slab set up in a field to the west of the village of Bilebalu.	..	....	Śaka 1463, Plava, Bhādrapada, śu. di., 12.	Kanarese ..	Registers the grant of land to certain bōvas for the construction of a tank and channels and the upkeep thereof, by Mallapa-Nāyaka.
728	On a broken slab lying near the Āñjanēyasvāmin temple at Kuruvalli.	Western Chaḷukya.	[Tribhu]vanamalla	. . . Tāra ṇa, Vaiśākha.	Do. ..	Mutilated. Mentions the Mahāmaṇḍalēśvara Śēkaradēva. Seems to record a grant of land, a garden, an oil-mill and a house-site.
729	On a slab built into the wall of the Āñjanēyasvāmin temple at Molagavalli.	..	....	Śaka 1479, Piṅgaḷa, Kārtika, ba. di., 6.	Telugu ..	Damaged. Record grant of land to certain artisans attached to the temple of Cheunakēśvaradēva for the merit of Sidhirāja Śriraṅgarājayadēva-Mahārāja.
730	On a slab set up near the Āñjanēyasvāmin temple at Haligera.	Vijayanagara	Sadāśivarāya	..	Do. ..	Registers the grant by the king of the village of Aligera to the temple of Chennakēśvara at Hālahari and to the choultry which was resorted to by the Brāhmaṇas travelling by the military route (daṇḍudōva).
731	On another slab in the same place .	Do. ..	Vīrapratāpa Sadāśivarāya-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1482, Raudri, Mārgaśira, śu. di., 12.	Do. ..	Mutilated and damaged. Seems to register the money and grain income in the village of Haḷigera belonging to Ādavāni-durga which was held by the Mahāmaṇḍalēśvara Śriraṅgarāja, son of Siddhirāja Aubaḷarāja as an amaraumbaḷi, to the temple of Kēśava-Perumāḷ at Hūlaharivi and to the choultry which was resorted to by itinerant Brāhmaṇs travelling by the military road.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
732	On a slab set up near the Īśvara temple at **Nagaruru.**	Yādava ..	Yādava-Nārāyaṇa Pratāpachakravartin Kannaradēva.	Śaka 1176, Ānanda, Āshāḍha, śu. di., 11, Monday.	Kanarese ..	Registers the revival of the previous grant of land to the choultry of Sōmanāthadēva by the Mahāpradhāna and Sarvādhikāri Jōgama-Rāhuta who was ruling the Sindavāḍi-nāḍu.
733	On the same slab	Do. ..	Do.	Śaka 1177, Rakshasa, Āshāḍha, śu. di., 11, Monday.	Do. ..	Damaged. Seems to register a gift of land to the temple of Siddha-Sōmanāthadēva at Nagarūru by a certain Pāṇugidēva.
734	On another slab in the same place..	Western Chāḷukya	Śri.....ditya Bhaṭāra	..	Do. ..	Seems to record a grant of land in Nāgamaṅgala. Mentions Toṇḍaimān Muttarasa and a Chaitya temple.
735	On the Garuḍa-kambha set up in front of the Chennakēśvarasvāmin temple at **Chinna-Hoturu.**	..	....	Rudhirōdgāri, Māgha.	Do. ..	Seems to provide for offerings in the temple of Ādikēśavanātha consecrated by Pratāpa Harihararāya.
736	On the wall to the left of the entrance into the Lakshmīnārāyaṇasvāmin temple at **Pedda-Hoturu.**	..	....	Śaka 1463, Pḷava, Kārtika, śu. di., 12, Monday.	Kanarese in Nāgari.	Records the gift of land for offerings in the temple of Lakshmīnārāyaṇadēva at Saṅgamāpuram.
737	On the Garuḍa-kambha set up in front of the Āñjanēyasvāmin temple in the same village.	..	....	Śaka 1681, Pramāthi, Śrāvaṇa, ba. di., 8, Friday, Rōhiṇī.	Kanarese ..	Records that the Garuḍa-kamba was set up by Māchireḍi. The village is called Hire-Hōtūrū.
738	On a stone pillar set up at the entrance into the village of **Nagaradona.**	..	....	Svabhānu, Āshāḍha, śu. di., 10.	Do. ..	Records the gift of a Vināyaka-pillar (benakana kamba) by Dēvarasa, son of Keṟeya-Nāgaṇṇa of Nagaraḍoṇe.
739	On a slab lying near the Kallēśvarasvāmin temple at **Suluvayi.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1485, Durmati, Śrāvaṇa, śu. di., 15.	Do. ..	Damaged. Records the gift of some land and cash income to Kalināthadēva by Mahāmaṇḍalēśvara Tirumalarāja Rāmarājayyadēva-Mahā-arasu with the consent of all people.
740	On the south wall of Arjunaliṅgēśvara temple at **Pallichchandai,** Madura district.	Pāṇḍya ..	Māṟavarman alias Kulaśēkharadēva, 'who was pleased to take every country'.	23rd year, Mithuna, śu. di., tṛitīyā, Friday, Pushya.	Do. ..	Records that the images of Kūttāḍuvār and his consort set up in the temple in the 22nd year, were consecrated and that provision was made for worship by Kū[pa]karāyar, son of Maḷavarāyar. Mentions the assembly of Kundadēvi-chaturvēdimaṅgalam, a brahmadēya below Velūrkuḷam in Madurōdaya-vaḷanāḍu, a dēvadāna of Muḍivaḷaṅgu-Pāṇḍiya Īśvaramuḍaiya-Nāyaṉār.
741	On the north, west and south walls of the same shrine.	Do. ..	Do. do. ..	20+1st year, Kaṟkaṭaka, 8, ba. di., ēkādaśi, Rōhiṇi.	Do. ..	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kūttaṉ Tennāḍaṉ alias Tribhuvanaśiṅgadēva residing in Kaṇṇanūr in Malaimaṇḍalam. Mentions the temple of Muśuguṇattiruvarāmīśuram-uḍaiya-Nāya[ṉār].

C.—Stone inscriptions copied in 1920.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Vaidyanatha temple at **Tirumalavadi** (Uḍayarpaḷayam taluk, Trichinopoly district).	Chōḷa ..	Parakēsarivarman	10th year ..	Tamil	Records the gift of a silver salver for betel offerings to the temple of Tirumaḻavāḍi-Uḍaiyar by the queen (?) Nakkaṉ Tillaiaḻagiyar alias Śōḻamadēviyar. Mentions the standard weight called Vaiyagattārkkal.
2	On the same wall	Do. ..	Rajakēsarivarman, 'who conquered Madura.'	17th ,, ..	Do.	Gift of sheep for a lamp to the temple of Tirumaḻavāḍi-Mahādēva.
3	Do.	Do. ..	Parakēsarivarman	5th ,, ..	Do.	Records a similar gift to the same temple. Tirumaḻavāḍi is stated to have been situated in Poygai-nāḍu.
4	Do.	..	....	..	Do.	Gift of a gong to the temple of Tirumaḻavāḍi-Āḻvar by a private individual.
5	Do.	Chōḷa ..	Pa[rakēsa]rivarman, 'who conquered Madura.'	19th year ..	Do.	Gift of sheep for a lamp by a native of Pondāyil in Miṟaikūṟṟam.
6	Do.	Do. ..	Rājakēsarivarman	1[7]th ,, ..	Do.	Unfinished. Records a gift of a lamp to the temple by a native of Puḷḷamaṅgalam in Kiḻar-kūṟṟam.
7	Do.	Do. ..	Parakēsarivarman	1[6]th ,, ..	Do.	Unfinished. Records the gift of a copper-image of Koḷgaidēva and a silver plate for betel at the śrībali offerings.
8	Do.	Do. ..	Do.	3rd ,, ..	Do.	Registers a gift of land by purchase, for a lamp to the temple by a certain Aṟiñjigaikēṇi, daughter of 'Mūtta-Uḍaiyar.'
9	Do.	Do. ..	Do.	4th ,, ..	Do.	Gift of sheep for a lamp to the same temple by a native of Kīḻśengiḷi-nāḍu.
10	Do.	Do. ..	Do.	10th ,, ..	Do.	A similar gift of sheep for a perpetual lamp. Tirumaḻavāḍi is said to be a dēvadāna in Miypi[lā]ṟu which was a sub-division of Po[y]gai-nāḍu.
11	On the west wall of the same shrine.	..	....	..	Do.	Gift of a gold-flower and a gold sword to the image of Mahādēva by two private individuals.
12	On the same wall	Chōḷa ..	Parakēsarivarman	3rd year ..	Do.	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvādirai day in the temple.
13	Do.	Do. ..	Do.	10th ,, ..	Do.	Fragment. Seems to register a gift for a lamp. Mentions Porākkāḍu in Ārkkaṭṭuk-kūṟṟam.
14	Do.	Do. ..	Rājakēsarivarman	27th year, Tulā, Saturday, Bharaṇī.	Do.	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumaḻuvāḍi-Perumānaḍigaḷ by Iḷaṅgōṉ Pichchi, the senior queen of "Śōḻapperumāṉār" and the daughter of Vallavaraiyar.
15	Do.	Do. ..	Do.	27th year	Do.	Gift of land for a lamp to the same temple by a certain Pariśaikiḻāṉ Nakkaṉ Siṅga[dēvaṉ] of Parivaṇḍatturai in Ārkkaṭṭu-kūṟṟam, who purchased it from the assembly of Mārapiḍugu-chaturvēdimaṅgalam.
16	Do.	Do. ..	Pa[ra]kēsarivarman	7th ,, ...	Do.	Intercepted by pillars. Gift of sheep for a lamp to the same temple by a native of Tañjāvūr.
17	Do.	Do. ..	Parakēsarivarman	6th ,, ...	Do.	A similar gift of sheep for a lamp to the temple by a certain Kāmaṉ Tāyaṉ, a teacher (vātti) of Iḍaiyaṟ.
18	Do.	Do. ..	[Rā]jakēsarivarman	23rd ,, ...	Do.	Registers a gift of land, by purchase, to the temple of Tirumaḻavāḍi-Mahādēva by a certain Āyiravaṉ Enādi, the headman of Ārkkāḍu in Porākkāḍu, a sub-division of Ārkkaṭṭuk-kūṟṟam. Mentions Vaṭṭanārkuḍi, a brahmadēya in Poygai-nāḍu.

C.—Stone inscriptions copied in the year 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north, west and south walls of the same shrine.	Chōḷa ..	Rāja.....nachakravartin Kulōttuṅga-Chōḷadēva.	[14]th year ..	Tamil	Built in at the beginning. Begins with the introduction "பூமன்னு பதமம்", etc. Registers the appointment by royal order of a certain Chandrabhūshaṇa Bhaṭṭa for an additional Śaivāchāryakkāṇi in the temple at Tirumaḻavāḍi in Poygai-nāḍu a sub-division of Puvaṉamuḻudu-ḍai[ya]-vaḷanāḍu.
20	On the north wall of the Utsava-vigraha shrine adjoining the central shrine in the same temple.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	19th year, Mēsha ba. di., prathamā, Monday, Anurādhā.	Do.	Registers a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kāvēri daily for the sacred bath of the image in the temple at Tirumaḻapāḍi in Poygai-nāḍu, a sub-division of Rājarāja-vaḷanāḍu, by one of the āṇḍārs living in the same village.
21	On the same wall (inside)	Do.	Do.	16th year, Mithuna, ba. di., ēkādaśi, Friday, Bharaṇi.	Do.	Records a similar gift of land for the same purpose by a brother-in-law of Vīraiya Daṇḍanāyaka, the Mahāpradhāni of the king.
22	On the north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvatī.	Do.	Another gift of land by purchase for the same purpose by Pāraṉtāṅginān alias Amarakōṉ who had the kāvalkāṇi of Tirumaḻavāḍi alias Jinachintāmaṇinallūr which was a dēvadāna of the temple. Records also some previous gifts by the same person of a brass vessel (aṉṉakkoṇḍi), a kāḷam, two sounding horns, a bamboo tiruvaḍutaṇḍu, a mirror, a sounding conch and five lamps.
23	On the west wall of the same shrine.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanā-[tha]dēva.	25th year, Vṛiśchika, ba. di., daśami, Thursday, Hasta.	Do.	Another gift of land for providing a pot of water daily from the Kāvēri for the sacred bath of the god by a certain Pāmaiya-Nāyakar.
24	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	24th year Kanya, ba. di., pañchamī, Monday, Rōhiṇī.	Do.	Unfinished. Gift of land by two residents of Neṟkuṉṟam in Pēṟūr-nāḍu, a sub-division of Puliyūrk-kōṭṭam alias Kulōttuṅga-śōḻa-vaḷanāḍu in Jayaṅgoṇḍa-śōḻamaṇḍalam.
25	On the west and south walls of the same shrine.	Do. ..	Do do. ..	26 + 1st year, Kaṟkaṭaka, ba. di., trayōdaśī, Sunday, Punarvasu.	Do.	Built in at the right end. Records a tax-free gift of land by a merchant of Eṟāṉpuram in Malai-maṇḍalam for maintaining a well, a water-trough and a servant for drawing water in the south gate of the third prākāra for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	....	Śaka 1409, Plavaṅga, Dhanus, ba. di., tritiyā, Monday, Pushya.	Do.	Registers a gift of land to a dancing woman for service in the temple, by Konēridēva-Māhārāja.
27	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	5 + 1st year, Rishabha, śu. di., pañchamī, Monday, Chitrā.	Do.	Gift of land by purchase for two lamps to the temple of Tirumaḻapāḍi Uḍaiyār by a resident of Kūṟṟūr in Kuṉṟa-kūṟṟam, a sub-division of Uttuṅgatuṅga-vaḷanāḍu.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
28	On the right wall of the Gaṇapati shrine in the same temple.	Chōḷa ..	Rajakēsarivarman	6th year	Tamil	Records gift of gold for the śribali offerings by a certain Pariśaikiḻāṉ Āyiravaṉ Paḍaiyāḷaṉ of Parivaṇḍatturai in Āṟkāṭṭuk-kūṟṟam on the southern bank (of the Kāvērī).
	On the west wall of the Junēśvara shrine in the same temple.	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	3rd year, Vṛiśchika, śu. di., chaturdaśi, Sunday, Aśvati.	Do.	Gift of land in Rājagambiramaṅgaḷam separated from Nittavinōdanallūr, for a pot of Kāvērī-water for the sacred bath of the lord of Tirumaḻavāḍi by the wife of Araśūr Nañjaṇi Kaṇḍa-Bhaṭṭaṉ of Gaṇḍarāditta-chaturvēdimaṅgaḷam.
30	On the east, north and west walls of Chaṇḍēśvara shrine in the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	23rd year	Do.	Beginning lost. Seems to record a gift of land by certain Brahmans of Madurāntaka-chaturvēdimaṅgaḷam, a brahmadēya, to Chaṇḍēśvaradēva at Tirumaḻavāḍi, a dēvadāna in Poygai-nāḍu, a sub-division of Vaḍagarai Rājēndra-śiṅga-vaḷanāḍu.
31	In the third gōpura leading into the central shrine, left of entrance, same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	3rd year, Vṛiśchika, ba. di., dvitīya, Saturday, Rōhiṇi.	Do	Gift of land for fetching two pots-fuls of water daily from the Kāvērī for the sacred bath of the lord of Tirumaḻavāḍi by Arayaṉ Daivachchilaiyār alias Eḍuttakai Aḻagiyāṉ of Valamār alias Vēmbanallūr in Kāvūr-kūṟṟam, a district of Pāṇḍi-maṇḍalam.
32	On the same gōpura, right of entrance.	Chōḷa ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th year	Do.	Begins with the introduction, "புகழ்மாது விளங்க", etc. Gift of a lamp-stand to the temple of Tirumaḻavāḍi, in Poygai-nāḍu, a sub-division of Gēyavinōda-vaḷanāḍu by a native of Tiruveḷppūr in Kavi-nāḍu.
33	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	2[6]th year, Ṛishabha, Sunday, Anurādhā.	Do. .. .	End built in. Begins with the introduction, "திருமன்னிவளர்", etc. Records remission of certain taxes on lands granted for feeding in the Gaṅgaikoṇḍaṉ-śalai in the temple by the great assembly of Gaṇḍarāditta-chaturvēdimaṅgaḷam, a brahmadēya in Poygai-nāḍu, a sub-division of Rājēndra-śiṅga-vaḷanāḍu who met at the hall called Uttamaśōḻaṉ-maṇḍapam.
34	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	6th year, Kaṟkaṭaka, ba. di., dvādaśi, Sunday, Mṛigaśirsha.	Do.	Gift of land in Nittavinōdamaṅgaḷam for two pots of Kāvērī-water for the sacred-bath of the lord of Tirumaḻavāḍi by Piṉbaḻagiyāṉ Irāśiṅgadēvaṉ, one of the Kaikkōḷars of Toṇḍaimāṉār-agaram in Karuṅguḍi-nāḍu, a sub division of Pāṇḍi-maṇḍalam.
35	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year 137th day	Do.	The inscription begins with the introduction, "பூமந்துப்புலமாபூத்த", etc. Gift of 90 sheep for a perpetual lamp to the temple of Tirumaḻavāḍi in Poygai-nāḍu, a sub-division of Tribhuvanamuḻuduḍai-vaḷanāḍu by Tiruvēgambamuḍaiyāḷ Tyāgasundar', daughter of Nuḷambar.
36	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	31st year	Do.	Begins with the historical introduction, "திருமன்னிவளர்", etc. Gift of 96 sheep and a lamp-stand for a perpetual lamp to the Lord of Tirumaḻavāḍi, in Poygai-nāḍu, a sub-division of Rājēndraśiṅga-vaḷanāḍu by Ulaguḍayāḷ, daughter of Perundaram Deṇḍanāyakam Kuṭṭaṉ Jānanāthaṉ alias Vaḷavaṉmārāyar Mārāśiyār Kiḷiyurudaiyāṉ Vāḷuvaṉ [illegible]ṉṉaṉ alias Udayamāttaṇḍa Mūvendavēḷaṉ.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same gōpura, right of entrance.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	20th year	Tamil	Begins with the historical introducti n "ஸ்வஸ்திஸ்ரீ", etc. Gift of paddy for offerings to the image of Piḷḷaiyar Tirujñānasambandadigal, Tirunāvukkaraiyadēva and Nambi Ārūranar set up in the temple by Tirumalaraṅgan alias Tiruppaḷḷittāmapiohchan and his lady.
38	On the east and north walls of the first prākāra of the same temple.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	29th year, Mithuna, śu. di., tritīya, Monday, Punarvasu.	Do. ..	Built in at the end. Gift of land in Nādaripugaḷnallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam for the maintenance of the person who had to bring a pot of water from the Kāvēri for the sacred-bath and offerings to the image of Bhavanāpati-nāchchiyār set up in the verandah on the north side of the first prākāra of this temple.
39	On the north wall of the same prākāra.	Do. ..	Do. do ..	20th year, Karkaṭaka, ba. di., pañchadaśi, Monday, Pushya.	Do. ..	Built in at the end. Gift of land by purchase for a perpetual lamp to the temple of Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Rājarāja-valanāḍu by Vallaya Daṇḍanāyaka, son of Dūtappiḷḷai Daṇḍanāyakkar of Araṇaippuram, one of the pradhānis of Vīra-Narasimhadēva.
40	In the third gōpura leading into the central shrine, left of entrance.	..	....	..	Telugu ..	Gives in a single verse the praise of the chief Gōpaya-Tippa who was a great philanthropist to the poor and the poets.
41	On the north wall of the first prākāra.	Hoysaḷa ..	Vira-Ra[manātha]dēva	[1] 3 Mēsha, śu. di., saptami, Saturday, Āślēsha.	Tamil	Built in at the beginning. Gift of land for the maintenance of the person bringing water for the sacred-bath of the god at Tirumaḷavāḍi by Dēvaṇṇan alias Dēvapperumāḷ, son of Kāḷiyāṇḍār of Toṭṭiyam one of the followers of Mahāpradhāni Vīra Daṇḍanāyaka.
42	On the same wall	..	Lost	. . . . . [Sunday], Bharaṇi.	Do.	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kāvēri for the sacred-bath. Mentions the Mahāpradhāni Viraiya Daṇḍanāyaka.
43	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	28 + 1st year, Mīna, śu. di., chaturdaśi, Monday, Uttara-Phalguni.	Do.	Gift of land in Rājarājamaṅgalam which was separated from Vikramaśōḷanallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam for the maintenance of the person bringing a pot of Kāvēri-water for the sacred-bath of the lord of Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Rājarājavaḷanāḍu, by Paśini Vikramādittan Vallaya Nāyakan, a native of Mānābharaṇanallūr of Tuḷu-rājya.
44	Do.	Vijayanagara.	Pratāpadēvarāya	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīya, Friday, Pushya.	Do.	Beginning not engraved on the wall. Seems to register a gift of land by purchase for offering cakes to the image of Aḻagiya-piḷḷaiyār set up in the temple by one of the kaṇmāḷars.
45	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	6th year	Do.	Damaged. Registers a gift of land for the maintenance of the person bringing one pot of water for the sacred-bath of the lord of Tirumaḷavāḍi.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the north wall of the same prākāra.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	18th year, Rishabha, ba. di., pañchami, Monday, Uttarāshāḍhā.	Tamil	Gift of land by purchase in Ponnārmēniviḷāgam by Kummaṇṇaṉ, son of Kāśyapaṉ Kāllaṇṇagaḷ for a perpetual lamp to the temple of the lord of Tirumaḷavāḍi. Mentions the liquid measure 'Sembiyaṉ-Mahādēvi.'
47	On the west wall of the same prākāra.	Do ..	Do.	19th year, Rishabha, śu. di., dvitīyā, Wednesday, Mṛigaśirsha.	Do. . ..	Gift of land in Ponnārmēniviḷāgam separated from Ulaguyyavandanallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam for one pot of Kāvēri-water for the sacred-bath of the god at Tirumaḷavāḍi by Uḍuttūruḍaiyāṉ Tiruchirrambalamuḍaiyaṉ alias Kanakarāyaṉ.
48	On the same wall	Do. ..	Do.	1[5]th year ..	Do.	Records a gift of land for the sacred-bath in Ediriliśōḷa . . . . . separated from Koḍaṇḍarāma-nallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam. One of the donors was a native of Naḍuvil Kāvēri in Ārkāḍu-kūrram, a sub-division of Teṉkaraṉai Pāṇḍikulaśani-vaḷanāḍu.
49	On the east wall of the maṇḍapa between the 2nd and 3rd gōpuras.	..	....	Śaka 1412, Sādhāraṇa, Kārtigai, 10th day.	Do.	Records that the maṇḍapa was constructed by Rājaraganda Kōnēriraṉ, son of Mahāmaṇḍalēśvara Rāya Basavaśaṅkara who bears the birudas paṭṭukaṭṭāri, Kāñchīpuravarādhīśvara, etc.
50	On the south wall of the same maṇḍapa.	..	....	Vijaya, Kārtigai, 28.	Do.	Records a gift of land in Uḍayam and Aṇṇimaṅgalam for offerings by Śevvappa Maḷavarāyaśōḷaṉ. Refers to an earlier gift of land for offerings to Aṟavattimūvar (63 Śaiva devotees).
51	On the west wall of the same maṇḍapa.	..	....	Śaka [14]14, Paridhāpi, Āvaṇi, 26.	Do.	Gift of land in Pēr-Araśūr as a dēvadāna to the (images of) Nāyaṇmār set up in front of the temple after paying certain amount into the treasury of Kōnēridēva-Mahārāja.
52	On the left wall of entrance of the kitchen room, same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	. . . . Mēsha, śu. di., chaturdaśi, Friday, Hasta.	Do. . ..	Damaged. Gift of land by purchase in Nittavinōdamaṅgalam for offerings to the image of Bhikshāṭaṇadēva set up in the temple by Neṟkuppai-Uḍaiyaṉ Āṟaṟumuḍu Periya Nāyaṉ alias Nāppattoṉṉāyiranambi.
53	In the second gōpura of the same temple, right of entrance.	Hoysaḷa ..	Sārvabhaumachakravartin Rāmanāthadēva.	[3rd] year, Kārttigai.	Do.	Gift of land in Kulōttuṅga-śōḷanallūr for the maintenance of the person bringing one pot of Kāvēri-water for the sacred bath by Vēḷūr Kiḻaṉ Rājarājadēvaṉ.
54	In the same place	..	....	Śaka 1409, Plavaṅga, Tai, 24.	Do.	Remission of taxes on lands belonging to the temple by Rāya Basavaśaṅkara Kōnēridēva-Mahārāja who bears the birudas paṭṭukkaṭṭāri, etc. The amount remitted had to be utilised for the great worship (Mahāpūja) and repairs in the temple.
55	Do. left of entrance.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year, Mēsha, śu. di., chaiurthi, Wednesday, Rōhini.	Do.	Registers lands brought under cultivation for perpetual lamps given to the temple. Mentions the liquid measure 'Sembiyaṉmādēvi'.
56	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	[17]th year, Mēsha, ba. di., [trayōdaśi], Mūla.	Do.	Gift of land by purchase for one pot of Kāvēri-water daily for the sacred-bath of the lord of Tirumaḷavāḍi by Dēvaṉṉaṉ alias Dēvapperumāḷ.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gōpura, left of entrance.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	12th year, Makara, ba. di., tritiyā, Monday, Makhā.	Tamil ..	Gift of land in Poṉṉārmēṉiviḷāgam for the maintenance of the person bringing a pot of Kāvēri-water daily for the sacred-bath of the lord of Tirumaḷavāḍi by Siṅgaḷāṭaraiyaṉ.
58	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	. . . Mīna, śu. di., [prathamā], Monday, Aśvati.	Do. ..	Damaged. Records a similar grant.
59	Do.	Do. ..	. . . . . Vīra-Rāmanāthadēva ..	[15]th year, Karkaṭaka, śu. di., saptami, Sunday.	Do. ..	Damaged. Gift of land by purchase by a Daṇḍanāyaka at the service of rousing the god from sleep (tiruppaḷḷi-eṛuchchi), for the merit of the king.
60	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	36th yaar, Mithuna, ba. di, chaturdaśi, Sunday, Rōhiṇi.	Do. ..	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Tirukkāḷa-Uḍaiyār in Nittavinōda-vaḷanāḍu.
61	On the east wall of the second prākāra, right of entrance.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	[26]th year ..	Do. .	Much damaged. The inscription begins with the introduction "ஸ்வஸ்தி" etc. Gift of 14 kāśu and vessels for early morning-offerings in the temple at Tirumaḷavāḍi, in Poygai-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu by Tirumāl Araṅgaṉ alias Tiruppaḷḷiṭāmapichchaṉ. Below this, is another inscription dated in the 31st year of the same king referring to a gift of paddy for the same offerings.
62	On the same wall	Do. ..	Do. do.	12th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்தி" etc. Sale of land to the temple by Mōgiḷaiyaṉ Kōvaṉ Śuvaraṉ of Amaravikkiramachōḷēri Kārikuḍi, a brahmadēya in Gaṇḍarāditya-chaturvēdimaṅgalam, in Poygai-nāḍu, a sub-division of Vaḍagarai Rājēndrasiṁha-vaḷanāḍu.
63	Do.	Do. ..	Do. do.	8th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்தி" etc. Sale of land to the temple by a Brahman lady.
64	Do.	Do. ..	Do. do.	7th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்தி" etc. Sale of land to the temple by Varraḷūr Mādēva Daśapuriyaṉ.
65	Do.	Do. ..	Do. do.	[8]th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்தி" etc. Sale of land to the temple by Mōśi Anantanārāyaṇaṉ of Mahimābharaṇachchōri Kaṇḍiyūr, a sub-division of Gaṇḍarāditya-chaturvēdimaṅgalam, a brahmadēya of Vaḍagarai Rājēndrasimha-vaḷanāḍu.
66	Do	Do. ..	Do. do.	8th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்தி" etc. Sale of land to the temple by a private individual of Alattūr.

C.—Stone Inscriptions copied in 1920—*cont.*

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall, left of entrance	Chōḷa ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	13th year ..	Tamil ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of 90 sheep for burning a perpetual lamp in the temple of Vaidyanāthadēva at Tirumaḷavāḍi, by a shepherd Vēmbaṉsōḷai alias Uttamasōḷakkōṉ
68	Do.	Do. ..	Do. do.	Lost	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do. ..	Do. do.	17th year	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of a gold ornament set with jewels to the temple at Tirumaḷavāḍi by a Brahman lady of Maruṅgūr. Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king.
70	Do.	Do. ..	Do. do.	25th „	Do. ..	Unfinished. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of a silver armour (kavachaṁ) to be used at the three sacred-baths and 30 kāśu for one perpetual lamp by Aṇukkiśūrri[ya] Pañchavaṉ Mādēvi.
71	Do.	Do. ..	Rājakēsarivarman alias Rājādhirājadēva [I].	2[9]th year, 102nd day.	Do. ..	Gift of a pearl umbrella to the god at Tirumaḷavāḍi, a dēvadāna in Poygai-nāḍu, a sub-division of Rājēndra-śiṅga-vaḷanāḍu by Madurāntakadēvaṉ Arumoḷimaṅgaiyār alias Pirāṉār, daughter of Rājēndra-Chōḷadēva.
72	Do.	Do. ..	Tribhuvanachakravartin [Vijayarāja-Chōḷadēva].	2nd year, Pūla, ba. di., [dva]daśi, Saturday, Mṛiga-śiraha.	Do. ..	Gift of land by purchase for fetching a pot of water from the Kāvēri for the sacred-bath of the god in the temple at Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Vaḍagarai Rājarāja-vaḷanāḍu by a lady of Āragaḷūr in Arūr-kūṟṟam.
73	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār [Rājēndra-Chōḷadēva].	Lost	Do. ..	Much damaged and built in at the bottom. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Makes provision for feeding Śivayōgins and Maheśvaras on the days of Maśi-Shashṭhi and Tiruvāṉi-ashṭami festivals.
74	On the same wall, right of entrance	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	31st year	Do. ..	Much damaged. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of 30 kāśu and two lamp-stands for burning a perpetual lamp in the temple of Tirumaḷavāḍi.
75	Do.	Do ..	Do. do.	Lost	Do. ..	Built in at the bottom. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Mentions the lands lying waste until the 21st year, but brought under cultivation for feeding Śivayōgins and Tapasvins on the occasion of the midday-offerings, by a servant of Rājēndra-Chōḷadēva named Vīrachōḷa Nellūruḍaiyāṉ Nāṉūṟṟuvaṉ Yāmāraman of Virachōḷanallūr in Tirukkaḷumaḷa-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu.

C—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
76	On the north wall of the same prākāra.	Chōḷa ..	RājakēsarivarmanTribhuvanachakravartin Rājarājadēva.	3rd year, Makara, śu. di, ēkādaśi, Saturday, Rōhiṇi.	Tamil ..	Begins with the historical introduction "[illegible]" etc. Gift of land for offerings, festivals and flower-garlands to the image of Āḷudaiya Piḷḷaiyār in the temple of Tirumaḷavādi-Uḍaiyār by Vāṇādharāyaṉ, grandson of Paṭṭamuḍaiyāṉ Arayaṉ Uttamachōḷa Gāṅgōyarāyaṉ of Āvūr-kūṟṟam in Nittavinōda-vaḷanāḍu.
77	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	[10]th year, Tuḷa, ba. di., shashṭi, Friday, Pushya.	Do. ..	Damaged. Gift of land for providing two pots of water for the sacred-bath.
78	Do. do.	Do. ..	Virarājēndravarman alias Rājadhirājadēva.	38rd year, Kumbha, [Sun]day, Aśvini.	Do. ..	Much damaged. Seems to be a copy of the old record. Begins with the introduction "[illegible]" etc. Gift of land for daily worship of the images of Jayaṅgoṇḍa-śōḷa-viṭaṅkar and his consort, set up by one of the managers of the temples of Mahā-Vishṇu and his consort and of Brahmā by the great assembly of Gaṇḍarāditya-chaturvēdimaṅgalam, a brahmadēya in Poygai-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu which assembled in the temple of Gaṇḍarāditya-Viṇṇagar.
79	Do. do.	Do. .	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Siṁha, ba. di., ashṭami, Monday, Rōhiṇi.	Do. ..	Unfinished and damaged. Begins with the introduction "[illegible]," etc. Gift of land for forming a grove of trees for the god Tirumaḷavādi-Uḍaiyār to stop in after sanctifying the water in the Kāvēri.
80	Do. do	Do. ..	Tribhuvanachakravartin Virarājēndradēva.	[6]th year ..	Do. ..	Gift of 91 sheep for burning a perpetual lamp in the temple
81	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year, Tuḷa, ba. di., tritīya, Sunday, Kṛittika.	Do. ..	Begins with the introduction "[illegible]" etc. Gift of 90 sheep for a perpetual lamp by a native of Iḍaiyaṟṟūr in Paṇḍi-nāḍu.
82	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	[1]1th year, Dhanus, ba. di., daśami, Thursday, Viśākha.	Do. ..	Damaged. Records a gift of land by a merchant of Dinachintāmaṇinallūr for the consecration and worship of the image of Bhikshāṭanadēva set up by his father who died before consecrating it.
83	Do. do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year	Do. ..	Unfinished. Records that the gift of 198 sheep for 2 lamps ordered in the 15th year of Periyadēvar Kulōttuṅga-Chōḷadēva, 'who abolished tolls' was engraved on stone now.
84	Do. do.	Do. ..	Kulōttuṅga-Chōḷadēva	4th ,, ...	Do. .	Damaged and unfinished. Gift of 90 sheep for burning a lamp in the temple by Tyāgasundari, daughter of Nuḷambar.
85	Do. do	Do.	Rājakēsarivarman alias Rājadhirājadēva I.	2[9]th ,, ..	Do. ..	Begins with the introduction "[illegible] etc." Gift of land for a perpetual lamp by Araiyaṉ Jayaṅgoṇḍaśōḷiyār alias Pañchavanmādēviyār, wife of Śōḷavallabhadēva, who is called son (piḷḷaiyār).

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the north wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took [Madu]ra, Īḻam (Ceylon)' and the crowned head of the Pāṇḍya.	22nd year	Tamil ..	Records that Kauśiyandēvaṉ Kūttaṉ alias Gaṇḍarāditta Bhaṭṭaṉ, one of the Śivabrāhmaṇas of the temple took charge of certain lamps including the one given by Tiruvēgambamuḍaiyār alias Tyāgasundari in the 4th year of Kulōttuṅga-Chōḷadēva. The price of one sheep is stated to be 48 kāśu.
87	On the same wall	Do. ..	Lost	21st year, Mithuna, śu. di., ashṭami, Sunday, Hasta.	Do. ..	Mutilated. Contains a portion of the introduction of Kulōttuṅga-Chōḷa III. Gift of land for a perpetual lamp to the temple by a native of Urattūr-kūṟṟam in Kōnāḍu alias [Iraṭṭa] pāḍikoṇḍaśōḻa-vaḷanāḍu.
88	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), ... Karuvūr and the crowned head of the Pāṇḍya.'	[2]4th year ..	Do. ..	Damaged. Gift of land in Anapāyanallūr for conducting worship to Vayichchiyanāthapperumāḷ in this temple by Avaḷavaḷinallūr Uḍaiyāṉ Perumāṉ Tiruvēgambamuḍaiyāṉ.
89	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	10th year, Kumbha, ba. di., tṛitīyā, Śravaṇa.	Do. ..	The inscription stops with the name of the king and the date.
90	On the west wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva (II).	6th year	Do. ..	Refers to the lamps given during the reigns of Rājēndra-Chōḷadēva and Kulōttuṅga-Chōḷadēva, 'who abolished tolls.' Seems to provide for maintaining the lamps given during the time of Periyadēvar Rājarājadēva, as the recipients of the sheep died and their assignees could not either be found out or were unable to maintain the lamps.
91	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ...	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti.	Do. ..	Records the gift of a house at Tirumaḻavāḍi to Kuṟṟūruḍaiyāṉ Teṟṟi Periyāṉ alias Ediriliśōḻamūvēndavēḷār who owned lands in Kuṉṟa-kūṟṟam alias Uttuṅgatoṅga-vaḷanāḍu but who was required to reside in Tirumaḻavāḍi guarding the place. He appears to have extended the temple and certain maṇḍapas as the space within them was very narrow.
92	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva	4th year, Siṁha, ba. di., ashṭami, Monday Rōhiṇi.	Do. ..	Begins with the historical introduction "சிர்மன்னி இருகாண்டு" etc. Records the registering of the dēvadāna lands purchased from the tenants for arrears of rent. The dēvadāna included also other lands given to the image of Vayichchiyanādiśvaram-uḍaiya-Nāyaṉār set up in the temple by Eyirpākkiḻaiyaṉ Embirāṉ Sambandar, one of the Māhēśvaras.
93	On the south wall of the second prākāra of the same temple.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	15th year, 147th day.	Do. ..	Unfinished. Begins with the introduction "புகழ்ஞுழ்ந்த புணரி" etc. Seems to register the number of sheep given and the quantity of ghee to be measured out for the 32 perpetual lamps given to the temple of Tirumaḻavāḍi-Uḍaiya-Mahādēva in Poygaināḍu, a sub-division of Kulōttuṅga-śōḻa-vaḷanāḍu.
94	On the same wall	Do. ..	Parakēsarivarman alias [Rājēndra-Chōḷadēva].	Lost	Do. ..	Much damaged. Sale of land for a flower-garden and its maintenance.

C —Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	On the south wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	17th year, Makara, ba. di., ēkādaśi, Wednesday, Anurādhā.	Tamil ..	Gift of 90 sheep for a perpetual lamp to the temple at Tirumaḷavādi in Poygai-nāḍu, a sub-division of Rājarāja-vaḷanāḍu by Kunṛattūr Śekkiḷāṉ Madēvadigaḷ Kāmadēva alias Uttamachōḷa Pallavarayaṉ of Kunṛattūr-nāḍu in Puliyūr-kōṭṭam alias Kulōttuṅgachōḷa-vaḷanāḍu, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
96	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	18th year, Dhanus, ēkādaśi, Wednesday, Mūla.	Do. ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ" etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumaḷavādi by Viḷaṅgavandār alias Akiḷabhuvanamudayār of Peruvayalūr in Puliyūr-nāḍu a sub-division of Arumoḷidēva-vaḷanāḍu.
97	On the south wall of the Sundarāmbāḷ shrine in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	2[9]th year, Tulā, śu. di., trayōdaśi, Monday.	Do. .	Mutilated. Seems to register a gift of land to the temple.
98	On the east wall of the ruined maṇḍapa to the north of the shrine of the goddess in the same temple.	Do. ..	Rājakēsarivarman	3rd year	Do. ..	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ārdrā in the month of Mārgaḷi to Gaṇapati by Kēṇḍaḷa Veḷḷāḷa Piḷḷaiyūr of Kumbaḷḷumbūr in Ōymā-nāḍu, a district of Toṇḍai-nāḍu.
99	On the first gōpura of the same temple; right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	7th year, Kanyā, ba. di., navami, Friday, Punarvasu.	Do. ..	Built in at the end. Gift of paddy for repairs to the temple, the maṇḍapa and the prākāra wall called Periya-nāṭṭaṉ-tirumadil by the citizens of Virai-nāḍu, a sub-division of Poygai-nāḍu in the district of Rājarāja-vaḷanāḍu.
100	In the same place	Do. ..	Māṟavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	6th year, Kumbha, śu. di., navami, Sunday, Mūla.	Do. ..	Damaged and built in at the end. Seems to register a gift of land to the temple.
101	Do.	Do. ..	Do. do.	*2nd year, 206th day	Do. ..	Do. do.
102	In the same place, left of entrance ..	Do. ..	Do. do.	[8]th year, 163rd day.	Do. ..	Registers a gift of land for repairs to the temple.
103	Do.	Do. ..	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Makara, śu. di., saptami, Friday, Rēvati.	Do. ..	Records an assignment of certain taxes for conducting repairs to the temple. Tirumaḷavādi was situated in Poygai-nāḍu, a sub-division of Vaḍagarai Rājarāja-vaḷanāḍu. Sundara-Pāṇḍya Maḷavarāyaṉ figures as one of the signatories.
104	On the east wall of Aṅkurēśvara temple at Adigudi, Lalgudi taluk, same district.	..	....	....	Grantha ..	A Sanskrit verse in praise of the god.
105	On the same wall, right of entrance.	..	....	....	Tamil ..	Gift of land for the sacred bath of Mūrchhaḷunda-Nāyaṉār.
106	On the right side of the doorway leading into the central shrine in the same temple.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	[2]7th year ..	Do. ..	Gift of land for a perpetual lamp by a native of Aṉbil, a brahmadēya in Kiḻ-kūṟṟu, a sub-division of Kiḻar-kūṟṟu to the temple of Tiruvādikuḍi.
107	On the left side of the same doorway.	Do. ..	Parakēsarivarman	3rd ,, ...	Do. ..	Gift of land, for feeding 25 Brāhmaṇas on the seven festival days in the month of Māśi, to the temple of Īśvara-Bhaṭṭāraka at Tiruvādikuḍi, a brahmadēya in Kiḻ-kūṟṟu, a sub-division of Kaḷāra-kūṟṟu, a district of Vaḍagarai Maḷa-nāḍu

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT. **Dharapuram Taluk.**					
108	On the base of the north and west walls of the central shrine in Vinnirainda-Perumaḷ temple at **Koduvay**.	Ummattūr ..	Mahāmaṇḍalēśvara Viranañjarāya Uḍaiyar.	Śaka 1411, Sādhāraṇa, Kārttigai, 12.	Tamil ..	Records that the inhabitants of Poṅgalūrkkā-nāḍu repaired the ruined temple of Vinnirainda-Perumaḷ and re-engraved on its walls the old defaced inscriptions of Chōḷa and Chēra kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valippukkā-nāḍu.
109	On the base of the south wall of the same shrine.	..	Do. do.	Do.	Do. ..	Records that the residents of Koduvay gave some land in Vēlampūṇḍi to the priest of the Perumaḷ temple to provide (kambu-) food for Brahman travellers.
110	On a pillar inside the ardhamaṇḍapa in the same temple.	Koṅgu-Chōḷa	Vīrarājēndradēva alias .... rāda-Perumal.	[20]th year.. ..	Do. ..	Damaged. Seems to record that the pillar on which the inscription is engraved was set up by Vīrarājēndra Uttama-Nārāyaṇadēva.
111	Behind the image in the central shrine in the same temple.	Do.	Vīraśōḷa Kalimūr[khadēva]	14th ,, ...	Vaṭṭeḻuttu ..	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the mahā-maṇḍapa of the Nāgēśvara-svāmin temple, in the same village.	..	....	Kali 4825, Śōbhakṛit, Arpaśi, 15.	Tamil ..	Records that Chinnayya Kavaṇḍaṉ, a resident of Niḻali, reconstructed in stone the Śiva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the maṇḍapa at the entrance into the same temple, left side.	..	....	Kali 4835, Virōdhikṛti (wrong), Āvaṇi, 15.	Do. ..	Records that the individual mentioned in No. 112 above built the maṇḍapa at the entrance of the temple.
114	On the wall of the same maṇḍapa, right side.	..	....	Do.	Do. ..	Records that Śeṅgamiammaḷ, wife of Chinnayya Kavaṇḍaṉ mentioned in No 112 above, built some portions of the temple.
115	On the east and north walls of the Subrahmaṇya shrine in the same temple.	..	....	Āṅgira, Paṅguṇi, 13.	Do. ..	Records that Vīrabhadra Mudaliyār built of stone the Subrahmaṇyasvāmin shrine in the same temple.
116	On a slab set up out side the Kāśi Viśvanāthasvāmin temple at **Karukkaipalayam**.	..	....	Khara	Do. ..	Records gift of land for the maintenance of a maṭha and for feeding Śaivite ascetics.
117	On the north wall of the central shrine, Vaḍuganāthasvāmin temple, **Kundadam**.	Koṅgu-Chōḷa	Vīrarājēndradēva	11 + 1st year ..	Do. ..	Records the gift of one accha of gold by the maṇaikkiḻatti of the Kuḍimichchi caste for a twilight lamp to the god.
118	On the east wall of the same shrine	Do.	Do.	[24]th ,, ...	Do. ..	Damaged and incomplete Records a gift of gold for a lamp to the god by one . . Ko-Kaṇḍara Pallavarayaṉ, captain of a thousand foot-soldiers stationed at Puḷāmbara . . kkōṭṭai.
119	On the same wall	Do.	Tribhuvanachakravartin Vīrarājēndradēva.	15th ,, ...	Do. ..	Built in. Records a deposit of gold for a lamp to the god, Tirunilaiaḷagiya-piḷḷaiyār by a resident of Kurundakkuḷattu-karai in Kalavaḷi-nāḍu, in [Paṇḍi]-maṇḍalam.
120	Do.	..	....	Do.	Do. ..	Beginning built in. Records gift of gold to certain Brahmans for burning a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the east wall of the same shrine	..	....	....	Tamil ..	Beginning damaged. Records gift of gold for a lamp to the god by Śāttaṉ-Śrīdēvi, a member of the Malayakaṭṭi caste.
122	On the south wall of the same shrine.	Koṅgu-Chōḷa	Vīrarājēndradēva	....	Do. ..	Mutilated. Records gift of gold by . . . śōḷappallavaraiyaṉ, a captain of 1,000 soldiers, for a twilight lamp to the god.
123	On the same wall	Do.	Do.	[29] + 5th year ..	Do ..	Records gift of gold for a lamp to the god by an ascetic (vayirāgi) of Vīraśōḷaṉ-tirumaḍaiviḷāgam in Rājavichchādirapuram in Naraiyanūr-nāḍu.
124	Do.	Do.	Do.	44th ,, ..	Do. ..	Records gift of gold by Ulagaivalamvandāṉ to certain temple priests for burning a lamp to the god.
125	Do.	..	. ..	....	Do. ..	Damaged. Seems to record gift of gold for providing oil for anointing the god on Wednesdays.
126	Do.	Koṅgu-Chōḷa	Tribhuvanachakravartin Vīrarājēndradēva.	[45]th year ..	Do. ..	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nityakalyāṇaṉ, a resident of Kōḍaimaṅgaḷam.
127	On the west wall of the same shrine, inside the store-room.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍya[dēva]	11th ,, ..	Do. ..	Built in at the beginning. Records gift of gold by a member of the Veḷḷāḷa caste for lamps to Vaḍugapiḷḷaiyār and to god Āvuḍai[yār] Koṅgu-Viṭaṅka[ttuāvu]ḍaiyār.
128	On the doorjambs of the entrance into the central shrine.	Do.	Do.	15 + 5th ,, ..	Do. ..	Records the order of the assembly of Kuṇḍōḍam to set apart for the requirements of worship and repairs to the temple of Vaḍugapiḷḷaiyār a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the Amṛitaghaṭēśvara shrine in the same temple.	Koṅgu-Chōḷa	Vīrarājēndradēva	6th ,, ...	Do. ..	Records that the mahā-maṇḍapa of the temple was the charitable gift of the Vāṇiyars of Kuṇḍōḍam.
130	Do. left side	Do.	. . . . . ṅga-Chōḷadēva	10th ,, ...	Do. ..	Much damaged. Mentions the name of Iruṅgōḷaṉ.
131	On the base of a pillar in the mahā-maṇḍapa in the same temple.	Do.	Kōkkalimūrkha Vikrama-Chōḷadēva ..	42nd ,, ...	Do. ..	Incomplete.
132	On the doorjamb of the first entrance into the temple, right side.	Koṅgu-Pāṇḍya.	Sundara-Pāṇḍyadēva	24th ,, ...	Do. ..	Records that the doorposts of the maṇḍapa were erected by certain Vāṇiyars of Kuṇḍōḍam and that a lamp was also agreed to be burnt by them there.
133	Do. left side	Do.	Vīra-Pāṇḍyadēva	15th ,, ...	Do. ..	Damaged.
134	On a lion pillar in the tank in front of the temple.	Koṅgu-Chōḷa	Vīrarājēndradēva	11th ,, ...	Do. ..	States that the lion-pillar was erected by one Vīraśōḷa-Iruṅgōḷaṉ alias Perumaḷ-Peramaḷ, the headman (ūrāḷi) of Kōḍikkaraittoḷu.
135	On a pillar in the mahā-maṇḍapa of the Nallamaṅgai shrine in the Nāgēśvarasvāmin temple at **Sadayampalayam**.	Vijaya-nagara.	Vīra-Kampaṇa Uḍaiyār	Pramādīcha ..	Do. ..	Records that the temple of Nāgēśvaramuḍaiyār at Kuṟaiyūr was repaired by Avuḍaiyarāja after its desecration by the Muhammadans.
136	On another pillar in the same place.	Do.	Do.	11th year	Do. ..	Records that the same individual reconstructed the temple of Vaḍugapiḷḷaiyār at Kuṟaiyūr after its defilement by the Muhammadans.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
137	On a beam in the maṇḍapa of the Viśvanāthasvāmin temple at **Konapuram**.	Koṅgu-Chōḷa	[Vik]rama-Chōḷadēva	20th year	Tamil ..	Records that the beam in the temple of Tirumaruḍuḍaiyār was the gift of a gold-smith of Kaḍarrūr.
138	On another beam in the same place	Do.	Vikrama-Chōḷadēva	Do.	Do. ..	Records that the beam was the gift of Iḍaṅgaināyaka-bhaṭṭa, a native of Kaḍarrūr.
139	On the base of the west and south walls of the central shrine, Viṉnagaram-perumāṉ temple in the same village.	..	Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ.	26th year and 305th day.	Do. ..	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Vīra-Pāṇḍya-chaturvēdimaṅgalam in Narayanūr-nāḍu. The God is stated to have been consecrated by Gaṅgarāyaṉ for the merit of Sundara-Pāṇḍya. Pirāntakapuram alias Rājarājapuram is mentioned and the signatory's name is given as Araiyaṉaḷagaṉ alias Vāṇādhirāja of Śiru-māranallūr in Kāñjaiiṟukkai.
140	On a beam in the maṇḍapa in front of the kitchen in the same temple.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	30th year	Do. ..	Records that the beam was the gift of a Veḷḷāla by name Udayamaṉikkaśāla-Śeṭṭi. The title of Śeṭṭi to a Veḷḷāla is somewhat peculiar and denotes probably the Veḷḷāla-Śeṭṭi sect.
141	On another beam in the same maṇḍapa.	Do.	Do.	Do.	Do. ..	Records that Śivapadaśēkhara-Mūvēndavēḷāṉ gave one beam.
142	On a pillar in the same maṇḍapa ..	Do.	Do.	26th year ..	Do. ..	Records that the pillar was the gift of Avināśi Araiśaṉ-Nāmiyillā-Uḍaiyār, a merchant of Eḍarrūr to the god Tirumaruḍuḍaiyār. [The pillar appears therefore to have formerly belonged to the Śiva temple and to have been subsequently brought to the Perumāḷ temple.]
143	On a pillar in the Agastyēśvara temple at **Dharapuram**.	. ..	....	....	Do. ..	Mentions that Tirunīlakaṇṭhaṉ alias Tillaivaḷum-aṇḍaṇanambi gave the pillar as a gift.
144	On another pillar in the same temple.	....	....	....	Do. ..	Mentions that the pillar was the gift of Pāradāyaṉ Śikāmaṇiyaṉ Nilaiuḍaiyāṉ.
145	On two detached stones in the south wall of the Kṛishṇasvāmin temple to the south of the same temple.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1471, Saumya, Vaiśākha, ba. di., 30.	Kanarese ..	Incomplete. Seems to record gift of a village by Śivanappa-Paṇḍita to Vīra-Paṇḍita.
146	On a slab set up in front of the Tillāpuriammaṉ temple in the same village.	....	....	Kali 1150, Śaka 1125, Kālayukti (wrong,) Wednesday, pañchami, Uttirāḍam, Mīna lagna.	Tamil ..	In modern characters and mutilated. Mentions the names of Koṅguvāṉji, Vilaṭapuram and Rājarājapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the maṇḍapa in front of the Uttaravīrarāghava-perumāḷ temple in the 'Fort' of the same village.	Nāyaka ..	Vīrappa-Nāyaka	Kali 4416, Āṅgīrasa, (wrong), Margaḷi, 9.	Do ..	Incomplete and stones out of order. States that Tambigu.... llār piḷḷai was the agent of Vīrappa-nāyaka.
148	On the west wall of the verandah behind the same temple.	Koṅgu-Chōḷa	Rājakesarivarman alias Tribhuvana-chakravartin Vīrarājēndra.	15 + 1st year ..	Do. ..	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Peruṅkaruṇai-śelviyār in the temple.
149	On two detached stones in the north wall of the sixteen-pillared maṇḍapa in the same temple.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Bhādrapada, śu. di., 12, Thursday.	Kanarese ..	Records gifts of rice, etc., and money for the god Viṣhṇu at Dhārāpura.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On detached stones in the south prākāra wall of the same temple.	Koṅgu-Chōḷa	Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndradēva.	23rd year	Tamil	Incomplete. The stones probably belonged to a Śiva temple and seem to record some gift by Aṇṇṭirappallavarayaṉ for offerings to Subrahmaṇya in the temple of Āḷudaiyār Tirunaṭṭiyamudaiyar. Mentions Karaivaḷi-nāḍu.
151	Do.	Koṅgu-Pāṇḍya.	.....tin Vīra-Pāṇḍyadēva	6th ,, ...	Do.	Fragmentary and stones missing. Mentions Rājādhirāja-chaturvēdimaṅgalam, as a brahmadēya in Naraiyanūr-nāḍu.
152	Do. west wall ..	....	....	11th ,, ...	Do.	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Piḷḷaiyār temple by one Vīraṉ Vīraṉ alias Āḻagaikkōṉ, a merchant of Rājavichchādirapuram.
153	On a lion pillar lying in the compound of the Kalyāṇarāmasvāmin temple in the same 'Fort.'	Koṅgu-Chōḷa	Vīrarājēndradēva	18th ,, ...	Do.	Records the gift of the lion-pillar by a merchant of Kaḷarūr.
154	On two detached stones by the side of a well called the Kalyāṇarāmasvāmin tank.	Do.	Do.	6th ,, ...	Do.	Records gift of two kaḻañju of gold by Tuṅganudaiyaṉ alias Teliṅgaṉāḍu-uḍaiyāṉ for a twilight lamp to the god Tiru-[ma]ṟai-uḍaiyār of Nīlanperūr.
155	On the base of the south wall of the central shrine in the Śokkanāthasvāmin temple at **Kolinjivadi**.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	30th year and 51st day.	Do.	Records gift of six mā of land, free of all taxes in Anukampaḷḷam alias Amarabhuvaṉkaramaṉṉaṟai in Uḍaiyapirāṭṭi-chaturvēdimaṅgalam in Naraiyanūr-nāḍu for daily worship to the goddess Tirukkāmakōṭṭattu-nāchchiyār alias Aḻagiyaśokkiyār in the temple.
156	On the same base	....	Do.	30th year and 56th day.	Do.	Records another gift of 2¼ mā of land in Vīrasōḻamaṉṉaṟai, Kumaṉārāyaṉparru and Kulōttuṅgaśōḻamaṉṉaṟai to the same goddess.
157	On the base of the west wall of the same shrine.	....	Do.	[29]th year and 235th day.	Do.	Records gift of 3/16 vēli of land free of certain taxes to the god Aḻagiyaśōṟkaṉār in the same temple.
158	On the south base of the Piḍāriamman temple at **Dalavaypattanam**.	Koṅgu-Pāṇḍya.	.....varman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	24th year	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the Piḍāriamman called Nāṇadēśa-naṅgai.
159	On the north wall of the mahāmaṇḍapa of the Kaliyuga Kaṇṇīśvarasvāmin temple at **Alangiyam**.	Do.	[Sun]dara-Pāṇḍyadēva	27th year, Vaigāsi, 5.	Do.	Records the deposit of gold with certain temple priests for providing offerings to the Nāchchiyār consecrated for the merit of her mother by Aḻagāṇḍār, daughter of Kāṇa-iniya-Perumāḷ alias Vijayaṅga-dēva, a temple servant residing in Maḍakkuḷa-kīḻ-madurai.
160	On the same wall	....	Vīra-[Sundara], 'who was pleased to take every country'	[7]51st year [Aṟ]-pāśi.	Do.	Gift of land, free of taxes, by Dēvaṉ Śivandakāḷ Perumāḷ, a Veḷḷāḷa of Uttamaśōḻanallūr alias Alaṅgiyam in Ten-Poṅgalūrkā-nāḍu, for the maintenance of a maṭha of Nāyaṉār[Jñāna]mūrtidēva-Nāyaṉār.
161	On two detached stones set up in the ruined wall of the north prakāra of the same temple.	Koṅgu-Chōḷa	Tribhuvanachakravartin Vīra-Chōḷadēva	2nd year	Do.	Incomplete. Gift of land for offerings and worship daily and on the Vishu and Ayana Saṁkrānti days to Vaḍuhapiḷḷaiyār set up in the temple of Kaliyuga Kaṇṇēśvaramuḍaiyār by Śeṟummai, wife of Tamayan Āḻavandāṉ alias Vīrarājēndra Aḍiyamāṉ, a mudali of Alaṅgiyam.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
162	On the ruined wall of the south prākāra, same temple.	Koṅgu-Chōḷa	Vīrarājēndradēva	10 + 1st year ..	Tamil	Damaged. Seems to record gift of land free of taxes by Śiruppiḷaivīraṉ alias Vīrarājēndra Adiyamāṉ for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	15 + 1st ,, ..	Do.	Records gift of one tūṇi of land by Vīrarājēndra Adiyamāṉ to supplement the inadequate gift of land made by Virudarāyar his elder brother for daily offerings (tiruppudiyadu) to the god.
164	On the same wall inside the Vināyaka shrine.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇ-[ḍāṉ].	2[6]th ,, ..	Do.	Beginning built in. Records gift of land, free of all taxes, by Attiyūrāḷvāṉ Agnichit Sarvakrituyāji to the temple.
165	On the base of the north wall of the central shrine, Paśupatīśvaranavamin temple at **Kongur**.	Koṅgu-Chōḷa	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	3rd ,, ..	Do.	Gift of 2 ma of land by Sundaram Nilaiudaiya Perumāḷ alias Kulōttuṅgachōḷa Aṇuttirappallavaraiyaṉ for rice offerings to the god Paśupatīśvaramudaiyār in Koṅgūr alias Jayaṅgoṇḍa-sōḷanallūr in Poṅgalūrkā-nāḍu.
166	On the same base	Do.	Tribhuvanachakravartin Vīra[rājēn]dradēva.	17th ,, ...	Do.	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vaḍapaśā..... nāḍu and Perumbiḷi.. ...nallūr.
167	Do.	Do.	Do.	11th ,, ...	Do.	Records gift of gold for a twilight lamp to the god by Piḷḷaṉdēvaṉ, a Veḷḷāḷa of the Śāttandai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th ,, ...	Do.	Records gift of gold to a temple priest by Śāttiperri alias Tiruviḷakku Pichchi, a dancing girl of Koṅgūr for burning a twilight lamp to the god.
169	On the same wall	Do.	Do. ..	Lost	Do.	Damaged and incomplete. Seems to record gift of gold by a private individual for a lamp.
170	On the base of the north wall of the mahā-maṇḍapa in the same temple.	Do	Do.	7th year	Do.	Records gift of gold by a private individual for a twilight lamp to the god.
171	On the left doorjamb of the entrance into the same maṇḍapa.	Do.	Kulōttuṅga-Chōḷadēva	10th ,.	Do.	Damaged at the end. Records that the two mudalis, Śuttaṉ Adiyaśōḷaṉ alias Vīrarājendra Iruṅgōḷaṉ and Āḷavandāṉ Vāḻvallāṉ alias Kulōttuṅgaśōḷa. . . . jēndra Pallava [raiyaṉ] agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the maṇḍapa attached to the south side of the same temple.	Koṅgu-Pāṇḍya.	Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ Sundara-Pāṇḍyadēva.	27 + 1st year, Āḍi, 7.	Do	Records gift as dēvadāna, free of taxes, of the village of Mahāmaṇḍala Vānarāyanallūr, a newly founded village in the suburbs of Koṅgūr for the expenses connected with the daily worship and offerings to the god Paśupatīśvaramudaiyār and repairs to the temple. Mentions as signatories Villavadaraiyaṉ and Toṇḍaimāṉ.
173	On a pillar in the same maṇḍapa ..	Koṅgu-Chōḷa	Tribhuvanachakravartin Vīrarājēndradēva	15 + 1st year. ..	Do.	Incomplete.
174	On a door-post lying in the temple compound.	....	....	Śaka 1634, Śubhakṛit, Āvaṇi.	Do	In modern characters. Records that Venkaṭamma, the mother of Paśupatiliṅgayaṉ of Kāśyapa-gōtra built the prākāra walls and the first gōpura-entrance to the temple. Śaka 1634 is a mistake for 1644.
175	On the base of the west wall of the central shrine of the Piḍāriamman temple in the same village.	Koṅgu-Chōḷa	. . . . tin Vīrarājēndradēva ..	18th year	Do	Built in at the beginning. Seems to record that Vāḻvallāṉ Aṭṭālaichchēvagaṉ, a mudali of Kīraṉūr in Poṅgalūrkā-nāḍu engraved on stone and copper the gift of land made by his grandfather Sōmanāthadēvar alias Aṇittirappallavaraiyar for offerings to the goddess Raṅgapiḍāriyār.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the maṇḍapa forming the entrance into the Chenniśvarasvāmin temple at **Kottanur.**	Koṅgu-Chōḷa	Vīrarājēndradēva	42nd year	Tamil	One stone is missing in the middle. Records gift of one achchu of gold by a temple priest for a twilight lamp to the god Chenniśvaram-uḍaiya-Nāyaṉār of Korranūr in Teṉkarai-nāḍu.
177	On a pillar in a ruined maṇḍapa in the east prākāra of the same temple.	Do... ..	. . . . udradēva	* 4th ,, ...	Do.	Damaged and incomplete. Mentions Rājēndrasōḷa, as the name of a goldsmith in Korranūr.
178	Round the belt of the central shrine, Apramēśvarasvāmin temple at **Maravapalayam.**	Hoysaḷa ..	Vīra-Ballāḷadēva	Lost	Do.	Built in in the middle. Records gift of 5 mā of land situated in Uḍaiyapiraṭṭi-chaturvēdimaṅgalam in Naraiyanūr-nāḍu to provide daily offerings to the god Apramēśvaram-Uḍaiyār of Korranūr in Teṉkarai-nāḍu.
179	Round the base of the same shrine	Ummattūr ..	Mahāmaṇḍalēśvarā Nañjarāya Uḍaiyār ..	Parīdhāpi, Tulā, śu. di., Monday, dasami, Śravishṭa.	Do.	Damaged in several places. Records gift of 2 mā of land in Karrāyaṉkāṉ *alias* [Vīraśōḷa-chaturvēdimaṅgalam] in Teṉkarai [Vīraśōḷa-vaḷanāḍu] for offerings to the god Chennēśvaram-uḍaiyār of Korranūr in Teṉkarai-nāḍu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanachakravartin Kōṉērinmai-koṇḍāṉ.	15 + 4th year and 12th day.	Do	Built in at the beginning. Records a tax-free gift of 8 mā of land situated adjacent to the land of the Nīlanpērūr-temple for offerings to the god Āḷuḍaiyār Apramēśvara-Uḍaiyār of Korranūr in Teṉkarai-nāḍu. Ellāmvallaśōḷa-Mūvēndavēḷāṉ figures as a signatory.
181	On the same base	Koṅgu-Chōḷa	Kulōttuṅga-Chōḷadēva	17th year	Do.	Records a tax-free gift of 7 mā of land for measuring out 24 kalams of paddy by the Rājakēsari-marakkāl required for offerings to the god.
182	On the north wall of the central shrine Tiruvalañjuḻināthasvāmin temple at **Piramiyam.**	Do.	Tribhuvanachakravartin Vīrarājēndradēva.	14th ,, ...	Do.	Records gift of 8 amudam achchu of gold by a merchant in Vīrasaṅgāda-chaturvēdimaṅgalam, a brahmadēya in Teṉkarai-nāḍu, for offerings to Kshētrapālappiḷḷaiyār in the temple of Uḍaiyār Tiruvalañjuḻināyaṉār in the same village.
183	On the same wall	Do.	Kalimūrkha Vikrama-Chōḷadēva	42nd ,, ...	Vaṭṭeḻuttu ..	Records deposit of 55 kaḻañju of gold with the assembly for providing meals for 3 Brahmans daily in the temple. Parakēsarikkal-tulai-nirai-sempoṉ appears to have been the standard of fineness and weight of gold and Parakēsarikkal a standard measure.
184	Do.	Do.	Tribhuvanachakravartin Vīrarājēndradēva.	3rd ,, ...	Tamil	Records that. . . . a sāmanta of Vīraśaṅgāda-chaturvēdimaṅgalam set up the image of the god's consort (paḷḷiyarai-nāchchiyār) in the temple in honour of his sister Kuḍaikkuṟichchi-aḷvār, wife of. . . . jēndradēva and presented some gold to the village assembly through a certain Ānandakūṭṭaṉ for providing offerings on certain occasions.
185	Do.	Do.	Kalimurkha Vikrama-Chōḷadēva	42nd ,, ...	Vaṭṭeḻuttu ..	Records that Nakkaṉ Viṭaṅkaṉ *alias* Vikramaśōḻapallavadarāyaṉ of the perumāḷ perundanattaraiyar gave 15 kaḻañju of gold for a perpetual lamp to the god for the merit of Emadi Nakkaṉ Kuṉṟaṉ.
186	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva.	5th ,, ...	Tamil	Records gift of 5 kaḻañju of gold by Dēvaṉ Mādēvaṉ *alias* Kaḻikaḍinda Śōḻumārāyaṉ of the perumāḷ-kaikkōḷars for a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	On the west wall of the same shrine.	Kongu-Chōḷa	Kōnaṭṭaṇ Vikrama-Chōḷa	20th ,, ...	Vaṭṭeḻuttu ..	Records gift of 12 kaḻañju of gold by the king to the villagers of Veḷḷanūr, a hamlet in Veḷḷakal in Kaṅgayanāḍu for providing oil for a perpetual lamp ordered to the temple by Vikramaśōḻaṇ Śōḻamādēviyār. Parakēsariuḻakku is mentioned as a standard measure and Kēśavaṇ Sugrīvaṇ alias Śembiyaṇ Mūvēndavēḷaṇ appears as a signatory.
188	On the same wall	Do. ..	Vīrarājēndradēva	8th ,, ...	Tamil .. .	Records gift of 2 kaḻañju of gold by Arayapōśaṇ, son of Śaṅkaraṇ for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do. ..	Vī[rarāśōḻa] Kalimūrkhapperumāḷ ..	1[3]th ,, ...	Vaṭṭeḻuttu ..	Damaged. Seems to record that Brahmādhirājaṇ got a piece of land exempted from taxes by a payment of 15 kaḻañju of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maḻanāḍu and Ayirūr are mentioned.
190	On the same base	Do. ..	Kalimūrkha Vikrama-Chōḷadēva ..	22nd ,, ...	Do. ..	Records a deposit of 12 kaḻañju of gold with the assembly of Vīraśaṅgaḍa-chaturvēdimaṅgalam by Anakkaṇ Śēndaṇ alias Eṟiyum Viṭaṇ[ka]-śeṭṭi of Maṇikaṇḍamaṅgalam in. . . . layūr-kūṟṟam, a sub-division of Kōnāḍu, for a perpetual lamp to the god.
191	Do.	Do. ..	Vīrarājēndradēva	19th ,, ...	Do. ..	Records gift of 4 achchu of gold by Tirumaḻapāḍi Pallavarayaṇ of the Perumāḷ-Kaikkōḷas for offerings to the god on Śivarātri.
192	Do.	Do. ..	Rājadhirāja Vīra-Chōḷadēva	6 + 1st year ..	Do. ..	Records that certain land belonging to a Brahman of Vīraśaṅgaḍa-chaturvēdimaṅgalam was confiscated by the king on account of treason and that the same land was purchased by Periyaṇ Śōḻaṇ alias Vīraśōḻakkaṅgayaṇ, one of the feudatories of the king on payment of 30 poṉ into the treasury and was presented to the temple.
193	Do.	Do ..	Tribhuvanachakravartin Vīrarājēndradēva.	7th ,, ...	Do. ..	Records gift of 2 kaḻañju of gold by Āṇḍāḷ, the senior wife of Nambiyāḻvi, a son of Paśaḷāḷi Tiruvāḻippōkki alias Vīrarājēndra Brahmādarāya of Śrī Uḍaiyapiraṭṭi-chaturvedimaṅgalam in Naraiyanūr-nāḍu for a twilight lamp to the god for her own merit.
194	Do.	Do. ..	Rājakēsarivarman Tribhuvanachakravartin Kulōttunga-Chōḷadēva.	11th ,, ...	Tamil	End missing. Records that the assembly of [Vīraśaṅgaḍa-chaturvēdimaṅ]galam took from Uḍaiyār Vīranārāyaṇa [Maba]livāṇarāyar 20 kaḻañju of gold and invested it on thirty kuḻi of land for the temple.
195	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	....	Do. ..	Records gift of one aṇai-achchu and one kitti of gold by a merchant of Vīraśaṅgaḍa-chaturvēdimaṅgalam for offerings and sacred-bath to the god.
196	Do.	Do. ..	Parakēsarivarman Tiruchchiṟṟambalamuḍaiyāṇ Vikrama-Chōḷa.	13th year	Do. ..	Records gift of 28 kaḻañju of gold together with one kaḻañju due as tax on the brahmadēya for the supply of sandal paste to the god throughout the year.
197	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	[6]th ,, ...	Do. ..	Records gift of 2 kaḻañju of gold by a merchant for a twilight lamp to the god.
198	Do.	Do. ..	Rājadhirāja Uttama-Chōḷadēva	8th ,, ...	Do. ..	Records that Kōraḷakēsari Amarabhayaṅkara Kōṭpuliyār of the Perumāḷ-vāḻiār gave ½ kaḻañju of gold for the daily supply of three pot-fuls of water for the god's sacred bath.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
199	On the base of the south wall of the same shrine.	Koṅgu-Chōḷa	Vīrarājēndradēva	8th year	Vaṭṭeḻuttu ..	Records gift of two kaḻañju of gold by a Brahman lady Periyāṇḍachchāni for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th ,, ...	Do. ..	Records gift of two kaḻañju of gold for a twilight lamp to the god.
201	Do.	Do.	Kulōttuṅga-Chōḷadēva	9th ,, ...	Do. ..	Incomplete. Records gift of 2 kaḻañju of gold by Śōḷa-nārāyaṇa Pallavaraiyaṇ-Aḻagaṇ Sōmapirāṇ alias Gaṅga-vadaraiyaṇ, the king's sāmanta of Rājarājapuram for a twilight lamp to the god.
202	Do.	Do.	Abhimānachōḷa Rājādhirājadēva	10th ,, ...	Do. ..	Records that Śilambanaṇḍaikkālavaṉ, a kāvalaṉ (guard ?) residing in Vīrasaṅgāda-chaturvēdi-maṅgalam, covered the ceiling of the Mukha-maṇḍapa of the temple with stones for the merit of Eḍuppaṉ Ñilaṉ Śilambaṉ.
203	On the south base of the ruined platform of the same temple.	Do.	Rājakēsarivarman alias Tribhuvanachakra-vartin Vī[ra]rājēndradēva	....	Do. ..	Records gift of one kaḻañju of gold by Pirāṇṭakaśōṉ alias Vī[ra]rājēndra N[ittapallavaraiyaṉ], a drummer (uvachchakaṉi uḍaiyaṉ) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Vīraśōḷa-Kalimūrkhapperumaḷ	24th year	Do. ..	Records gift of 1½ ma of land to the assembly by the queen .... mādēviyār naṭṭaṉ .... for arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rājādhirāja Uttama-Chōḷadēva	17 + 1st ,, ..	Tamil ..	End damaged. Mentions one Kaṇḍugaṉ Abhimānaśōḷa .... Rājādhirā[ja] as one of the relatives (urimaiyār), of the feudatories (sāmantas) of the king.
206	On a similar post in the same place	Dō.	Vīra-Rājendradēva	19th ,, ...	Do. ..	The inscription stops with the name of the donor and the rest is much damaged.
207	On the left doorjamb of the entrance into the central shrine.	..	....	....	Vaṭṭeḻuttu ..	Mutilated and beginning lost. Mentions that the gōpura of the temple was built in the name of Vichchādiraṉ by Viḷupparaiyaṉ, the nephew or son-in-law (illegible) of Sembiyaṉ Vikramaśōḻi[ya]rāyaṉ.
208	On a slab in a field 1 mile to the south of the same temple.	Chēra ? ..	Sārvabhauma Varaguṇa Parāntaka ..	6 + 9th year ..	Do. ..	Much damaged. Seems to record gift of land by Vaḍuhaṅ-kōdai, wife of Puttūr-kiḻāṉ Uḷḷaṅgaṇapaṉ and daughter of Kuḍalkiḻāṉ for offerings, anointment and festivals to the god. The king bears the biruda of Chandrāditya-kulatilaka and the district of Aṇḍa-nāḍu is mentioned.
209	In the same place	..	....	6 + 1[6]th ,, ..	Do. ..	Damaged. Seems to record gift of paddy for offerings to the god.
210	On a broken door-post lying on the old site of the Śiva temple at **Lakmanayakanpatti**.	Koṅgu-Chōḷa	Vīrarājēndradēva	15 + 1st ,, ..	Tamil ..	Incomplete. Refers to the gift of a stone door-post to the temple of Āḷuḍaiyār Aḻagiyaṇāyaṇār by a goldsmith residing in Kuṟuchchi in Teṉkarai-nāḍu.
211	On a slab set up in the prākāra of the Kulamāṇikkēśvarasvāmin temple at **Turambadi**.	..	....	....	Do. ..	In modern characters. Contains the imprecation that whoever obstructed the charity of the village given by Nañjarāma Uḍaiyār to the god Nañjuṇḍaliṅga will be a sinner. The engraver's name is given as Rāmaṇa Ōśaṉ.
212	On the base of the west wall of the Perumaḷ shrine at **Nanjaitalaiyur**.	Vijayanagara	Mahāmaṇḍalēśvara Vīra[pratāpa]Kumāra Mallikārjunarāya.	Śaka 1381 Pramāthi, Rishabha, śu. di., saptami, Hasta, Monday.	Do. ..	Incomplete and damaged. Seems to record a gift of land in the time of Kampaṇāyaka Uḍaiyār, for daily worship in the temple.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	Round the central shrine of the Vaidyanāthasvāmin temple at **Mayilrangam.**	Vijayanagara	Kṛishṇadēva-Mahārāya	Kali, 4633, Viya (mistake for Vijaya), Tai, 12, pañ[chami], day lost.	Tamil	Built in at several places. Records gift of 150 kuli of land by the agent of the king for offerings and worship to the god Tirāvinaitīrta-tambirāṉār of Mayilraṅgam and the provision of 3 poṉ each to the gods Kārnimaḍaiappa and Chellapiḷḷaiyār. Rājarājapuraṁ is mentioned as the capital of Koṅgu-maṇḍalam.
214	On a slab set up in front of the Perumāḷ temple in the same village.	Do.	Achyutarāya	Kali 4635, Jaya, Chitra, 2.	Do.	Damaged at the end. Records the assignment of land near Maḍaviḷagam by ādhikāri Avināśiappar, the agent of Raghupatidēva-Mahārāja who was himself an agent of Mahāmaṇḍalēśvara Vāḷaiyadēva-Mahārāja for conducting worship, to the god Tirāvinaitīrta-tambiraṉār.
215	On a pillar in the Amman shrine in the Śiva temple at **Mulanur.**	Koṅgu-Chōḷa	Kalimūrkha Vikrama-Chōḷadēva	27th year	Veṭṭeḻuttu ..	Damaged and incomplete.
216	On the base of the north wall of the mahā-maṇḍapa of the Parākrama-Chōḷēśvara temple at **Vellakoyil.**	Vijayanagara	Mallikārjunarāya, son of Dēvarāya Uḍaiyār.	Pramōdūta, Vaigāsi, 29.	Tamil	Mutilated at the end. Records that during the regimé of Kampayanāyaka, the naṭṭavar of Kaṅgaya-naḍu made a gift of 6 poṉ, the income from the village of chōḷēśvaranallūr in Veḷḷakal in Kaṅgaya-naḍu for daily worship and offerings to the god Parākrama-Chōḷēśvara and Karuṇaikāṭṭiya-piḷḷaiyār.
217	On a slab set up to the west of the Māndīśvarasvāmin temple at **Mandapuram,** a hamlet of **Mettupalayam.**	..	Tribhuvanachakravartin Koṉerinmaikoṇḍāṉ.	14 + 1st year ..	Do.	Damaged and incomplete. Seems to record gift of land of the village of Vīrapāṇḍiyanallūr, as dēvadāna for worship in the temple of Māndīśvara.
218	On the base of the north wall of the central shrine, Vikrama-Chōḷēśvara temple at **Kannapuram.**	Koṅgu-Chōḷa	Vīrarājēndra[dēva]	15 + 1st ,, ..	Do.	Records that in response to the request of the nagarattār of Abhimānaśōḷapuram and Vikramaśōḷapuram, the king ordered that the amount accruing from land taxes from the two villages should be equally divided and assigned for expenses to the two temples. Among the names of the signatories are found Ellāmvalla Śōḷa Muvēndavēḷāṉ, Vāṇarāyadēvaṉ, Tyāgavinōdadēvaṉ, Muṇayadarayaṉ, Chēdirāyadēvaṉ, Kaḍuveṭṭi, Kaḷappāḷarayaṉ and Viḷaṭaśiṅgadēvaṉ.
219	On the same base	Do.	Vīrarājēndradēva	15 + 1st ,, ..	Do.	Records gift of one achchu of gold by Muṇayadarayaṉ and Tyāgavinōdadēva, the headman of Viḷattūr for a twilight lamp to the god Āḷuḍaiyār Vikrama-chōḷēśvaranayaṉār.
220	On the south wall of the same shrine	Do.	Do.	15 + 1 + [1] + 1st year.	Do.	Damaged at the end. Seems to record gift of one achchu of gold for a twilight lamp to the god by a merchant of Villavaṉmādēvi alias Vikramaśōḷa[puram].
221	On the same wall	Do.	Vīrarājēndra	17th year	Do.	Fragment.
222	On the north and west walls of the same temple.	Do.	Do.	5th ,, ...	Do.	Do.
223	On the south wall of the Nityaśelviamman shrine in the same temple.	Do.	. . . . mānachōḷa Rājādhirājadēva ..	3rd ,, ...	Do.	Built in and incomplete. Seems to refer to some feeding charity by Arayaṉ Śōmaṉ.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the north wall of the Subrahmanyasvāmin shrine in the same temple.	Koṅgu-Chōḷa	Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷadēva.	13th year	Tamil	Records that a merchant of Villavanmādēvi alias Vikramachōḷapuram in Kāṅgaya-nāḍu set up the images of the two consorts of Kunrameṟiñja-piḷḷaiyār, i.e., Subrahmaṇya.
225	On the north wall of the Ārdra Kapālīśvarasvāmin temple at **Maḍavilagam**.	Vijayanagara	Mahāmaṇḍalēśvaran Hariyarāya Uḍaiyār.	Sarvadhāri, Tai, 13.	Do.	Records gift of 5 mā of land in Ālambāḍi and Karrāyaṅkaṇi alias Vīraśōḷa-chaturvēdimaṅgalam in Vīraśōḷa-valanāḍu for daily worship and offerings to the god Uḍaiyār Pachchōṭṭu-āvuḍaiyār of Pāṟpati in Kāṅgaya-nāḍu.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśōḷa, the chief of Kārai, (i.e., Nattaikaraiyūr).
227	On the same wall	Vijayanagara	Mahāmaṇḍalēśvaran Hariyarāya Uḍaiyār, son of Dēvarāya.	Sarvadhāri, Tai, 25.	Tamil	Registers an agreement given by the naṭṭār of Kāṅgēya-nāḍu regarding No. 225 above. Dēvarāyam (a tax?) and a tax of one paṇam per village are mentioned.
228	Do.	..	Rājakēsarivarman Tribhuvanachak	[1]2th year ..	Do	Beginning built in. Records gift of one achchu of gold for a twilight lamp to the god Vināyakapiḷḷaiyār in the north of the village of Pāṟpaṇi in Kāṅgaya-nāḍu by the king's relative (Perumaḷ-urimaiyār) of Rājarājapuram.
229	On the base of the west wall of the same temple.	Koṅgu-Pāṇḍya.	Rājakēsarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	....	Do.	Much damaged. Seems to record gift of a lamp to the god.
230	On the doorjambs of the entrance into the Jayaṅgoṇḍanāthasvāmin temple at **Nattakkaraiyur**.	..	....	Śaka 1360 ..	Do.	States that the door-posts and two steps were the gift of a resident of Kāraiyūr.
231	On a pillar inside the maṇḍapa in front of the same shrine.	Vijayanagara	Mahāmaṇḍalēśvara Mallikārjunarāya ..	Prabhava, Vaigāśi, 23.	Do.	Built in at the end.
232	On another pillar in the same place	..	....	....	Do.	States that the pillar was erected by Koṅgavēḷadaraiyar, uncle of Vi[raṇa]yaṇar Koṅgavēḷadaraiyar of Kāraiyūr in Kāṅgaya-nāḍu.
233	Do.	..	....	....	Do.	States that the pillar was the gift of Aḷagaṉ Uttamaśōḷa Gāmiṇḍaṉ Kariyaṉ Uttamaśōḷa Gāmiṇḍaṉ of the Veḷḷāḷa caste.
234	Do.	Vijayanagara	Mahāmaṇḍalēśvara Mallikārjunarāya ..	Prabhava, Vaigāśi, [23].	Do.	Records that the pillar was erected by a resident of Kāraiyūr.
235	Do.	Do.	Do. do.	Do.	Do.	Records gift of a pillar by Koṅgavēḷadaraiyaṉ Irāksha-perumāḷ, a Veḷḷāḷapayirar of Kāraiyūr.
236	Do.	..	....	....	Do.	States that a pillar and a corbel were given by a private individual of Tiṅgaḷūr in Kuṟappu-nāḍu.
237	On a beam of the ceiling in the same place.	..	....	....	Do.	Records the gift of three ceiling beams and four corbels by a merchant of Tribhuvanamādēvipuram alias Kāraiyūr in Naṟkāviri-nāḍu.
238	On another beam in the same place	..	....	....	Do.	Records a similar gift by a merchant of Kāraiyūr.
239	On a slab lying in the south prākāra of the same temple.	..	Rāmadēva Mahārāya	Kali 4722, Śaka 1543, Durmati, Paṅguṇi, 6, Sunday.	Do.	Records gift of certain pieces of land to the god Jayaṅgoṇḍanātha Tambirāṉār by Nallattambi-Gauṇḍar Viśvanātha Chakkarai Uttamakkāmiṇḍa Maṉṟāḍiyār, a Veḷḷāḷapayirar of Kāraiyūr in Kāṅgeya-nāḍu during the time of Muttuviṟappa-nāyaka, the agent of Rāmadēva. Kañchinadi appears to have been the other name of the Noyyal river.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On a slab set up in the compound of the Paṭṭīśvarasvāmin temple at **Marudurai**.	Vijayanagara	Kṛishṇarāya	Dhātu, Vaigāsi 22.	Tamil	In modern characters. States that during the regime of Koṇḍamarasar, the agent of the king, the residents of Maruḍurai in Kāṅgaya-nāḍu assigned certain lands to the god Āḷuḍaiya-tambiraṉār Paṭṭiyappar and to Ālāla-sundarapaṇḍita-nayiṉār in equal shares.
241	On the base of the north wall of the central shrine in the Agastyeśvarasvāmin temple at **Akhilandapuram**.	Do.	Mahāmaṇḍalēśvara Vīra Sāyaṇa Uḍaiyar.	Dundubhi, Kārtigai, 16.	Do.	States that the residents of Kāṅgayam made a gift of one paṇam of gold per month for providing rice offerings at nights to the god Āḷuḍaiya-Nāyiṉār Tiruvagattīśvaram Uḍaiyār.
242	On the same wall	....	....	....	Do.	Records the charity of a stone Nirmālya-trough by a Veḷḷāḷa of Kāṅgayam.
243	On the base of the west wall of the same temple.	Koṅgu-Pāṇḍya.	Sundara-Pāṇḍyadēva	8th year, Āṇi ..	Do.	States that the Mukhavaṇai in the ardha-maṇḍapa was erected by Puḷiammai, the wife of Śeṅgāḷi of the Kāvalar Kurumbiḷḷar of Paṭṭāli.
244	On the base of the south wall of the same temple.	....	....	....	Do.	Built in at the end. Records gift of two door-posts in the Ardha-maṇḍapa by a Veḷḷāḷa of the Āṇḍai sub-section.
245	On the same base	....	....	....	Do.	Built in in the middle. Seems to record a similar gift to the central shrine.
246	On a slab set up in front of the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Achyutarāya-Mahārāya.	Kali 4683, Nandana, Māgi, 5, Thursday, śu. di., pañchami, Rēvati.	Do.	Damaged. Seems to record gift of land by the residents of Kāṅgayam to the god Agastyēśvara in the time of Vāḷayadēva-Mahārāja, the right-hand of Timma-Daṇayaka, the agent of the king.
247	On the door-posts of the entrance into the central shrine Ādinātheśvarasvāmin temple at **Kiranur**.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	15 + 1st year ..	Do.	Records that Periyaarasu Aḷagiyapiḷḷai, a chief of Kiḷaikkarai erected two door-posts in the temple of Āḷuḍaiyār Ādinātheśvaram-Uḍaiyār in Kiranūr in Kāṅgaya-nāḍu.
248	On two other door-posts in the same place.	Do. ..	Kulaśēkharadēva	4th ,, ..	Do.	Records the gift of two door-posts to the temple by Ūṟāḷi of the Śokkaṉāḷiyār the chief of Melaikkarai.
249	On the north wall (inside) of the ardha-maṇḍapa, of the same temple.	Koṅgu-Chōḷa	Rājadhirājadēva	3rd ,, ..	Do.	Records an order of the king making a tax-free gift of land as dēvadāna for daily offerings and worship to the god.
250	On a pillar inside the Amman shrine in the same temple.	Do.	Vīrarājēndradēva	15th ,, ..	Do.	Records the erection of the nāyaka-kāl (pillar) in the Tirumaṇḍapa of the temple by Iḷaiya Śevvaraiyaṉ alias Injiveḷaṉ of Kiranūr.
251	On the door-posts of the Perumāḷ shrine in the same temple.	....	....	Vikṛiti, Tai, 5 ..	Do.	Slightly damaged and in modern characters. Records gift of a lamp to the god Vīranārāyaṇa-perumāḷ by Tōḍaṉ Māndar Kūttaṉ of Pārpini during his regime as collector of tolls in Kāṅgaya-nāḍu.
252	On the base of the north wall of the Vināyaka temple in the same village.	Koṅgu-Chōḷa	Vīrarājēndradēva	20th year .. .	Do.	Incomplete and damaged. Seems to record gift of nine achchu of gold by Chitramēḷi, a goldsmith of Kiranūr for offerings and lamp to the god Iḍaṅgai-vināyaka-piḷḷaiyār.
253	On the same wall	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	2nd ,, ...	Do.	Records that the Dharmapaḍai in the Vināyaka temple was constructed by a blacksmith.
254	Do.	Koṅgu-Chōḷa	Tribhuvanavīradēva	2nd ,, ...	Do.	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Śōḻiyanāḷi is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Vīrarājēndradēva	1[9]th ,, ...	Do.	Damaged. Seems to provide for the supply of kambu grain for offerings to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the base of the north wall of the central shrine in the Pālvaṇṇēśvarasvāmin temple at **Arasanpalayam.**	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	9+1st year ..	Tamil	Records gift of one kaḻañju of gold to a certain Brahman in the temple by a merchant living in Iraṭṭarumoḻiśōḻapperunderuvu in Kāñchikāvattuṇḍam for a twilight lamp to the god Pālvaṇṇēśvaram-Uḍaiyār.
257	On the same base	Do.	Do.	21st ,, ..	Do.	Records gift of one kaḻañju of gold by Kaḷi Kaḷi, a Kāvaḷaṇmaṇṛāḍi of Ravinallūr, for burning a twilight lamp to the same god in the temple at Paṭṭaḷi.
258	Do.	Do.	Do.	5th ,, ..	Do.	Records the sale by the resident of Paṭṭaḷi of a garden and an irrigation well to the temple treasury for twenty achchu of gold which was raised by a sale of cattle belonging, perhaps, to the temple
259	On the base of the west and south walls of the same shrine.	....	Tribhuvanachakravartin Kōnērimēlkoṇḍaṉ.	20th year, 60th day	Do.	Registers an order of the king, assigning paddy recoverable from Kaṛṛāyaṉ-kāṇi alias Vīraśōḻa-chaturvēdimaṅgalam in Vīraśōḻa-vaḷanāḍu, for the provision of daily offerings and worship to the god Pālvaṇṇēśvaram-Uḍaiyār and the image of Nāchchiyār, his consort, which was set up in the name of Akka[ṉ]. Śōḻakulamāṇikka Muvēndavēḷaṉ figures as a signatory.
260	On the same walls	....	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	4 + 4th year, 80th day.	Do.	Incomplete. Records gift of gold for offerings at the service called Vīrarājēndraṉ-śandi. Kuladīpa Muvēndavēḷaṉ Vāṇarāyadēva, Chēdirāyadēva and Tyagavinōda are mentioned as signatories.
261	Do.	Kongu-Chōḷa	Vīrarājēndradēva	29th + 7th year ..	Do.	Records gift of 40 achchu for offerings to god Pālvaṇṇēśvaram-Uḍaiyār. Mentions the measure Ponnāḍu-nāḷi.
262	Do.	Do.	Vikrama-Chōḷadēva	6th ,, ...	Do.	Records gift of one kaḻañju of gold by Kuṭṭaṉ Iyaḻvallaṉ Uḍaiyaśiṅgadēvaṉ, a member of the Perumāḷ-mudalis for a twilight lamp to the god.
263	On the base of the south wall of the same shrine.	Do.	Vīrarājēndradēva	13th ,, ...	Do.	Incomplete. Records a gift of money by Kūṭṭaṉ Vaḷavandaṉ of the Kāvaḷaṉ Kurumbiḷḷār of Paṭṭāḷi to the residents of Nallūr alias Amarabhuyaṅkara-chaturvēdimaṅgalam in Vaḷuppukka-nāḍu for supplying paddy to the temple for the Śivarātri festival.
264	On the same base	Do.	Vikrama-Chōḷadēva	20th ,, ...	Do.	Records gift of two kaḻañju of gold by certain private individuals for two twilight lamps in the temple.
265	On the base of the west wall of the same shrine.	Do.	Vīrarājēndra[dēva]	4 + 4th ,, ..	Do.	Records gift of one kaḻañju of gold for a twilight lamp in the temple by the lady Śōḻaṉḍi of Kāḍavūr in Kāṅgaya-nāḍu.
266	On the door-posts of the southern entrance into the same shrine.	Do.	Kulōttuṅga-Chōḷadēva	9th ,, ...	Do.	Records the erection of the maṇḍapa by Kūṭṭaṉ Kūṭṭaṉ alias Adiyamāṉ, a member of the Kāvaḷaṉ-kurumpiḷḷars of Paṭṭaḷi.
267	On the base of the east and north walls of the Mahā-maṇḍapa in the same shrine.	Do.	Vīrarājēndradēva	18th ,, ...	Do.	Records gift of one kaḻañju of gold for a twilight lamp to the god by a private individual.
268	On the base of the north wall of the same maṇḍapa.	Do.	Vikrama-Chōḷadēva	19th ,, ...	Do.	Incomplete. Mentions Vīrāntappallavaraiyaṉ.
269	On the same base	Do.	Do.	Do. ,, ...	Do.	Incomplete. Records gift of gold for a twilight lamp by Seṅgūṭṭa[ḷ], wife of Śōṇappallavaraiyaṉ of Vīrakēraḷam.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the base of the east wall of the Mahā-maṇḍapa.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	19th year	Tamil	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kāvalan-kurumpiḷḷars.
271	On the base of the west wall of the Kāḷabhairava shrine in the same temple.	Do	Do.	12th ,, ...	Do.	Records gift of gold for a twilight lamp by the wife of a private individual.
272	On a slab in a garden near the same temple.	....	....	Kali 4894, Śaka 1715, Pramādi-cha, Chittirai.	Do.	In modern characters and much damaged. Mentions Uttama Gāmiṇḍa Maṇṇāḍiyār.
273	On the north and west walls of the central shrine, in the Nanmaṇiśvarasvāmin temple at **Kattaṅgani**.	Hoysaḷa ..	Vīra Vallāḷadēva	Dhātu, Kaṇṇi, śu. di., trayō-daśi, Friday, Śravaṇa.	Do.	Records a deposit of gold with the temple priest by Viśvā-mitraṇ Tirunārāyaṇapurattu-piḷḷai Jagannātha Brahmada-rāyaṇ, a resident of Uḍaiyapirāṭṭi-chaturvēdimaṅga-lam, a brahmadēya in Vīrarājēndra-vaḷanāḍu, a subdivi-sion of Narsiyaṇūr-nāḍu for a twilight lamp to the god Nanmaṇiśvaram-Uḍaiyār in the temple at Karrāyankāṇi alias Vīraśōḷa-chaturvēdimaṅgalam in Vīraśōḷa-vaḷanāḍu.
274	Round the belt of the same shrine	....	Kōnērinmaikoṇḍāṇ	[14th] year ..	Do.	Damaged. Seems to record a gift of land free of taxes to the temple. The gift is specifically mentioned at the end of the inscription as that of Vīrarājēndradēva.
275	Do.	Koṅgu-Chōḷa	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ..	Do.	Damaged and incomplete. Seems to record an order of Vīrapāṇḍiyaperumāḷ granting a gift of gold for rice offerings to the god and for five perpetual lamps.
276	On the door-posts of the entrance into the same shrine.	Do. ..	Uttama-Chōḷa Vīranārāyaṇa	2nd ,, ...	Do.	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
277	On the west wall of the same shrine	Hoysaḷa ..	Vīra Vallāḷadēva	. . . Siṁha, śu. di., . . . Mon-day.	Do.	Incomplete. Records gift of gold by Bharadvāji Ariyaporuḷ Viṇḍuvarapperumāḷ alias Vikrama-Pāṇḍya Brahmarāyar and his son Śiṅgaperumāḷ Allāḷanātha for offerings to the god on certain festival days.
278	On a slab lying outside the same temple.	Ummattūr ..	Naṅjaṇarāya, son of Pratāpa Harihara-rāya.	Bahudhānya, Arpaśi 7.	Do.	In modern characters. Records that during the regime of Nayiṇar Rāhuttaperumāḷ, son of Tribhuvanatturājakkaḷ Tambiraṇār Parākrama-Paṇḍyadēva, a gift of certain taxes was made to the temple. Vikramapāṇḍya Brahma-rāya is mentioned as a signatory.
279	Round the base of the Śokkaperu-māḷ temple in the same village.	....	Kōnērimelkoṇḍāṇ	7th year, 300th day	Do.	Built in and incomplete. Seems to record gift of land, for offerings to the god Kulōttuṅga-Chōḷavinnagar-aḻvār. Brahmapallavarayar, Jayaṅgoṇḍa Mūvēndavēḷaṉ and Vīraśōḷa-Mūvēṇdavēḷaṉ figure as signatories.
280	On the door-posts of the same shrine	Koṅgu-Chōḷa	Kulōttuṅga-Chōḷadēva	3 + 1st year ..	Do.	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulōt-tuṅgaśōḷa-viṇṇagar-emberumāṉ on certain days.
281	On the rock at **Vattamalai** ..	Nāyaka ..	Mahāmaṇḍalēśvara Vijayaraṅga Muttu Kṛishṇa Chokkanātha-nāyaka.	Śaka 1630, [Sarva]-dhāri, Chittirai, 7, Sunday, Hasta, daśami, Siṁha-lagna.	Do.	Records that, while Veṅgi Aḷagiri-Nāyaka, the agent of Veṅgi-Mīnākshi nāyaka who was the agent of Śokka-nātha, was holding court at Kaṅgayam, he presented 2 ma of land to the temple and left it under the supervision of Amarāvati Kaṅgayamaṇṇāḍiyār.
282	On the south wall of the central shrine in the Tirunakkīśvara-svāmin temple at **Aratoluvu**.	Ummattūr ..	Vīra-Naṅjarāya-Uḍaiyār	Sādhāraṇa, Kārtti-gai 14.	Do.	Records gift of 5 ma of land for offerings and worship to the god Tirunakkīśvaramuḍaiya-Ḷambiraṇār at Ara-toḷuvu in Kaṅgaya-nāḍu.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
283	On the same wall	Koṅgu-Pāṇḍya.	Vīra Pāṇḍyadēva	11th year	Tamil ..	Records gift of gold by a private individual for a twilight lamp to the god.
284	Do.	Do.	Do.	....	Do. ..	Records the erection of two door-posts in the central shrine of the temple by Kāvalan Punnagariyan Vīran.
285	On the door-posts of the entrance into the same shrine.	Do.	Do.	4th year	Do. ..	Damaged. Seems to refer to the erection of two pillars in the ardha-maṇḍapa by a kāvalan (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahāmaṇḍalēśvaran Vīra Kṛishṇarāya-Mahārāya.	Kali 4628, Viya, Arpaśi.	Do ..	Specifies that during the time of Vālarāya, the agent of Koṇḍamarasar some land was presented at Āraṭoḻuvu for offerings to the god and repairs to the temple of Pachchōṭṭu-āvuḍaiyār at Maḍaiviḷāgam.
287	On the north wall of the central shrine in the Varadarāja-Perumāḷ temple in the same village.	....	....	Śaka 1675, Kali 4854, Śrimukha, Maśi, 16.	Do. ..	In modern characters. Refers to the building of the temple by a Brahmin.
288	On the south wall of the same shrine.	....	....	Do.	Do. ..	In modern characters. Refers to the building of certain steps, etc., to the temple by a Gauṇḍan.
289	On the south wall of the central shrine, in the Kōdēśvarasvāmin temple at **Kadaiyur**.	Koṅgu-Chōḷa	Tribhuvanavīradēva	4 + 1st year ..	Do. ..	Damaged. Refers to the gift of one achchu of gold by a private individual for a twilight lamp to the god Āḷuḍaiyār Kaḍavūr-Āṇḍār.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Vīra Kṛishṇadēva-Mahārāya.	Śaka 1442, Kali 46, 28. Sarvajit, Vaigāśi, 9, shashṭhi, Monday, Pushya.	Do. ..	Registers the assignment, by the residents (ūrār) of Kaḍavūr, of a third of the yield of certain wet lands in Śirukaḍavūr for offerings, etc., to the gods Kaḍavūr-appar and Taṇḍoṉṟi-appar.
291	On a slab placed in front of a Vināyaka shrine in **Kavundanpālayam**.	....	....	Kali 4894, Śaka 1715, Pramādīcha, Chittirai.	Do. ..	Refers to a gift of 15 vellam of dry land in Kaḍaiyūr by Uttama Gāmiṇḍa Maṉṟāḍiyār for the midday offerings to the god Śivaṉmalai-āṇḍavar at Śivaṉ-malai.
292	On a stone at the northern entrance into the Śiva temple of **Mahānandi** on the island near **Polavaram**, Polavaram taluk, Godavari district	....	....	Śaka 133[0], Sarvadhāri, Nija-Vaiśākha, śu. di., 15, Monday.	Telugu ..	Registers that Śivalēṅka Niśśaṅkanāthayya purchased some land from a Brahman of Koppāka for the god Mahānandīśvara or Mahānandigiri-liṅga.
293	On the same stone	....	....	Śaka 1330, Sarvadhāri, Nija-Vaiśākha, śu. di., 51, Monday.	Do. ..	Gives the details of land in Kropāka purchased by Annadēvarāja, son of Chōḍa-Bhaktirāja and granted to the temple of Mahānandigiri-liṅga and its sthānāpati Niśśaṅka-Kāmaya.
294	On a pillar at the southern entrance into the shrine of the Vīrēśvara temple at Paṭṭiśam; another island near **Polavaram**.	....	....	Śaka 1060, Uttarāyaṇa-Saṅkrānti.	Do. ..	States that the local and muffasal merchants granted certain tolls on pack-bullocks and cartloads for providing daily oblations to the god Iṣhṭakāmīśvara at Gajjaramu.
295	On the same pillar	....	....	Śaka 1151, Mārgaśīra, śu.[tra]yōdaśi, Monday.	Do. ..	Unfinished. Gift of land by purchase at Veṇṭavrōlu to the temple of Iṣhṭakāmīśvara at Gajjaramu, for maintaining a perpetual lamp by a certain Lēṅka Ballapa-Nāyaka.
296	Do.	....	....	Śaka 1223, Vaiśākha, śu. di., 10, Thursday	Do. ..	A certain Kosana Komana granted land for a lamp to the temple of Iṣhṭakāmīśvara-Mahādēva.
297	On a pillar at the southern entrance of the same temple.	....	Malayamu Mahādēvarāja	Śaka 1159, Makara	Do. ..	Records some grants of land and mentions Rajala-Mahādēvi, queen of Malayamu Mahādēvarāja. The village Dēvami is also mentioned.
298	Do.	....	Do.	Śaka 1159, Phalguṇa .. .	Do. ..	Registers that Aḍapa Māvena-Perggaḍa, minister of the king granted land at various places to the god Iṣhṭakāmīśvara.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On a pillar at the southern entrance of the same temple.	....	....	Śaka 1187, Śrēṣṭa (Jyēshṭa), śuddha-daśami, Tuesday.	Telugu ..	Grant of land by Andalūri Pinniśeṭṭi for the maintenance of a perpetual lamp in the temple of Ishṭakamiśvara at Gajjaramu for the merit of his parents.
300	On the same pillar	....	....	Śaka 1212, Mārgaśira, śu. di., 13, Monday.	Do. ..	Grant of land by the lady Prōlamā to the god Ishṭakamiśvara.
301	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	....	Do. ..	Incomplete. Eulogy of the god Bhīmēśvara of Sūryanārāyaṇapuri.
302	On the same pillar	....	....	Śaka 11[1]7, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers the grant of 5 gold mādas by the lady Anyama. Also records grants of land to Bhīmanāthadēva of Guṇṭāla by several persons.
303	On another pillar in the same place	....	....	....	Do. ..	Incomplete. Provides for the various items of worship and oblations on the three periods of the day.
304	On two pillars to the south of the Āḻvār shrine behind the sanctum of Śrī-Rāmabhadra temple at **Bhadrachalam**, Bhadrachalam taluk, Godavari district.	....	....	Śaka 1754, Nandana, Chaitra, śu. di., 9, Sunday.	Do. ..	Registers that a certain Varada-Rāmadāsu of Kāñchī-nagara, who was an incarnation of Śrī-Rāmadāsugāru of the time of Tānīsha, came to Bhadrādri and spent his time there as a devotee. In course of time he miraculously became the administrator of the Hasanābādu-Paragaṇa (in His Exalted Highness the Nizam's State) in the time of Nawāb Nāsaruddaula and conferred a large part of the income of that Paragaṇa on the temple and the Brahmans who were connected with it. Numerous other details concerning the establishment, festivals, worship, oblations, etc., of the temple are also registered.
305	On a mutilated pillar lying near the mirror-chamber in the same temple.	....	....	Śaka 1546, Rakṭakshi, Phālguṇa, śu. di., 5, Thursday.	Do. ..	Damaged. Records that a certain lady devotee of Raghunāyaka of Bhadrāchalam, the wife of Mutyam Akkamappa, a Padmanāyaka born in the Vipparla-gōtra caused the mukha-maṇḍapa and the prākāra to be built as her charity in the temple and gave the whole of the village of Guṇḍāla for providing festivals and servants. Another part of the inscription records that a daughter of Mutyāla Rāmakka, named Appalamma, built and consecrated the shrine of Nammāḻvār; and her daughter, a certain Akkam . . . . built the bhōga-maṇḍapa for Raghunāyaka.
306	**On a slab set up near the old village-site at Mailavaram, Ongole taluk, Guntur district.**	....	....	....	Telugu in archaic characters.	Records that the village-chāvaḍi (racchavīḷlu), tanks, and temple are of (i.e., constructed by?) Gujapotheri. His elder son died in the battle of Niḍumrānu (the present Niḍumānūr near Ongole). The Raṭṭaḍi (i.e., the Reddi of Niḍumānūr?) gave two kaṇḍuga of field land? (ārlapaṭṭu) to brahmans.
307	On a Nandi-pillar set up in front of the Rāmaliṅgasvāmin temple at **Mudunuru**, Gannavaram Kistna district.	....	....	....	Sanskrit and Telugu.	Contains a long eulogy of the kings of the Durjaya family eventually establishing their connexion with the Kākatīyas. In the end are given the names of the Mahāmaṇḍalēśvara Kōnakaṇḍravāḍi Bhīmarāja and his two sons Chōḍayarāja and Pōtarāja.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On a pillar in the Svarṇēśvaraswāmin temple at Ganapavaram, Bhimavaram taluk, same district.	..	Mahāmaṇḍalēśvara Gōkarāja, son of Mallidēvaraja of Vēṅgi.	Śaka 1096, Āshāḍha, Krishṇa-ēkādaśi, Wednesday, Dakshiṇāyana-Saṁkrānti.	Telugu ..	Gift of 30 cows for the maintenance of a perpetual lamp in the temple of Svarṇēśvara at Padmiṇipura.
309	On the same pillar	..	Mahāmaṇḍalēśvara Kolani-maṇḍalika Somayarāja.	Śaka 1117, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarṇēśvara at Padmiṇipura.
310	Do.	..	Kolaṇi Kaṭama-Nāyaka	Śaka 1073, Uttarāyaṇa-Saṁkrānti.	Do. ..	Do. do.
311	Do.	..	....	Śaka 1165, Uttarāyaṇa-Saṁkrānti.	Do. .	Damaged. Mentions Mahāmaṇḍalēśvara Kolani-maṇḍalika Maṅgayadēvarāja, his servant Enumadala Anuma-Nāyaka and the latter's son Kuśama-Nāyaka.
312	On another pillar in the same temple.	..	....	....	Do. ..	States that the temple was built by Śiddh[na]chari, son of Erachari Maṇḍachari.
313	On the same pillar	..	....	....	Do. ..	Damaged. Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarṇēśvara at Padmiṇipura.
314	Do.	..	....	....	Do. ..	Fragment. Registers a gift of 150 sheep for three perpetual lamps evidently in the temple of Svarṇēśvara, at Padmiṇipura.
315	Do.	..	...	....	Do. ..	Do. Records a gift of sheep for perpetual lamps.
316	Do.	..	Rājarāja	Śaka 1087, [2]0th year.	Do. ..	Damaged. Registers a gift of land for worship and services in the temple of Svarṇēśvara at Padmiṇipura.

D.—List of photographs taken during 1919-1920.

Number (continued from the last report).	Locality.	Description.	Size of negative.
546	Madam ..	General view of the ruined Śiva temple	Half-plate.
547	Do. ..	Do. do.	Do.
548	Do. ..	Sculpture in relief of Durgā on the rock opposite to the same temple.	Do.
549	Kiḷiyanūr ..	View of the central shrine of the Śiva temple ..	Do.
550	Do. ..	View of the *maṇḍapa* in front of the Vishnu temple ..	Do.
551	Marakāṇam ..	Do. entrance (ruined) of the Śiva temple, (exterior).	Do.
552	Do. ..	Do. entrance (ruined) of the Śiva temple (interior).	Do.
553	Do. ..	Do. central shrine (top portion)	Do.
554	Do. ..	Stone image of the Svayambhu-*linga* in the central shrine of the same temple.	Do.
555	Do. ..	Bronze image of Śivakāmi-amman in the same temple	Do.
556	Olagāpuram ..	South-east view of the ruined Śiva temple ..	Full plate.
557	Do. ..	North-east do. do.	Do.
558	Do. ..	Sculpture in relief of a king worshipping the Śiva-*linga*, in the same temple.	Do.
559	Do. ..	General view of the ruined *gōpura*, Vishnu temple ..	Do.
560	Do. ..	Do. central shrine of the same temple.	Do.
561	Do. ..	Stone images of Vishnu and his consorts in the same temple.	Half-plate.
562	Dādāpuram ..	General view of the central shrine of the Vishnu temple.	Do.
563	Do. ..	Sculpture in relief of Kundavaipirāṭṭiyār in the same temple.	Do.
564	Do. ..	General view of the *maṇḍapa* of the Śiva temple ..	Do.
565	Do. ..	Do. central shrine of the same temple	Do.
566	Āvūr. . ..	Do. ruined Vishnu temple	Full plate.
567–568	Do. ..	Sculpture in relief of Vishnu and his attendants in the above temple.	Do.
569	Do. ..	General view of the ruined Śiva temple	Do.
569 (*a*)	Do. ..	Ruined *maṇḍapa* in the same temple	Do.
570	Pudutturai ..	South-east view of the central shrine of the ruined Śiva temple.	Half-plate.
571	Do. ..	Back view of the central shrine of the ruined Śiva temple.	Do.
572	Kumbakōṇam .	North wall of the central shrine of the Nāgēśvara temple.	Do.
573	Do. ..	Another view of the same shrine	Do.
574	Śittaṇṇavāśal ..	General view of the rock-cut temple	Do.
575	Do. ..	Sculpture in relief of a Jaina image in the same temple.	Do.
576	Do. ..	Another in relief of a Jaina image in the same temple	Do.
577	Do. ..	View of the rock showing *ēḷadipaṭṭam* on the way to the cavern.	Quarter plate.
578	Do. ..	Interior view of the cavern from the southern end ..	Do.
579	Do. ..	Do. do. northern end ..	Do.
580	Do. ..	Do. do. south-eastern end	Do.
581	Tiruppaṟaṅkuṉṟam.	View of the hill and the cavern	Half-plate.
582	Do. ..	Interior view of the cavern	Quarter plate.
583	Do. ..	Do. do.	Do.
584	Do. ..	Do. do.	Do.
585	Umṇāmalai ..	View of the cavern with beds	Half-plate.
586	Muttupaṭṭi ..	East view of the cavern containing beds	Do.
587	Do. ..	South view of the same cavern showing Jaina images	Do.
588	Do. ..	West view of the same cavern	Do.
589	Do. ..	Sculpture of a Jaina image placed within the cavern	Quarter plate.
590	Koṅgar-Puḷiyaṅkuḷam.	General view of the cavern and the hill	Half-plate.

D.—List of photographs taken during 1919-1920—*cont.*

Number (continued from the last report)	Locality.	Description.	Size of negative.
591	Kongar-Puliyaṅkulam.	View of the cavern containing Brāhmī inscriptions ..	Quarter plate.
592	Tirumōgūr ..	Front view of the stone image of Sudarśana. (Chakradēva).	Half-plate.
593	Do. ..	Back view of same	Do.
594	Karuṅgālakkudi	General view of the hill with three caverns	Do.
595	Do. ..	General view of the cavern containing the Brāhmī inscription and beds.	Do.
596	Do. ..	Another view of the same showing the Jaina image on the opposite hill.	Do.
597	Do. ..	Another cavern on the top of the above	Do.
598	Kīḻavaḷavu ..	General view of the first cavern with beds	Do.
599	Do. ..	Do. do. second do.	Do.
600	Do. ..	South-east view of the third cavern with beds and the Brāhmī inscription.	Do.
601	Do. ..	Sculptures in relief in the same cavern	Do.
602	Do. ..	View of the beds and the overhanging boulder, in the same cavern.	Do.
603	Ariṭṭāpaṭṭi ..	View of the first cavern containing Brāhmī inscriptions.	Full plate.
604	Do. ..	View of the second cavern over the top of the above..	Do.
605	Do. ..	Do. third do. do.	Do.
606	Do. ..	Another view of the same	Quarter plate.
607	Aḷagarmalai ..	General view of the cavern with beds and inscriptions	Full plate.
608	Do. ..	View showing the fountain, end of the cavern ..	Quarter plate.
609	Do. ..	Do. right end opening of the cavern ..	Do.
610	Āṇaimalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Full plate.
611	Siddarmalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Quarter plate.
612	Do. ..	Interior view of the same, right side	Do.
613	Do. ..	Do. do. left side	Do.
614	Do. ..	Do. showing the cave within the cavern ..	Do.
615	Marugaltalai ..	View of the cavern from the north end	Do.
616	Do. ..	Do. do. south end	Full plate.
616 (*a*)	Do. ..	View of the cavern showing the northern end ..	Do.
617-618	Maidūru ..	Hero-stones	Quarter plate.
619-620	Nandi-Bēvūr ..	Do.	Do.
621-622	Chirasthahaḷḷi ..	Do.	Half-plate.
623	Do. ..	Do.	Do.
624	Hoḷuavagaḷu ..	Stone image of Sūrya-Nārāyaṇa in the Śiva temple ..	Do.
625	Kuruvaṭṭi ..	Do. do.	Do.
626-627	Do. ..	Sculptures in relief placed over the pillars at the entrance of the same temple.	Quarter plate.
628	Do. ..	Sculpture in relief of a man reading palm-leaf manuscript, his consort and three attendants.	Do.
629	Do. ..	Sculpture of Gaṇapati in the same temple	Do.
630	Nilagunda ..	Hero-stone	Do.
631-632	Kaḍabagēri ..	Do.	Do.
633	Guḍihaḷḷi ..	Stone image of Sarasvati	Do.
634	Karaḍidurga ..	Sculpture in relief of a bull worshipping the Śiva-*Linga* sculptured over the top of an inscribed slab.	Do.
635	Kāñchikēri ..	Hero-stone	Do.
636	Hire-Mealagiri	Stone image of Anantāśyin	Do.
637	Kaḍatti ..	Hero-stone	Half-plate.

E.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumālpāḍi ..	Stone image of Raṅgaṅātha in the Vishṇu temple.
215	Do. ..	Do. Teṅgalai-Jīyar in the same temple.
216	Do. ..	Do. Lakshmī do.
217	Śiṅgavaram ..	Sculpture in relief of a Dvārapālikā, in the rock-cut Vishṇu temple.
218	Śittaṇṇavāśal ..	Portion of an old painting on the ceiling of the rock-cut temple.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Kōpperuñjiṅgadēva.
1919	350	15th year, Ṛishaba, ba. di., tritīyā, Friday, Mūla = A.D. 1257, May 3rd ; ·23 ; ·2?. The week day is Thursday, not Friday.
,,	353	11th year, Ṛishabha, 2, Mūla, Saturday = A.D. 1253, May 16 ; ·61 ; ·53. The week-day is Friday, not Saturday.
,,	365	19th year, Kanyā, śu. di., Thursday, pañchami, Viśākhā = A.D. 1261, September 1 ; ·28 ; ·28.
,,	450	11th year, Karkaṭaka, śu di., pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at ·35 of day and nak. Uttiram ended at ·37.
		Chola.
		Tribhuvanachakravartin Rājēndra-Chōḷadēva (I).
1920	29	3rd year, Vṛischika, śu. di., chaturdaśī, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśi commenced at ·66 and nak. Aśvati ended at ·27 on Sunday.
		Tribhuvanachakravartin Vijayarājēndra-Chōḷadēva (Rājādhirāja I).
,,	72	2nd year, Tulā, ba. di., daśami, Saturday, Mṛigaśīrsha. Irregular : ba. 10 and nak. Mṛigaśīrsha can combine in Karkaṭaka month, not in Tulā.
		Rājarāja II.
,,	76	3rd year, Makara, śu. di., ēkādaśi, Saturday, Rōhiṇi = A.D. 1148, January 3rd ; ·70 ; ·83.
,,	79 & 92	4th year, Simha, ba. di., ashṭami, Monday, Rōhiṇi = A.D. 1148, August 9 ; ·07 ; ·45. Regnal year was 3rd, not 4th.
,,	96	18th year, Dhanus, ēkādaśi, Wednesday, Mūla = A.D. 1163, December 25. The *tithi* was bahula-trayōdaśi (13) which ended at ·40 and the nak. Mūla ended at ·92 on that day.
		Kulōttuṅga III.
1919	346	35th year, Karkaṭaka, 5sth, Sunday, pushya, prathamā = A.D. 1212, July 1st ·32 ; ·30. The day was the 6th and not the 5th. The *tithi* was śukla-prathamā.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Kulōttuṅga III—cont.
1919	348	23rd year, Vṛiśchika, 4th, Monday, Pushya = A.D. 1200, October 30. The day was the 4th solar day in the month of Kārtika and the nak. Pushya ended at ·17.
,,	361	34th year, Mithuna, 24th, Monday, Śravaṇa = A.D. 1212, June 18; ·07; ·68. The *tithi* was bahuḷa-dvitīyā.
,,	390	14th year, Mēsha, ba. di., Friday, daśami, Aviṭṭam = A.D. 1191, April 19; f.d.t. ·59; ·24.
,,	435	36th year, Kanyā, 12th, Sunday, Mṛigaśīrsha, saptami = A.D. 1213, September 8; ·88; ·93.
,,	451	37th year, Kumbha, 23rd, pañchami, Sunday, Pūram = A.D. 1215, February 15; f.d.n. ·01. The pañchami *tithi* appears to be a mistake for pañchadaśami, Paurṇimā.
,,	453	30th year, Karkaṭaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The *tithi* was bahuḷa-saptami.
,,	521	32nd year, Mīna, dvādaśi, Monday, Maghā = A.D. 1210, March 8; f.d.t. ·00; f.d.n. ·44. The week-day was Monday, on which day dvādaśi was current throughout the day and the nak. Maghā began at ·34.
,,	558	18th year, Mīna, ba. di., Tuesday, Śravaṇa = A.D. 1196, February 27. The *tithi* was dvādaśi which ended at ·59.
,,	620	13th year, Mēsha, 11th, Thursday, Pushya, śu. di., ashṭami = A.D. 1191, April 4; ·10; ·20.
1920	60	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi = A.D. 1214, June 8; ·79; ·24.
,,	81	4th year, Tulā, ba. di., tṛitīyā, Sunday, Kārtika = A.D. 1181, September 27. The *tithi* tṛitīyā ended at ·73 and the nak. Kārtika was current all day and ended at ·02 on the following day, Monday.
,,	82	11th year, Dhanus, ba. di., daśami, Thursday, Viśākhā = A.D. 1188, December 15; ba. 10 ended at ·25 and nak. Viśākhā began at ·25, ending next day at ·18.
,,	97	29th year, Tulā, śu. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at ·88 of the day.
		Rājarāja III.
1919	351	7th year, Ṛishabha, śu. di., dvitīyā, Wednesday, Ārdrā = A.D. 1224, May 22; ·03; ·03. This was the 8th year, not the 7th.
,,	352	29th year, Kanyā, śu. di., pañchami, Thursday, Anusha = A.D. 1244, September 8; nak Anusha commenced at ·34 of the day.
,,	358	21st year, Tulā, śu. di., chaturdaśi, Sunday, Rēvati = A.D. 1237, October 4; "Rēvati" commenced at ·34 of the day. Trayōdaśi ended at ·01 on Sunday and chaturdaśi commenced ending at ·91 the same day.
,,	359	14th year, Simha, 29th, pañchami, Sunday, Viśākhā = A.D. 1229, August 25. On this day pañchami ended at ·72 and nak. Svāti at ·10 and "Viśākhā" began; but the week day was Saturday and not Sunday.
,,	366	22nd year, Mīna, ba. di., tṛitīyā, Friday, Svāti = A.D. 1238, March 5; ·56; ·86.
,,	367	Śaka 1154, 16th year, Makara, śu. di., prathamā, Friday, Śravaṇa = A.D. 1232, January 23; prathamā commenced at ·94 and continued the whole of next day. Nak. Śravaṇa ended at ·45. There can be no doubt about the date because the Śaka year is quoted: but it is noteworthy that prathamā which began so late as ·94 of the day should have been cited and not amāvasya.
,,	368	23rd year, Makara, śu. di., shashṭi, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at ·63 the previous day.
,,	369	20th year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1235, March 9; ·47; ·44.
,,	385	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahuḷa-dvādaśi was current the whole day and the nak. Śatabhishaj ended at ·91 of the day.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Rājarāja III—cont.
1919	388	23rd year, Simha, ba. di., dvādaśi, Wednesday, Pushya = A.D. 1240, August 15; bahula-dvādaśi and nak. Pushya commenced respectively at ·42 and ·71 of the day.
,,	392	18th year, Mīna, ba. di., pañchami, Tuesday, Jyēshṭā = A.D. 1234, March 27, when bahula 5 and nak. Jyēshṭā ended respectively at ·67 and ·90 of the day.
,,	396	22nd year, Vṛiśchika, ba. di., saptami, Maghā. Details not enough for verification for want of week-day.
,,	399	22nd year, Makara, ba. di., pañchami, Wednesday, Uttiram = A.D. 1238, January 6, when ba. 5 commenced at ·17 of the day; nak. Uttiram ended at ·98.
,,	400	21st year, Mithuna, śu. di., pañchadaśi, Wednesday, Mūla = A.D. 1237, June 10; nak. Mūla ended at ·16 of the day.
,,	407	27th year, Mīna, śu. di., ashṭami, Saturday, Mṛigaśīrsha = A.D. 1243, February 28; ·86; ·47.
,,	408	14th year, Mīna, śu. di., ēkādaśi, Monday, [Pushya] = A.D. 1230, February 25; ·06; ·23.
,,	416	17th year, Vṛiśchika, ba. di., ēkādaśi, Wednesday, Hasta = A.D. 1232, November 10; ·30; ·12.
,,	427	16th year, Kanyā, śu. di., pañchami, Friday, Rēvati. Irregular; śu. 5 and "Rēvati" cannot combine in Kanyā month. Even ba. 5 and "Rēvati" cannot combine in that month.
,,	437	20th year, Mīna, ba. di., ēkādaśi, Wednesday, Śravaṇa = A.D. 1236, March 5; bahula-ēkādaśi and nak. Śravaṇa ended respectively at ·46 and ·48 of the day.
,,	455	18th year, Makara, śu. di., navami, Tuesday, Kārtika = A.D. 1234, January 10; nak. Kārtika was current the whole day ending at ·08 the next day.
,,	457	16th year, Puraṭṭāśi, 10th, Sunday, Uttirāḍam = A.D. 1231, September 7; ·82; ·83.
,,	460	17th year, Makara, śu. di., trayōdaśi, Sunday, Mṛigaśīrsha = A.D. 1232 December 26. Śu. 13 commenced at ·06 of the day and nak. Mṛigaśīrsha was current the whole day.
,,	468	17th year, Mīna, śu. di., paurṇimā, Saturday, Uttiram = A.D. 1233, February 26; ·09; ·54.
,,	514	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati. The year and month indicated are A.D 1225 June which would be the beginning of the 10th year of the reign but in that year ba. 10 and nak. Rēvati combined, not on a Tuesday but on Sunday, June A.D. 1225. In A.D. 1226 the *tithi* and nak. quoted did not combine on any day of the week.
,,	551	26th year, Makara, ba. di., Thursday, saptami, Hasta = A.D. 1241, December 26; ·55; ·43.
,,	552	26th year, Mēsha, ba. di., daśami, Thursday, Aviṭṭam = A.D. 1242, March 27. Nak. Aviṭṭam commenced at ·03 on Thursday.
,,	555	22nd year, Mīna, śu. di., dvādaśi, Saturday, Āyilyam = A.D. 1238, February 27; ·39; ·51.
,,	557	26th year, Kumbha, śu. di., pañchami, Thursday, Aśvati = A.D. 1242, February 6; ·87; ·84.
,,	559	24th year, Mēsha, śu. di., ēkādaśi, Wednesday, Pūram = A.D. 1240, April 4; ·46; ·75.
,,	560	21st year, Kumbha, ba. di., dvādaśi, Thursday, Pūrvāshāḍhā = A.D. 1236, February 5; ·96; ·25. The week-day was Tuesday and not Thursday.
,,	566	[31]st year, Karkaṭaka, śu. di., pañchami, Monday, [Pūrva-Phalguni] = A.D. 1247, July 8; nak. Pūrva-phalguni had ended at ·74 on the previous day and nak. Uttara-Phalguni commenced then, ending at ·76 on this day.
,,	594	18th year, Vṛiśchika, śu. di, trayōdaśi, Tuesday, Aśvati = A.D. 1233, November 7; ·79; ·51.
,,	596	21st year, Makara, śu. di, prathamā, Tuesday, Śravaṇa = A.D. 1236, December 30; nak. Śravaṇa commenced at ·22 of the day.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		***Rājarāja III*—cont.**
1919	597	18th year, Makara, ba. di., daśami, Monday, Svāti. The year indicated is A.D. 1233 but in that year Makara, ba. 10 and nak. Svāti combined, not on a Monday but on Tuesday, 27th December A.D. 1233; ·96, ·09. The week-day is probably wrongly cited by one day.
"	598	11th year, Simha, ba. di., tṛitīyā, Sunday, Uttara-Bhādrapadā = A.D. 1227, August 1; nak. Uttara-Bhādrapadā commenced at ·33 and ba. 3 ended at ·76 of the day.
"	606	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Purvāshāḍhā = A.D. 1239, November 1. Śu. 5 commenced at ·65.
"	610	26th year, Makara, ba. di., daśami, Friday, Svāti. The year indicated is A.D. 1241, but in that year Makara ba. 10 and nak. Svāti combined, not on a Friday, but on Saturday 28th December A.D. 1241; f.d.t. ·26; ·30. It will be noticed that the details are identical with those in No. 597 of 1919 but regnal year and week-day are different.
"	611	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra = A.D. 1240, February 12. Chaturthi commenced at ·08.
"	612	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla = A.D. 1240, April 12, when ba. 5 and nak. Mūla ended respectively at ·10 and ·72.
"	615	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Ashāḍha = A.D. 1240, May 12; ·78; ·20.
"	617	20th year, Simha, śu. di., daśami, Monday, Mūla = A.D. 1237 August 3; ·16; ·79. The regnal year would, however, be not the 20th but the 22nd, a difference of two years.
"	621	21st year, Simha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; ·80; ·61.
"	622	21st year, Simha, śu. di., chaturdaśi, Sunday, Aviṭṭam = A.D. 1236 August 17; ·49; ·44.
1920	22	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati. Irregular; śu. 7 and nak. Rēvati cannot combine in Kumbha month. In A.D. 1242, January which is the month indicated by the regnal year they combined on Thursday, 9 January A.D. 1242; f.d.t. ·25; ·44.
"	24	24th year, Kanyā, ba. di., pañchami, Monday, Rōhiṇi = A.D. 1239, September 19; ·67; ·83.
"	25	26 + 1st year, Karkataka, ba. di., trayōdaśi, Sunday, Punarvasu = A.D. 1242, July 27; ·28; ·19.
"	27	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitra. Irregular: Śu. 5 and nak. Chitra cannot combine in Ṛishabha month.
"	38	29th year, Mithuna, śu. di., tṛitīyā, Monday, Punarvasu = A.D. 1245, May 29, Monday; f.d.t. ·23; ·75.
"	39	20th year, Karkaṭaka, ba. di., pañchadaśi, Monday, Pushya = A.D. 1235, July 16; ·75, ·62.
"	43	28 + 1st year, Mīna, śu. di., chaturdaśi, Monday, Uttara-phalguni = A.D. 1245, March 13. Nak. Uttara-phalguni commenced at ·21.
"	55	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhiṇi = A.D. 1247, April 10. Śu. 4 and nak. Rōhiṇi ended respectively at ·75 and ·01 of the day.
"	57	12th year, Makara, ba. di., tṛitīyā, Monday, Maghā = A.D. 1227, December 27; ·49; ·97.
"	77	10th year, Tulā, ba. di., shashṭi, Friday, Pushya = A.D. 1225, October 24; nak. Pushya was current all day and ended at ·04 next day.
"	89	10th year, Kumbha, ba. di., tṛitīyā, Śravaṇa. Cannot be verified for want of week-day.
"	91	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti = A.D. 1223, February 20. On the same day nak. Chitra ended at ·04 and nak. Svāti at ·99.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
1919	488	5th year, Makara, śu. di., trayōdaśi, Monday, Mūla. Irregular; in Makara month śu. 13 cannot combine with nak. Mūla.
1920	31	3rd year, Vṛiśchika, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1253, November 8, Saturday; f.d.t. ·01, ·00.
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva [II].
1919	413	8th year, Tulā, ba. di., shashṭi, Wednesday, Pushya = A.D. 1260, October 27, Wednesday; ·25, ·66 or A.D. 1287 October 29, Wednesday; ·37; ·70.
1920	34	6th year, Karkaṭaka, ba. di., dvādaśi, Sunday, Mṛigaśīrsha = A.D. 1258, July 28, Sunday; f.d.t. ·30; ·02 or A.D. 1285, July 29, Sunday; f.d.t. ·56; ·16.
,,	99	7th year, Kanyā, ba. di., navami, Friday, Punarvasu = Friday, 12th September A.D. 1259; ·80; ·89; or Friday, 13th September A.D. 1286; f.d.t. ·00; ·99.
		N.B.—All the three dates of Jaṭāvarman Vīra-Pāṇḍya of this year support A.D. 1253 or A.D. 1280 as the date of commencement of the reign. This is the one important reign among the Pāṇḍyas of the 13th century which still presents material for doubt.
		Over twenty dates are now available for this reign, to which may be added some six dates from Pudukkota State. Roughly about half of these dates point to A.D. 1253 (July) as the date of accession and about half to the year A.D. 1254 (end of April). When a like difficulty presented itself in the reign of Jaṭāvarman Sundara-Pāṇḍya (fl. 1292 A.D.) the writer conjectured that there were two kings of this name, one of whom began to reign in A.D. 1277 (February-March) and the other in A.D. 1303 (April-May)—vide page 97 of *Epigraphical Report* (Madras) for 1915-16, and this conjecture was subsequently confirmed by the discovery of a Śaka date (12th year—Śaka 1236 = A.D. 1314) for the Sundara-Pāṇḍya of A.D. 1303. Reasoning from analogy, one might infer that there was a Jaṭāvarman Vīra-Pāṇḍya whose reign began in July 1253 and another whose reign began about May A.D. 1281; but this inference is not yet established by indubitable proof. [L.D.S.]
		Māravarman Tribhuvanachakravartin Kulaśēkharadēva [I].
1919	740	23rd year, Mithuna, śu. di., tṛitīyā, Friday, Pushya = A.D. 1291, June 1; ·11; ·57.
		Māravarman Tribhuvanachakravartin Kulaśēkharadēva [II].
,,	741	20+1st year, Karkaṭaka, 8th, ba. di., ēkādaśi, Rōhiṇi = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhiṇi commenced at ·02 and ended at ·95 on Friday.
1920	52	Mēsha, śu. di., chaturdaśi, Friday, Hasta. The details given correspond to 7th April A.D. 1335. The regnal year to be supposed is apparently 21.
,,	103	2nd year, Makara, śu. di., saptami, Friday, Rēvati = A.D. 1316, January 2; ·47; ·42.
		Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.
1919	640	6th year, Vṛiśchika, śu. di., tṛitīyā, Monday, Anisha. The nearest date is A.D. 1341, November 12, Monday; ·62; but the nak. was Mūla which ended at ·07 and not "Anisha".
		N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vṛiśchika.
1920	100	6th year, Kumbha, śu. di., navami, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the *tithi* should read ba. 9 and not śu. 9. *Tithi* ended at ·14 and nak. at ·68.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Saluva.
		Narasiṅgarāya.
1919	638	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday. Details not enough for verification.
,,	648	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya = A.D. 1487, April 29; ·93; ·27. The month was Ṛishabha and not Mēsha.
,,	667	Śaka 1408, Parābhava, Siṁha, śu. di., tṛitīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Siṁha month.
		Vijayanagara I.
		Sāyaṇa-Uḍaiyār.
,,	523	14th year, Tulā, śu. di., pañchapmi, Thursday, Mūla = A.D. 1363, October 12; ·91; ·89.
		Kampaṇa II.
,,	662	Śaka 12[96], Ānanda, Karkaṭaka, ba. di., chaturdaśi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkaṭaka month.
		Harihara II.
,,	661	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptami, Wednesday, Anisha = A.D. 1403, February 14; ·29; ·49.
		Dēvarāya II.
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; ·38; ·50.
		Mallikārjuna.
,,	212	Śaka 1381, Pramādi, Ṛishabha, śu. di., saptami, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Ṛishabha month.
		Virūpāksha II.
1919	613	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; ·76; ·92.
,,	658	Śaka 1389, Sarvajit, Siṁha, ba. di., chaturthi, Wednesday, Aśvati = A.D. 1467, August 19; ·16; ·66.
		Timmayyadēva-Mahārāya.
,,	689	Śaka 1430, Vibhava, Vaiśākha, śu. di., 15, Saturday = A.D. 1508, April 15; ·59. The nak. was Svāti which ended at ·66 of the day.
		Vijayanagara II.
		Vīra-Narasiṅgayyadēva-Mahārāya.
,,	601	Śaka 143[1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati = A.D. 1509, April 17; ·18, ·47.
		Kṛishṇadēva-Mahārāya.
,,	370	Śaka 1433, Praj[ot*]pati, Siṁha, śu. di., pañchami, Thursday, Svāti = A.D 1511, July 31. The *tithi* was not pañchami, but shashṭi which ended at ·17 on Thursday. Nak. Svāti ended at ·85.
,,	375	Śaka 1446, Tāraṇa, Ṛishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Ṛishabha the week-day was Wednesday, not Friday.
,,	411	Śaka 1431, Śukla, Mīna, śu. di., dvitīyā, Monday, Rēvati = A.D. 1510, March 11; śu. 2 commenced at ·08 and nak. Rēvati ended at ·39.
,,	412	Śaka 1443, Vṛishu, Bhādrapadā, śu. di., trayōdaśi, Friday, Śravaṇa = A.D. 1521, August 16; ·10; ·24.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara II—*cont.*
		***Kṛishṇadēva-Mahārāya*—cont.**
1919	413	Śaka 144[6], Tārana, Mārgaśīra, ba. di., ēkādaśi, Śravaṇa, Monday. Ba. 11, and "Śravaṇa" cannot combine in Mārgaśīra month
,,	418	Śaka 1419, Sarvajit, Mīna, śu. di., saptami, Wednesday, Rōhiṇi. Śu. 7 and "Rōhiṇi" did not combine in Mīna month in the year quoted, but they combined in Kumbha month on Wednesday 26th February, A.D. 1528; ·68; ·58.
,,	439	Śaka 1449, Sarvajit, Dhanus. śu. di., paurṇami, Saturday, Mṛigaśīrsha = A.D. 1527, December 7; ·83; ·68.
,,	474	Śaka 1438, Dhātu, Pushya, ba. di., saptami, Wednesday. In the year quoted ba. 7 and "Pushya" combined on 18th October A.D. 1516; but the week-day was Saturday not Wednesday.
,,	476	Śaka 1434, Āṅgīrasa, Mīna, śu. di., paurṇami, Sunday, Hasta = A.D. 1513, March 20; Paurṇama and "Hasta" commenced at ·42 and ·34 on Sunday and ended at ·42 and ·36 respectively the next day.
,,	478	Śaka 1436, Bhava, Mithuna, śu. di, daśami, Wednesday, Uttiram = A.D. 1514, May 31 Wednesday was a day in Mithuna month and a day of Uttiram (ended ·60) but it was śu. 8, not śu. 10.
,,	512	Śaka 1451, Virōdhi, Tulā, śu. di., paurṇami, Sunday, Aśvati = A.D. 1529, October 17. There was a lunar eclipse on Sunday. Paurṇami and "Aśvati" ended at ·25 and ·02 respectively on Sunday.
,,	599	Śaka 1448, Sarvajit, Mēsha, śu. di., daśami, Pushya, Tuesday. The details given work out correctly for 12th March A.D. 1527; but the month was Mīna and not Mēsha. The Luni-Solar year Sarvajit commenced on 3rd March A.D. 1527.
,,	633	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śadayam = A.D. 1528, June 7; ·43; ·25.
,,	641	Śaka 1439, Īśvara, Mēsha, śu. di., Āyilyam. Details not enough for verification.
,,	659	Śaka 1438, Dhātu, Kumbha, śu. di., dvādaśi, Wednesday, Svāti. Śu. 12 and "Svāti" cannot combine in Kumbha month.
,,	660	Śaka 1438, Dhātu, Kumbha, ba. di., pañchami, Wednesday, Svāti = A.D. 1517, February 11; ·36; ·61.
,,	685	Śaka 1432, Pramōdūta, Māgha, ba. di., dvitīyā, Thursday. The details given work out correctly for A.D. 1511, January 16; ·21. The nak. was Māgha which ended at ·22 (= 13 Ghaṭikas after sunrise).
,,	692	Śaka 1450, Sarvadhāri, Vaiśākha, ba. di., 30, Monday, Solar eclipse = A.D. 1528, May 18, on which day there was a Solar Eclipse.
,,	703	Śaka 143[1], Śukla, Śravaṇa, śu. di., daśami, Thursday = A.D. 1509, July 26; ·94. The nak. was Anurādhā which ended at ·29 and then "Jyeshṭa" commenced.
,,	707	Śaka 1443, Vṛisha, Chaitra, śu. di., prathamā. Details not enough for verification
1920	213	Kali 4633, Vijaya, Tai, 12, pañ[chami], [Wednes]day, Vellipoludu. Vijaya was A.D. 1533-34, while Kali 4633 must be either A.D. 1532-33 or A.D. 1531-32. In A.D. 1533, Tai 12 was Wednesday, January 8; but it was śu. 12 not śu. 5.
,,	286	Kali 4628, Vyaya, Arpaśi. Details not enough for verification.
,,	290	Śaka 1449, Kali 4[6]28, Sarvajit, Vaikāśi, 9, Monday, Pushya, shashṭi = A.D. 1527, May 6; ·54. The *tithi* was shashṭi which ended at ·84.
		Achyutarāya-Mahārāya.
1919	373	Śaka 1461, Vikāri, Makara, śu. di., pañchami, Wednesday, Uttara-bhādrapadā = A.D. 1540, January 14; ·44; ·43.
,,	374	Śaka 14[5]2, Vikṛiti, Karkaṭaka, ba. di., daśami, Rōhiṇi, Wednesday = A.D. 1530, July 20 Daśami *tithi* ended at ·91 on the previous day. Nak. Rōhiṇi ended at ·23 on Wednesday.
,,	384	Śaka 1450, Virōdhi, Kumbha, śu. di., paurṇami, Mṛigaśīrsha. Month Kumbha in the cyclic year Virōdhin fell in Śaka 1452 and in this month Śukla-paurṇami and nak. Mṛigaśīrsha did not combine.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara II—*cont.*
		***Achyutarāya-Mahārāya*—cont.**
1919	422	Śaka 1459, Hēviḷambi, Dhanus, śu. di., trayōdaśi, Monday, Pushya. Śu. 13 and nak. Pushya did not combine in the month of Dhanus.
,,	449	Śaka 1452, Vikṛiti, Karkaṭaka, śu. di., navami, Vaiśākā, Monday = A.D. 1530, July 4; ·04; ·99.
,,	472	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇi = A.D. 1533, Januany 6; śu. 10 ended at ·17 and nak. Rōhiṇi commenced at ·23.
,,	481	Śaka 1453, Khara, Karkaṭaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkaṭaka.
,,	511	Śaka 1455, Nandana, Śravaṇa, ba. di., Sunday, dvādaśi = A.D. 1533, August 17; ·38 The nak. was Pushya which ended at ·83.
,,	536	Śaka 1457, Durmukhi, Vṛiśchika, śu. di., amāvāsya, Monday, Anūrādhā = A.D. 1536, November 13; ·65; ·80. Śu. di. appears tobe a mistake for ba. di.
,,	541	Śaka 1454, Nandana, Jyēshṭa, ba. di., dvītīya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēshṭa lunar month was Tuesday, 21st May A.D. 1532. Tbe week-day Thursday should be Tuesday.
,,	543	Śaka 1454, Nandana, ..., śu. di., ēkādaśi, Sunday, Mūla = A.D. 1533, January 20. Śu. 11 commenced at ·18 and "Mūla" at ·66 on Monday. The week-day Sunday is probably a mistake.
,,	544	Śaka 1454, Nandana, Phālguṇa, ba. di., chaturdaśi. Details not enough for verification.
,,	545	Śaka 1454, Nandana, Phālguṇa, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguṇa, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
,,	546	Śaka 1454, Nandana, Śrāvaṇa, ba. di., dvādaśi, Sunday = A.D. 1532, July 28; ba. 12 commenced at ·50 on Sunday and the nak. Mṛigaśīrsha ended at ·28 and then Ārdrā commenced.
,,	547	Śaka 1455, Vijaya, Phālguṇa, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The *tithi* chaturthi commenced at ·81 on Sunday and the nak. Hasta at ·66.
,,	549	Śaka 1454, Nandana, Jyēshṭa, ba. di., dvādaśi, Thursday = A.D. 1532, May 30. The *tithi* commenced at ·67 and nak. Bharaṇi at ·63.
,,	575	Śaka 1460, Viḷambi, Vṛiśchika, ba. di., pañchami, Monday, Pushya = A.D. 1538, November 11; ·27; ·64.
,,	577	Śaka 1462, Plava, Mēsha, śu. di., paurṇamī, Sunday, Svāti = A.D. 1541, April 10; paurṇami ended at ·54 and nak. Svāti commenced at ·05 on Sunday.
,,	579	Śaka 1460, Viḷambi, Karkaṭaka, śu. di., ēkādaśi, Jyēshṭa, Monday = A.D. 1538, July 8. The nak. ended at ·82 on Monday. Ēkādaśi appears to be a mistake for dvādaśi, which was current throughout on Monday.
,,	581	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravaṇa = A.D. 1535, February 1; ·47; ·45.
,,	583	Śaka 1458, Durmukhi, Kumbha, ba. di., dvādaśi, Uttirāshāḍhā, Wednesday = A.D. 1537, February 7; ·37; ·65.
,,	584	Śaka 1455, Vijaya, Karkaṭaka, ba. di., tṛitīyā, Wednesday, Śatabhishaj = A.D. 1533, July 9; ·46; ·84.
,,	600	Śaka 1462, Sunday, Hastā. Details not enough for verification.
,,	614	Śaka 1464, Śubhakṛit, Mithuna, śu. di., trayōdaśi, Sunday, Mūla = A.D. 1542, June 25. The *tithi* ended at ·34 and nak. Mūla commenced at ·23 on Sunday.
,,	646	Śaka 1452, Karkaṭaka, śu. di., tṛitīyā, Wednesday, Uttara-phālguni = A.D. 1530, July 27; ·37; ·98.
,,	655	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mṛigaśīrsha = A.D. 1536, February 28. The *tithi* ended at ·32 and the nak. commenced at ·10 on Monday.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara—*cont.*
		Achyutarāya-Mahārāya—cont.
1919	727	Śaka 1463, Plava, Bhādrapadā, śu. di., dvādaśi. Details not enough for verification.
,,	736	Śaka 1463, Plava, Kārtika, śu. di., dvādaśi, Monday = A.D. 1541, October 31; ·61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
,,	246	Kali 4633, Nandana, Māśi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30; ·68; ·35.
		Sadāśivadēva-Mahārāya.
1919	443	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōdaśi, Monday = A.D. 1562, June 29; ·35. The nak. was Mṛigaśīra which ended at ·47 on Monday.
,,	447	Śaka 1480, Kālayukti, Karkaṭaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The *tithi* was current throughout the day and the nak. Rēvati ended at ·90 on Thursday.
,,	448	Śaka 1482, Raudri, Tulā, śu. di., saptami, Friday, Śravaṇa = A.D. 1560, October 25; ·7; f.d.n. ·05.
,,	482	Śaka 1470, Kīlaka, Simha, ba. di., pañchami, Wednesday, Rēvati = A.D. 1548, August 22; ba. 5 appears to be a mistake. Nak. Rēvati ended at ·38 on Wednesday.
,,	484	Śaka 1466, Krōdhi, Vṛiśchika, ba. di., chaturdaśi, Thursday, Svāti = A.D. 1514, November 13. The *tithi* commenced at ·17 and the nak. Svāti ended at ·18. The *tithi* and the nak. coincided for only 15 minutes.
,,	495	Śaka 1475, Pramādīcha, Ṛishabha, ba. di., pañchami, Aviṭṭam. Not possible of verification for want of week-day.
,,	496	Śaka 1474, Parītāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Parītāpi = A.D. 1552-53, Maghā nak. in Makara ended at ·20 on Tuesday, 3rd January A.D. 1553; but the *tithi* was ba. 3 not ba. 5.
,,	504	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., pañchami, Wednesday, Aviṭṭam = A.D. 1551, December 2; ·50; ·79.
,,	507	Śaka 1470, Kīlaka, Makara, su. di., paurṇimā, Pushya = A.D. 1549, January 13, Sunday; ·60; ·60.
,,	509	Śaka 1473, Virōdhikṛit, Vṛiśchika, śu. di., dvitīyā, Friday, Anusham = A.D. 1551, October 30; f.d.t. ·07; ·57.
,,	525	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīyā, Friday, Svāti = A.D. 1546 March 19; ·59; ·95.
,,	526	Śaka 1475, Ānanda, Ṛishabha, ba. di., pañchami, Śadayam, Wednesday. In Śaka 1476 = Ānanda = A.D. 1554-55, "Śadayam" in Ṛishabha month ended at ·65 on Wednesday 23rd May A.D. 1554, but the *tithi* was ba. 7 not ba. 5. In Śaka 1475 current and Śaka 1475 expired neither week-day nor nak. can be found as per inscription.
,,	527	Śaka 1469, Plavaṅga, Pushya, ba. di., tṛitīyā, Thursday = A.D. 1547, December 29; ·37. The nak. Maghā was current till ·90 (= 54 ghaṭikas after sunrise) on Thursday.
,,	528	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Aśvati = A.D. 1544, June 14; ·93; 70.
,,	529	Śaka 1467, Viśvāvasu, Vṛiśchika, śu. di., daśami, Friday, Uttiraṭṭādi = A.D. 1545, November 13; ·76; ·93.
,,	530 & 532	Śaka 1471, Saumya, Ṛishabha, ba. di., tṛitīyā, Tuesday, Uttirādam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till ·04.
,,	534	Śaka 1483, Dunmati, Tulā, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1561, October 25; ·27; ·67.
,,	535	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mṛigaśīrsha = A.D. 1559, January 19; ·05; f.d.n., ·15.
,,	550	Śaka 1472, Sādhāraṇa, [śu. di.], saptami, Rōhiṇi. Cannot be verified for want of week-day.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*concl.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara—*cont.*
		Sadāśivadēva-Mahārāya—cont.
1919	561	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśi, Friday, Rōhiṇi = A.D. [illegible] December 23; ·78; f.d.n. ·11.
,,	580	Śaka 1473, Virōdhikṛit, Makara, śu. di., saptami, [illegible] = A.D. 1552, January 3; ·32; ·38
,,	582	Śaka 1473, Sādhāraṇa, Kumbha, śu. di., dvitīyā, Saturd[illegible], Uttiraṭṭādi = A.D. 1551, [illegible]bruary 7; ·75; f d.n. ·68.
,,	591	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., ēkādaśi, Tuesday, [illegible]vati = A.D. 1551, December 8; ·86; ·19.
,,	592	Śaka 1471, Saumya, Karkaṭaka, śu. di., pañchami, F[illegible]y, Rēvati. Śu. 5 and 'Rēvati' cannot combine in the month of Karkaṭaka.
,,	652	Śaka 1491, ba. di, dvitīyā, Tuesday, Uttara-Phalguni. Perhaps A.D. 1570, February 21 is the probable date for the details given above. The *tithi* commenced at ·68 and the nak. Uttara-Phalguni ended at ·83 on Tuesday. The month then must be Kumbha.
,,	653	Śaka 1477, Rākshasa, Siṁha, śu. di., dvitīyā, Su[illegible] Uttiram = A.D. 1555, August 18; f.d.t., ·20. The nak. was current throughout the day.
,,	693	Śaka 1474, Paridhāvi, Pushya, ba. di., 30, Solar eclipse = A.D. 1553, January 14, Saturday. There was a solar eclipse on Saturday.
,,	704	Śaka 1479, **Piṅgaḷa**, Chaitra, ba. di., dvādaśi. Details not enough for verification.
,,	723	Śaka 1466, **Krōdhi**, Māgha, ba. di., ēkādaśi. Details not enough for verification.
,,	731	Śaka 1482, **Raudri**, Mārgaśīra, ba. di., shashṭi. Details not enough for verification.
,,	739	Śaka 1485, Durmati, Śravaṇa, śu. di., 15. Details not enough for verification.
		Śrīraṅgadēva-Mahārāya.
,,	380	Śaka 1493, Aṅgīrasa, Makara, śu. di., Monday, Punarpūśam. The details are erroneous in some respects. In Makara of Śaka 1493 current = A.D. 1570—71 = Pramōdūta, śu. 13 and "Punarvasu" combined on Tuesday. In Makara of Śaka 1493 expired = A.D. 1571—72 = Prajōtpatti, śu. 13 and "Punarvasu" combined on Sunday. In Makara of Śaka 1494 expired = A.D. 1572—73 = Aṅgīrasa, śu. 13 and "Punarvasu" combined on Friday.
,,	383	Śaka 1496, Bhava, Makara, śu. ḍi., trayōdaśi, Monday, Punarpūśam = A.D. 1575, January 24; 47; ·49.
,,	479	Śaka 1504, Chitrabhānu, Rishabha, śu. di, shashṭi, Sunday, Makara = A.D. 1582, May 27; ·69; ·97.
,,	586	Śaka 1505, Subhānu, Tulā, ba. di., tṛitīyā, Rōhiṇi, Tuesday = A.D. 1583, October 22; f.d.t. ·62; f.d.n. ·30.
,,	588	Śaka 1504, Chitrabhānu, Tulā, śu. di., pañchami, Sunday, Mūla = A.D. 1582, October 21; ·88; ·31.
,,	729	Śaka 1479, Piṅgaḷa, Kārtika, śu. di., dvādaśi. Details not enough for verification.
		Veṅkaṭapatidēva-Mahārāya.
,,	379	Śaka 1527, Visvāvasu, Karkaṭaka, ba. di., dvādaśi, Tuesday, Rōhiṇi = A.D. 1605, July 2; ·95; ·69.
,,	381	Śaka 1514, Nandana, Rishabha, ba. di., tṛitīyā, Mūla, Thursday = A.D. 1592, May 18; f.d.t. ·4[illegible]; ·35.
,,	382	Śaka 1517, Manmatha, Siṁha, śu. di., paurṇimā, Aviṭṭam, Saturday = A.D. 1595, August 9; ·85; ·72.
,,	421	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya = A.D. 1591, December 21; f.d.t. ·02; f.d.n. ·03.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara—*cont.*
		Veṅkaṭapatidēva-Mahārāya—cont.
1919	531	Śaka 1509, Sarvajit, Karkaṭaka, śu. di., daśami, Thursday, Mūla. In Śaka 1509 = Sarvajit = A.D. 1587—88, śu. 10 and "Mūla" combined on Thursday, 3rd August A.D. 1587; ·51; f.d.n. 30; but the solar month and day were Siṁha 3rd, not a day in Karkaṭaka.
,,	587	Śaka 1510, Sarvadhāri, Siṁha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; ·98; ·32. The week-day was Friday and not Saturday.
,,	687	Śaka 1514, Nandana, Vaiśākha, śu. di., 15. Details not enough for verification.
		Rāmadēva.
,,	239	Kali 4722, Śaka 1543, Dhunmati, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
		Veṅkaṭapatidēva-Mahārāya.
,,	502	Śaka 1564, Chitrabhānu, Viśākha, ba. di., 30. Details not enough for verification.
		Western Chalukyas.
		Āhavamalla.
,,	710	Śaka 903, Vikrama, Vaiśākha, śu. di., pañchami, Thursday = A.D. 980, April 22; ·40. The nak. was Punarvasu which ended at ·68 of the day.
		Trailōkyamalla.
,,	711	Śaka 969, Sarvajit, Vaiśākha, amāvāsya, Friday, Solar eclipse = A.D. 1047, March 29. There was a solar eclipse on this day, but the week-day was Sunday and not Friday.
		Tribhuvanamalla.
,,	697	4th year, Siddhārthi, Pushya, amāvāsya, Thursday, Uttarāyaṇa-Saṁkrānti = A.D. 1079, December 26. There was a solar eclipse on this day.
,,	708	50th year, Viśvāvasu, Māgha, śu. di., prathamā, Friday, Solar eclipse. There was no solar eclipse in the cyclic year Viśvāvasu. There was a solar eclipse in Parābhava in the lunar month Jyēshṭha (i.e., A.D. 1126, June 22, Tuesday).
		Bhūlōkamalla.
,,	695	8th year, Ānanda, Āshāḍha (śu. di.,) amāvāsya, Monday, Vyatīpāta-Saṁkrānti, Solar eclipse = A.D. 1134, July 23. There was a solar eclipse on this day and the nak. was Āslēsha which ended at ·48.
,,	699	8th year, Ānanda, Jyēshṭha, śu. di., Tritīyā, Friday. There was an *adhika*-Jyēshṭha as well as a *nija*-Jyēshṭha in this year. Ānanda = Śaka 1056 = A.D. 1134–35; and there were three sukla — tritiyās any of which could have been meant; but none of them fell on a Friday. They were:— Saturday, 28th April, A.D. 1134; ·96. Monday, 28th May, A.D. 1134; ·29. Tuesday, 26th June, A.D. 1134; ·57.
		Jagadēkamalla.
,,	696	5th year, Dundubhi, Māgha, paurṇimā, Monday, Lunar eclipse, Uttarāyaṇa-Saṁkrānti = A.D. 1143, February 1; ·74.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Yadavas.
		Kannaradēva.
1919	732	Śaka 1176, Ānanda, Āshāḍha, śu. di., ēkādaśi, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the *tithi* was current till ·15.
,,	733	Śaka 1177, Rākshasa, Āshāḍha, śu. di., ēkādaśi, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
		Rāmachandradēva.
,,	717	Śaka 1198, 5th year, Dhātu, Chitra, śu. di., prathamā, Tuesday = A.D. 1276 March 17. Śu. 1 commenced at ·12 on Tuesday and the nak. was Rēvati.
,,	718	Śaka 1209, 17th year, Saravajit, Śravaṇa, śu. di., paurṇimā, Thursday = A.D. 1287, July 25; f.d.t. ·31. The week-day was Friday and not Thursday.
		Gandagopalas.
		Alluntikka-Mahārāja-Gaṇḍagōpāladēva.
,,	386	6th year, Siṁha, śu. di., Ashṭami, Wednesday, Anusha = A.D. 1255, August 11. Śu. 8 commenced at ·27 on Wednesday and the nak. Viśākha ended at ·00 or A.D. 1228, August 9, Wednesday; f.d.t. ·18; f.d.n. ·09.
,,	441	5th year, Makara. ba. di., trayōdasi, Wednesday, Uttirādam = A.D. 1256, January 26; (the details work out correctly for the month of Kumbha) or A.D. 1229, January 24, Wednesday; ·94; f.d.n. ·17; the day was the 1st of Kumbha, not a day in Makara.
,,	562	6th year, Rishaba, ba di., daśami, Friday, Rēvati = A.D. 1256, May 20; f.d t. ·21; f.d.n. ·57. The week-day was Saturday not Friday or A.D. 1229, May 19, Saturday; ·92; f.d.n. ·35.
,,	608	5th year, Tulā, śu. di., prathamā, Monday, Viśākhā. = A.D. 1255, October 4; the *tithi* was dvitīyā, not prathamā; ·31; ·59 or A.D. 1228, October 2; the *tithi* was dvitīyā, not prathamā; ·22; ·60. *N.B.*—These dates with the corrections noted above indicate as a probability that the reign began between 27th January and 20th May 1251 or between 25th January and 19th May 1224.
		Madurāntaka Pottappichchōḷa Manumasiddaraiśa Tirukkālattidēva alias Gaṇḍagōpāladēva.
,,	391	Dhanus, ba. di., trayadośi, Weduesday, Kēṭṭai. Details not enough for verification.
,,	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Aviṭṭam = A.D. 1230, June 2; ·92; ·90.
		Vijaya-Gaṇḍagōpāladēva.
,,	343	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati = A.D. 1257, November 18; 42; f.d.n. ·06. The solar month must be Vṛiśchika and not Dhanus.
,,	393	8th year, Kumbha, śu. di., trayōdaśi, Monday, Pushya = A.D. 1257, January 29; ·80; ·19.
,,	405	21st year, Kumbha, śu. di., trayōdaśi, Sunday, Pushya = A.D. 1271 January 25. Śu. 13 ended at ·56 and nak. Pushya commenced at ·27.
,,	409	23rd year, Ṛishabha, śu. di, Saturday, ēkādaśi, Hasta = A.D. 1273, April 29; ·29; ·91.
,,	428	9th year, Dhanus, śu. di., ēkādaśi, Sunday, Bharaṇi = A.D. 1258, December 8; ·31; ·53.
,,	429	20th year, Kumbha, ba. di., tritīyā, Monday, Hasta = A.D. 1270, February 10; ·67; ·66.
,,	491	18th year, Makara, śu. di., paurṇimā, Wednesday, Hasta. Paurṇimā and "Hasta" did not combine in the month of Makara.
,,	492	20th year, Mithuna, śu. di., śaptami, Sunday, Śadayam = A.D. 1271, May 31; śu. 7 commenced at ·52 and nak. Śadayam ended at ·80 on Sunday. Śu. di., is a mistake for ba. di.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Gandagopalas—*cont.*
		Vijaya-Gaṇḍagōpāladēva—cont.
1919	500	31st yeār, Kanyā, śu. di., tritīyā, Thursday, Viśākha = A.D. 1281, September 18; ·83; ·39. Śu. 3 must be śu. 4.
,,	501	21st year, Kumbha, śu. di., pañchami, Monday, Aśvati = A.D. 1270, January 27. Śu. 5 commenced at ·05 and nak. Aśvati at ·77.
,,	503	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttiraṭṭādi = A.D. 1271, February 13; ·13; ·34.
,,	537	18th year, Siṁha, 10, ba di., prathamā, Sunday, Śadayam = A.D. 1267, August 7; .49; ·40.
,,	538	5th year, Kanyā, śu. di., prathamā, Monday, Chitra = A.D. 1254, September 14; ·50. On this day nak. Chitra which commenced at ·08 of the day was current throughout the remaining day.
,,	539	14th year, Kanyā, ba. di., pañchami, Sunday Śravaṇa. Ba. 5 and "Śravaṇa" did not combine in the month of Kanyā.
,,	565	3rd year, Mithuna śu. di., daśami, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at ·47 and nak. Hasta was current till ·88.
,,	568	16th year, Ṛishabha, ba. di., daśami, Friday, Uttiraṭṭādi = A.D. 1267, May 20; ·26; ·80. The nak. was Rēvati and not Uttiraṭṭādi.
,,	570	24th year, Makara, śu. di., dvitīyā, Wednesday, Śravaṇa = A.D. 1274, January 10; Śu. 2 began at .86 and nak. Śravaṇa was current till ·47.
,,	571	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla = A.D. 1257, September 19; śu. 10 was current till ·92 and the nak. Śravaṇa (not Mūla as cited in the inscription) was current throughout the day.
,,	637	21st year, Vṛiśchika, śu. di., dvādaśi, Tuesday, Aśvati = A.D. 1270, November 25; Dvādaśi commenced on this day at ·08 and nak. Aśvati was current till ·31.
		Vīra-Gaṇḍāgōpāladēva.
,,	603	3rd year, Kumbha, ba. di., tritīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at ·79 and the nak. Hasta at ·48.
		Hoysala.
		Vīra-Rāmanātha.
1920	20	19th year, Mēsha, ba. di., prathamā, Monday, Anisha = A.D. 1274, April 23. Nak. Anisha commenced at ·13.
,,	21	16th year, Mithuna, ba. di., ēkādaśi, Friday, Bharaṇi = A.D. 1271, June 5; ·10; ·58.
,,	23	25th year, Vṛiśchika, ba. di., daśami, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at ·78 on the previous day.
,,	41	13th year, Mēsha, śu. di., saptami, Saturday, Āyilyam = A.D. 1268, April 21; ·13; ·83.
,,	46	18th year, Ṛishabha, ba. di., pañchami, Monday, Uttara-Āshāḍha = A.D. 1273, May 8; ·81; ·60.
,,	47	19th year, Ṛishabha, śu. di., dvitīyā, Wednesday, Mṛigaśīrsha = A.D. 1274, May 9; ·58; ·52.
,,	56	[17]th year, Mēsha, ba. di., trayōdaśi, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
,,	59	10th year, Karkaṭaka, śu. di., saptami, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
		Vīra-Ballāḷa.
,,	273	Dhātu, Kanyā, śu. di., trayōdaśi, Friday, Śravaṇa. Dhātu was apparently A. D. 1336-37; but in that year śu. 13 and "Śravaṇa" combined in Siṁha month not in Kanyā, on Tuesday, August 20; f.d.t. ·00; 60.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Ummattur Chief.
		Nañjarāya-Uḍaiyār.
1920	179	Parīdāpi, Tulā, śu. di., Monday, daśami, Aviṭṭam = A.D. 1492, October 29; f.d.t. ·77; ·08.
		Nayaka.
		Tirumalai-Nāyaka.
1919	666	Śaka 1448, Vyaya, Tulā, śu. di., dvādaśi, Friday, Pushya. Śu. 12 and "Pushya" cannot combine in Tulā month, but they do so in Kumbha.
		Ēkappa-Nāyaka.
„	668	Śaka 1413, Parābhava, Tai 16. Details not enough for verification.
		Śokkanātha-Nāyaka.
1920	281	Śaka 1630, Sarvadhāri, Chitra 7, Sunday, Hasta, daśami, Simha-lagna. In Śaka 1630 expired = A.D. 1708–09, Chitra 7 fell on Sunday, April 4, A.D. 1708; but the nak. was Dhaniṣṭhā, not Hastā. The *tithi* was ba. 10 which ended at ·77 of the day.
		Reddi.
		Anna-Vēma.
1919–20.	C.P. No. 6	Śaka 1296, Nabhasya, Bhādrapada, paurṇimā, Wednesday, Lunar eclipse = A.D. 1374, August 22, when there was a Lunar eclipse. The *tithi* Paurṇimā ended at ·75; the week-day was however Tuesday and not Wednesday.
		Pēdda Kōmaṭi-Vēma.
„	„ 14	Śaka 1333, Khara, Mārgaśirshā, śu. di., trayōdaśi, Dhanus. Cannot be verified for want of week-day.

PART II.

Copper-plates.

Of the more important records of the collection registered during the year in Appendices A, B and C, the copper-plates of Appendix A form, as usual, the most interesting.

First in order comes a set of five copper-plates (No. 2 of Appendix A) strung together on a ring bearing a much worn-out seal. They were kindly forwarded to me by the Tahsildar of Nellore at the request of my Assistant Mr. C. R. Krishnama Achari. The plates are extremely thin and are $6\frac{3}{8}''$ long by $1\frac{1}{2}''$ broad. The first and last plates are written only on their inner sides. Each written side contains two lines of clear legible writing, a ring-hole on the right margin and the numerical symbol representing the number of the plate marked near this ring-hole. The plates, ring and seal together weigh $30\frac{1}{2}$ tolas. The ring was not cut when the plates reached me.

The writing is in antique characters of the type of the Guntur district plates of *Rāja* Attivarman born in the family of king Kandara (*Indian Antiquary*, Vol. IX, p. 102ff.). Our record is dated in the victorious year [2], *Kārttika*, *śukla-trayōdaśī* and is issued from Vijaya-Kandarapura. It states that the *Mahārāja* Dāmōdaravarman of the Ānanda-*gōtra* ordered the residents of the village Kaṅgūra informing them that this village was given to the Brāhmaṇas "for elevating (to the higher worlds) my ancestors for seven (successive) generations." Three groups of Brāhmaṇa donees with their respective *gōtras* are mentioned, *viz.*, 11 of the Koṇḍinna (*i.e.*, Kauṇḍinya)-[*gōtra*]; 5 of the Kassava (*i.e.*, Kāśyapa)-[*gōtra*]; 1 of the Vatsa-[*gōtra*] and 1 of the Āgasti (*i.e.*, Agastya)-[*gōtra*]. As in the case of the *gōtras* the names of the donees also are given in their Prākṛit forms, *e.g.*, Ruddajja (Rudrārya), Khandajja (Skandārya), Aggijja (Agnyārya), Savarajja (Śabarārya), and Bhaddajja (Bhadrārya).

Dāmōdaravarman of the Ānanda-*gōtra*.

Although the exact date of the document is not possible to fix from the materials supplied, still it may safely be inferred from the Prākṛit forms used, that it could not be very far away in point of time from the Prākṛit plates of the early Pallava kings of the third and fourth centuries of the Christian Era. King Kandara after whom the victorious Kandarapura was evidently named and the Ānanda-*gōtra* to which both the *Rāja* Attivarman of the Guntur district plates and the *Mahārāja* Dāmōdaravarman of our plates belonged, are found mentioned also in an early inscription from Chezarla No. 155 of 1899 in the Narasarowpet taluk, Guntur district which by its early type of the Pallava-Grantha character alone must be referred to about the 3rd century A.D. One point, in the present record is of great interest and that is the attribute *Samyak-Sambuddhasya pādānudhyātasya* which is given to the *Mahārāja* Dāmōdaravarman. This might be understood in the sense that the king was a devotee of the Buddha or that he was the successor of a certain Samyaksambuddha, if explained in the usual way. Perhaps the former is what is more probably meant and if so this statement strongly supports the view lately expressed by the Archæological Superintendent Mr. Longhurst that the Śiva temple at Chezarla must have been once a Buddhist *Chaitya*.

2. The next copper-plate record in chronological order is No. 3 of Appendix A. It was received for examination from Mr. K. Nagesvara Rao, Editor of the *Andhra Patrika*, who states that it is the private property of the Rāja of Urlam, Ganjam district. The inscription consists of three copper-plates strung together on a ring the seal of which is now missing. The ring had been cut when the plates reached me, evidently by those who first examined the document. Mr. T. Rajagopala Rao, the Editor of the *South-Indian Research*, has given in his journal for July 1919 the text of the inscription. The plates measure $7\frac{1}{2}''$ in length and $2\frac{1}{2}''$ in breadth and with the existing ring weigh 42 tolas.

The record begins with the introduction with which the early Kaliṅga copper-plate inscriptions usually begin and states that 'from the victorious Kaliṅganagara, the worshipper of the divine feet of Gōkarṇasvāmin, he, that acquired the sovereignty over the whole of the country by wielding the sharp edge of his sword, the establisher

of the spotless race of the Gāṅgas, the great *Māhēśvara*, *Mahārāja* Hastivarmā purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇḍevāka in the district of Krōshṭukavartanī (a translation of the more common Varāha-vartanī ?), land to the extent of $2\frac{1}{2}$ *halas* and converting that into an *agrahāra*, exempted it from all taxes and conferred the same on a certain Jayaśarman, a native of Urāmalla (the modern Urlam), of the Vatsa-*gōtra* and a student of the Vājasanēya-[*charaṇa*], for the merit of himself and his parents, on the eighth day of the dark fortnight of the month Kārttika in the victorious year of reign 'eighty'. It is further stated that this edict of Rājasiṁha (*or* of the lion among kings) was, under the direct orders of the king, written by Vinayachandra, son of Bhānuchandra. On the outer face of the third plate is engraved a eulogistic Sanskrit verse in praise of the unopposed prowess of Raṇabhīta, which was evidently also a surname of our king Hastivarman.

Raṇabhīta Rājasiṁha Hastivarman—an early Gaṅga king.

3. Inscriptions dated in the Gāṅgēya-Śaka have been noted in Prof. Kielhorn's *Lists of Northern Inscriptions*, Nos. 676 to 684. Excepting No. 682 whose date appears doubtful, the earliest noted is the Achyutāpuram plates which is dated in the Gāṅgēya Era 87 and is a record of the Gaṅga-*Mahārāja* Indravarman Rājasiṁha. The next in Prof. Kielhorn's list (No. 677), dated in the Gāṅgēya Era 91 might also belong to the same king. King Hastivarman of our plates whose year was the Gāṅgēya Era 80 and who was also known by the surnames Rājasiṁha and Raṇabhīta, was evidently therefore an immediate predecessor of Indravarman Rājasiṁha whose Achyutāpuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavavarman of the Buguḍa plates (*Epigraphia Indica*, Vol. III, p. 41) figures a certain Raṇabhīta who need not necessarily be identical with the Raṇabhīta Hastivarman of our plates.

4. No. 1 of Appendix A is the next record in chronological order. It was received from the trustee of the temple of Guḍimallam at the instance of Mr. P. V. Jagadisa Ayyar, Manager of the Archæological Superintendent's Office, Madras. The record consists of five copper-plates with slightly raised rims, strung on a plain ring which was not cut when the plates reached me. They measure $7\frac{1}{4}''$ in length and $3\frac{3}{8}''$ in breadth and bear writing on the inner side of the first plate and on both sides of the other plates—the second side of the fifth plate bearing only one line of writing. The ring and plates together weigh 133 tolas.

This is the second Bāṇa copper-plate grant hitherto discovered. The first is the one of Vikramāditya (II) published by Prof. Kielhorn in *Epigraphia Indica*, Vol. III, p. 75 ff. The plates under notice also form a record of Vikramāditya II. They bear no date but may be referred to the beginning of the tenth century A.D. as suggested by his Udayēndiram plates referred to above. The inscription on the plates is written in Grantha characters of about the period to which they belong and in Sanskrit prose and verse except the last sentence which is in Tamil prose and says that "the *puṟavu* (revenue assessment) of the granted (village) is five hundred *kāḍis* of paddy and ten *poṉ*." The Sanskrit portion is corrupt and defective. It commences with a number of verses in praise of Śiva (called variously Vṛishēśa, Rudra, Bhīma and Śambhu) and then introduces king Bali, the chief of the Demons who granted the whole earth to Kṛishṇa (Vishṇu in his Trivikrama-avatār). In Bali's race was born Nandivarmman whose son was Vijayāditya I; his son was Malladēva; his son Jayamēru Vikramāditya I; his son Prabhumēru Vijayāditya II and his son Vikramāditya II. The latter conferred a renewal charter of the village of Viprapīṭha on a number of Brāhmaṇas who were well-versed in the three Vēdas and the *Śāstras*, who (lived on) Brahmadēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Śivatama, son of Śiva-Bhaṭṭāraka and of the scribe Parahitāchāri and the amount of the revenue assessment fixed on the village as already stated.

5. The genealogy given differs from that of the Udayēndiram fragmentary plates. The first name Nandivarman of the former is of course the same as Jaya-Nandivarman of the latter; Vijayāditya I and Malladēva who follow also correspond correctly. The next name, *viz.*, Vikramāditya I Jayamēru of our plates occurs in the other plates

two generations later, the intervening names being those of Bāṇa-Vidyādhara and Prabhumēru both of which are evidently general titles and not proper names. After Vikramāditya I came Vijayāditya II who receives the title Prabhumēru in our plates and the Tamil-title Pugaḷvippavarganḍa in the Udayēndiram plates. The last king Vikramāditya II, the donor in both the grants, had the surname Vijayabāhu as we learn from the Udayēndiram plates. Thus we see that in the new grant two generations of kings are omitted and instead of the 8 names of the Udayēndiram grant we have here only 6. It cannot be decidedly stated whether this omission is only incidental and due to a mistake or that it is intentional. Nor could it be said which of the two is correct unless we have outside evidence to confirm the genealogy of either the one or the other. The inference of Mr. Venkayya that Vikramāditya I and Vijayāditya II must have been known by the surnames Jayamēru and Prabhumēru is confirmed by the clear statements to that effect made in our present record.

Bāṇa King Vikramāditya II.

Tamil stone inscriptions of Vikramāditya Jayamēru and of Vijayāditya Prabhumēru dated in Saka 820 and 827 from Guḍimallam have been published both by Mr. Venkayya and Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Vol. XI, and *Indian Antiquary*, Vol. XL, respectively. In these the village of Guḍimallam receives the name Vippirambēḍu which is found in our present inscription in the Sanskritised form Viprapīṭha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshṭrakūṭa king Kṛishṇa II in the last decade of the 10th century A.D.

6. Mr. A. Rangaswamy Sarasvati while touring in the Tenali taluk of the Guntūr district spared no pains to secure a good number of old copper-plate inscriptions which had been locked up hitherto in a Vishnu temple at the village of Kōḍi-Tāḍiparru and in the house of Mr. Brindavanam Gopalacharlu of Ipūr village in the same taluk. All credit is due to Mr. Sarasvati for having brought these to light with much tact and energy which are required in the discovery of such documents often deposited as heirlooms in orthodox families.

7. Nos. 11 and 12 thus secured are particularly interesting and valuable belonging as they do to the Vishṇukuṇḍins—a family of kings of whom only two records (of about the 8th century A.D.) have been so far published with *facsimile* plates by Prof. Kielhorn and Dr. Hultzsch in *Epigraphia Indica*, Vol. IV, pages 193 to 198 and *Ibid.*, Vol. XII, pages 133 to 136, respectively. Of the two new plates now discovered No. 12 is the earlier in point of time while both Nos. 11 and 12 appear very much earlier than the published Chikkulla Plates of Vikramēndravarman and the Rāmatīrtham plates of Indravarman. The characters in which No. 12 is written and which unfortunately are very faint and worn out, are almost similar in script to those of the early Pallava inscriptions and cannot therefore be referred to a period later than the 5th century A.D. The record consists of three thin copper plates strung together on a ring about 3″ in diameter which was not cut when the plates reached me. The plates measure 7″ by 1½″. The outer sides of the first and last plates are blank. A circular seal attached to the ring bears on its much worn-out surface the legend *Śrī-Mādhava*[*varmma*] engraved in two lines below a cross-bar over which, however, is seen something which may have possibly been the symbol of the lion as seen on the Chikkulla and the Rāmatīrtham plates or the figure of a Lakshmī or *svastika* as found on the seal of No. 11 noted below. The weight of the plates with ring and seal is 30 tolas. The grant was issued from Amarapura and the first king introduced is *Mahārāja* Mādhavavarman who had performed eleven horse-sacrifices and a thousand Agnishṭōma sacrifices and who had many dependent kings to worship his lotus-feet. The son of this Mādhavavarman was the powerful Dēvavarman and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Vishṇukuṇḍin Mādhavavarman (II). The grant portion of the inscription with the possible date [30] 7 *vā. pa.* 7 *di.* 7 in 1·13 is extremely doubtful on account of the damaged condition of the plates.

Vishṇukuṇḍins.

Mādhavavarman (II).

8. No. 11 of Appendix A which comes from the same place consists also of three thin and small plates without rims, strung together on a copper ring 3″ in diameter

which too was not cut when the plates reached me. The writing which is in excellent preservation occupies the inner sides of the first and last plates and both the sides of the second. The plates measure $6\frac{3}{4}$" by $1\frac{3}{4}$". The circular seal on the ring, $1\frac{1}{4}$" in diameter, bears the legend *Śrī-Mādhavavarma* in two lines, below a cross line which divides the surface into two equal sections. In the upper section is seen in relief the figure of a Lakshmī or a *svastika* on a pedestal flanked by lamp-stands, the sun (?) and the crescent. The weight of the plates with seal and ring is 30 tolas. The alphabet in which these plates are written is somewhat later than that of the previous record and may be referred to about the 6th century A.D. The inscription refers first to the Vishṇukuṇḍin *Mahārāja* Śrī Gōvindavarman, a devotee of the God of Śrī-Parvata, and then to his son *Mahārāja* Mādhavavarman who receives a long list of attributes. Among these are many similar in sense to those that occur in the Chikkulla and the Rāmatīrtham plates. Mādhavavarman is stated to have had his capital at Trivaranagara and to have performed a thousand Agnishṭōma sacrifices. From his victorious camp (*vijayaskandhāvāra*) at Kudāvāḍa, he informs the residents of Vilembali in the district of Guddādi-*vishaya* that that village has been granted to the Brāhmaṇa Agniśarman of the Vatsa-*gōtra*, in the victorious year of reign 37, on the 15th day of the 7th fortnight of the Summer season. The Executor (*āṇñā*) of the royal gift was the 'dear son' Maṇchyaṇṇa-Bhaṭṭāraka.

9. We know still of another Vishṇukuṇḍin grant which has not, however, been hitherto published. It is noticed on page 102 of the Epigraphical Report for 1914, paragraph 35. The alphabet in which it is written is of a much later type than those of all the others mentioned above; and the names of the kings referred to therein are in order of descent (1) Vikramahēndravarman, Gōvindavarman and *Mahārāja* Mādhavavarman also called Janāśraya-*Mahārāja* who 'crossed the river Gōdāvarī with a desire to conquer the Eastern region.' This Mādhavavarman was the latest of the Vishṇu-kuṇḍin kings known so far. The earliest is, as we have stated above, the *Mahārāja* Mādhavavarman of No. 12, the grandfather of Mādhavavarman who issued his grant from Amarapura. Taking all together we have a number of names of this important family who must have ruled in the Telugu country further north of the Pallava dominion contemporaneously with the Śālaṅkāyanas, the Bṛihatphalāyanas and the early Kaliṅga rulers.

10. These in chronological order are—

From No. 12 of App. A.

(1) *Mahārāja* Mādhavavarman I., who performed the eleven horse-sacrifices;
(2) his son Dēvavarman;
(3) his son Mādhavavarman II., who was the lord of the Trikūṭa-Malaya country;

From No. 11 of App. A.

(4) *Mahārāja* Gōvindavarman;
(5) his son Mādhavavarman III (?), who had his capital at Trivaranagara and performed a thousand Agnishṭōma-sacrifices;

From the Chikkulla Plates.

(6) Mādhavavarman (IV) of the Vishṇukuṇḍins who performed eleven horse-sacrifices;
(7) his son (born of the Vishṇukuṇḍin and the Vākāṭaka families) Vikramēndravarman;
(8) his son Indrabhaṭṭārakavarman, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
(9) his son *Mahārāja* Vikramēndravarman (II);

From the Ramatirtham Plates.

(10) *Mahārāja* Mādhavavarman of the family of Vishṇukuṇḍins;
(11) his son *Rāja* Vikramēndra;
(12) his son *Rāja* Indravarman who gained victories in the eastern direction. (*Epigraphia Indica*, Vol. XII, p. 134);

From No. 7 of Appendix A of 1914.

(13) Vikramahēndra;

Plate 1.

North Wall.

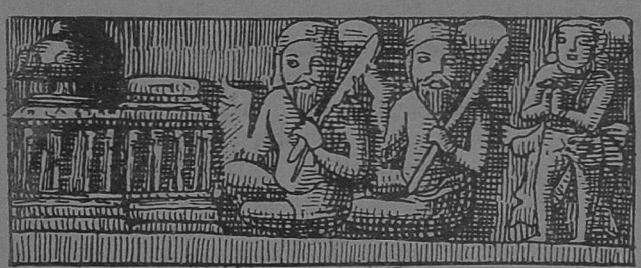
1. Avanāśiyāṇḍār Mudalaivāyppiḷḷai.

2. Tirumurugaṉpūṇḍiyil perṟapaḍi.

3. Uḍaiyanambiyai Vēḍar-vaḻipaṟittapaḍi.

4. Uḍaiyanambikku ōlai veṉṟaruḷiṉapaḍi.

8. Iśaiñāniyār.



5. Uḍaiyanambiyai āṇḍukoṇḍaruḷiṉapaḍi.

9. Śaḍaiyaṉār.

6. . . . . vaṇa-ōlai kaṭṭiṉapaḍi.

10. Tiruṇīlakaṇḍapperumbāṇār.

7. Uḍaiyanambi eḻundaruḷugirār.

11. Kō-Śeṅgapperumāḷ.

(14) his son Gōvindavarman ;

(15) his dear son *Mahārāja* Mādhavavarman or Janāśraya-*Mahārāja* who crossed the Gōdāvarī to conquer the East.

The Chikkulla and the Rāmatīrtham plates together supply only four names, for Nos. 6 to 8 are identical with Nos. 10 to 12 as proved by Professor Hultzsch. That Nos. 13 to 15 were the successors of Vikramēndravarman (II) of the Chikkulla and the Rāmatīrtham plates is established by the palæography of the plates, No. 7 of Appendix A of 1914, and by the title Janāśraya-*Mahārāja* applied to Mādhavavarman which does not occur in the earlier inscriptions which mention that king. No connexion can be established between the kings mentioned in copper-plates Nos. 12 and 11 of Appendix A since the latter must at least be a century later than the former, as already stated. But Mādhavavarman III (No. 5 above) and Mādhavavarman IV (No. 6 above) may possibly be identical. The Trikūṭa-Malaya country and the town Trivaranagara which are mentioned with reference to the early kings Mādhavavarman II (No. 3 above) and Mādhavavarman III (No. 5 above) respectively must be looked for to the north of the Gōdāvarī. We have perhaps to connect them with Trikūṭa and Tripura of the Traikūṭa kings mentioned at page 179 of the Bombay Gazetteer, Vol. I, Part II. Trivaranagara is perhaps the same as Tripura or Tripuri which has been identified with Tevar near Jubbalpur (*Epigraphia Indica*, Vol. VIII, p. 285) and Trikūṭa-Malaya is Trikūṭa mentioned in the Bālāghat plates of the Vākāṭaka king Prithivishēṇa II. These identifications, if correct, confirm only my original suggestion (*Annual Report* for 1909, page 110) that the Vishṇukuṇḍins 'must have been a distinctly northern family.'

11. Copper-plates Nos. 9 and 10 which also belong to the collection of Mr. Brindavanam Gopalacharlu of Īpūr village (Tenali taluk, Guntur district) are, again, two valuable old documents of the Eastern Chalukya kings [Jayasiṁha]-Vallabha Sarvasiddhi and Vishṇuvardhana (III)-Vishamasiddhi (?). Both the sets consist of three plates each of four written sides with slightly raised rims. They are strung on a ring bearing a circular seal. The plates of No. 9 measure a little over 8″ in length and over $2\frac{1}{2}$″ in breadth. Their ring is 3″ in diameter and the seal a little over $1\frac{1}{2}$″. The latter bears on a counter-sunk surface the legend *Śrī Sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. In the case of No. 10 the plates measure $6\frac{1}{2}$″ by about $2\frac{1}{2}$″ in the broadest part at the margin, the ring is 3″ in diameter and the seal $1\frac{1}{2}$.″ The latter bears on a counter-sunk surface the legend *Śrī Vishamasiddhi*. Below the legend is an expanding lotus flower of seven petals and above it are the crescent and a star. The plates (in both cases) with seal and ring weigh 35 tolas. The rings of both the sets were not cut when they were received for examination in this office.

Eastern Chalukyas.

The writing on plates No. 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kīrtivarman, his son Vishṇuvardhana *Mahārāja* and his son the great Bhāgavata. . . . . vallabha-Mahārāja and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasiṁha-Vallabha, the eldest son of Vishṇuvardhana I. Maṅgi-*yuvarāja* is mentioned in l. 12 as the master of the donee Maṇḍaśarman and we know that this prince was the grandson of Jayasiṁha-Vallabha's younger brother Indra-Bhaṭṭāraka. It is not impossible that Maṅgi-*yuvarāja* was already a grown-up prince during the last years of the reign of Jayasiṁha-Vallabha.

[Jayasiṁha]-Vallabha.

12. Plate No. 10 is in clear and legible characters and is very similar to that of the Ēdēru plates of Vijayāditya II (*Epigraphia Indica*, Vol. V, p. 120 and plate). The kings mentioned are Vishṇuvardhana-Mahārāja II, his son Vijayasiddhi (*i.e.*, Maṅgi-*yuvarāja*) and the latter's son Vishṇuvardhana-Mahārāja (III). A grant of 20 *khaṇḍikas* of paddy-land was made in the 23rd year of this king's reign by the princess Prithivipōṛi daughter of Śrī-Maghinduvarāja to a Brahman named Kēśavaśarman. The relationship of Prithivipōṛi to king Vishṇuvardhana III is not made clear by the wording of the inscription. Records of Vishṇuvardhana III (A.D. 709 to 746) are rather rare. The surname Vishamasiddhi which he must have borne, as distinctly

indicated by the legend on the seal, deserves to be noted. The executor (*āj̃ñapti*) of the grant was Kadaeṛeya (*i.e.*, Kaṭakarāja) Tina of the Vāṭaṭṭa-gāma (village ?)

Vishṇuvardhana III-Vishamasiddhi.

We know of three other records of this king which have been hitherto discovered. These are :—(1) No. 9 of Appendix A in the Report for 1914 from which we learn that his queen was Vijaya-Mahādēvī who, it may be hazarded, could possibly be identical with Pṛithivipōṛi of our inscription ; (2) the Māvinṭhipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musinikuṇḍa grant made to the Jaina temple at Bezwada (*Annual Report* for 1917, page 116, paragraph 21). From this last it appears that the *Vishamasiddhi* seal which we find attached to the present plates may, as in the other case, be possibly also one of Kubja-Vishṇuvardhana I who bore the surname Vishamasiddhi, since Vishṇuvardhana III is not known to have possessed this title from any of his own inscriptions.

The Rashtrakutas, Western Chalukyas and Yadavas of Devagiri.

13. In the collection of Kanarese inscriptions from the Ālūr tāluka of the Bellary district, there are, one Rāshṭrakūṭa record of the time of Amōghavarsha I, eleven of the early Western Chāḷukya kings of Bādāmi and of the later Western Chalukya kings of Kalyāṇi and four of the Yādava kings Kannara and Rāmachandra. The Rāshṭrakūṭa record is not dated ; but it must be one of Nṛipatuṅga Amōghavarsha I who ruled between A.D. 814–15 and 877–78. The name Duddayya referred to in No. 698 Appendix B as a son of the ruling king is not known from other inscriptions. Perhaps he was not in the direct line of ruling kings. The settlement, however, which this non-descript prince conferred on the twelve revenue divisions (*viz.*,) Indavali, etc., is interesting. It is stated that these were required to pay only the *siddhāya*-tax and that *pulluḷvu*, *bālavaṇa* and the *māyiladeṛe* taxes were remitted till earth and sun lasted, as a gift of Ballaha (Vallabha), *i.e.*, his father Amōghavarsha I. The imprecation at the end calls upon the six *gāmuṇḍas* and the twenty-five *mahājana*-[*Ba*]*ḷañjigas* to protect the charity.

Amōghavarsha I.

14. Three records (Nos. 691, 724 and 734 of Appendix B) belong to the early Chāḷukya kings of Bādāmi whose names Vijayāditya Satyāśraya, Kīrtivarma Satyāśraya and . . . . . ditya Bhaṭāra are clear on the impression. In the last of the records where the king's name is not clear, a feudatory chief called Toṇḍamāna Muttarasa is mentioned as having captured Nāgamaṅgala and conferred certain privileges on the *gāmuṇḍas*, residents and accountants (*karaṇa*) of that village. The kings Vijayāditya Satyāśraya and Kīrtivarma Satyāśraya are in all probability identical with Nos. 7 and 9 on the genealogical table given opposite page 336 of Dr. Fleet's Kanarese dynasties in Bombay Gazetteer, Vol. I, Part II.

Early records of the Chāḷukyan kings of Bādāmi in the Bellary district.

15. The eight remaining western Chāḷukya records belong to Trailōkyamalla Āhavamalla Sōmēśvara I (A.D. 1044 and 1068), Tribhuvanamalla Vikramāditya VI (A. D. 1076 to 1126), Bhūlōkamalla Sōmēśvara III (A.D. 1126 to 1238–39) and [Perma]-Jagadēkamalla II (1138–39 to 1149). A subordinate of Sōmēśvara I in Śaka 969, Sarvajit, was Gaṇḍarādityarasa, the lord of Māhismatīpura and the ruler of the Madhyadēśa, who was then in charge of Sindavāḍi *one thousand*, Beṇṇavūr *twelve* and the *āya-bhatta* village of Muṛugunda (No. 711 of Appendix B). Another subordinate of the same king was the Pallava chief Vīra-Noḷamba Pallava-Permānaḍidēva whose wife Dharevaladēvī, is stated in No. 710 of Appendix B to have made a grant to the Śiva temple of Kāḷapriya and the Vishṇu temple at Kañchagāṛa Beḷgali, *i.e.*, the present Beḷagallu. Vīra-Noḷamba Pallava Permānaḍi is already referred to in paragraph 40, Part II of my *Annual Report* for 1916. Of the three records which belong to the time of Tribhuvanamalla Vikramāditya VI, two are in good preservation, *i.e.*, Nos. 697 and 708 of Appendix B, and belong respectively to the 4th and the 50th year of the Chāḷukya-Vikrama Era. They mention the feudatory chiefs Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epigraphists was the lord of Miriñje (Miraj) and Gōkāvi (Gokak), born in the Solar race

The later Chāḷukya kings of Kalyāṇi.

Sōmēśvara I.

Vikramāditya VI.

and the Kāśyapa-*gōtra*, whose distinguishing musical instruments were the *Permaṭṭi* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarasa mentioned at page 131 of the *Annual Report* on Epigraphy for 1916 as a feudatory of Vikramāditya VI. To Bhūlōkamalla Sōmēśvara III, the successor of Vikramāditya, belong two records (Nos. 695 and 699 of Appendix B) both of which are dated in the 8th year (Ananda) of Bhūlōkamalla-varsha. It was noticed in the *Annual Report* for 1918, page 134, paragraph 8, that the Chāḷukya-Vikrama years 8 and 9 given for a Bhūlōkamalla Sōmēśvara III in two records from the Bellary district, were respectively to be restored into 58 and 59. But as Bhūlōkamalla had started an Era of his own called Bhūlōkamalla-varsha, which commenced with the last year of Vikramāditya VI, it will be easier to assume that the mistake in this case is in the name Chāḷukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years.

Sōmēśvara III.

Vīra-Noḷamba Iruṅgōḷa-Chōḷamahārāja who held the titles 'the lord of Oṛeyūr', etc., is mentioned as a feudatory of Bhūlōkamalla Sōmēśvara III in No. 695, and prominence is given in this as well as in No. 699 to a merchant named Saudhare Gaṅgoṇḍa Garuḍi-seṭṭi who was occupying the position of the chief minister in charge of the administration of the State. Pratāpachakravartin Jagadēkamalla or Perma-Jagadēkamalla II who succeeded Sōmēśvara III on the Chālukya throne is represented by two records, *viz.*, Nos. 696 and 701 of Appendix B. The former refers to the *Mahāpradhāna*, *Śrīkaraṇa*, *Heri-lāḷa-sandhivigrahi* and the *sēnādhipati* Kēsimayya, son of Kamma-Nāya[ka] who was the *herggaḍe* of Manedaḍe-nāḍu, Mi[diri]-nāḍu, Kosage, ... [lū]lūru-nāḍu, Kallakeḷagu-nāḍu, Koḷipāke-nāḍu and Sindavāḍi-nāḍu. His son the *Daṇḍa-nāyaka* Chīyamarasa was ruling the Sindavāḍi-nāḍu under his father. The records are dated in the 5th and 6th years respectively of the Jagadēkamalla Era, whose first year according to Dr. Fleet was the Siddhārtin *Saṁvatsara* = A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

[Perma]-Jagadēkamalla II.

16. Of the Yādavas of Dēvagiri we have four records, *viz.*, two of Kaṇṇara or Kaṁharadēva (Nos. 732 and 733 of Appendix B) and two of Rāmachandra (Nos. 717 and 718 of the same appendix). A *Mahāpradhāna* of the former was the *Sarvādhikārin* Jōgama-Rāhutta ruling the Sindavāḍi country. One of the latter's subordinate in the 17th regnal year Sarvajit, was Rāja-kulaḍa-rāya son of Dēvarāṇe who gave four villages in the Sindavāḍi-nāḍu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāyaṅkarāchārya*, *Ekāṅgavīra*, *Svayambhu-khaṇḍeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātṛi was Lakhumi-dēva-Nāyaka (son of ?) Vāsudēva not mentioned in other records of the king, known so far.

The Yādavas of Dēvagiri.

The Cholas.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumaḷavāḍi in the Trichinopoly district and the Vishṇu temple of Aruḷāḷapperumāḷ at Conjeeveram which contain a very large number of inscriptions, were visited with the sole object of securing the records left uncopied in previous years.

In Tiruvārūr, the Tyāgarāja shrine was completely covered with chunam plaster; and special arrangements had to be made through the Collector of Tanjore to have the plaster removed by the trustees of the temple. Many records of the time of the early and medieval Chōḷas were secured from Tiruvārūr and Tirumaḷavāḍi. An inscription of Rājarāja I found in the latter place (No 92 of 1895) records an order of the king that the central shrine of the Vaidyanātha temple should be rebuilt and that before pulling down the walls, the inscriptions engraved on them should be copied down to be re-engraved on the renovated wall of the building. The fact is borne out by the form of the characters employed in the re-engraving of the early inscriptions.

18. No. 1 of 1920 dated in the 10th year of Parakēsarivarman who cannot be identified refers to the gift, by the queen Nakkaṇ Tillai Aḷagiyār *alias* Śōḷamādēviyār, of a silver spittoon (*piṅgalam*) for the betel leaf offered to the temple of Tirumaḷavāḍi-Uḍaiyār which is referred to in No. 98 of 1920 as *Puṉalvāyil Śrī-Kōyil* on account of its close proximity to the river Koḷliḍam, a branch of the Kāvēri.

Parakēsarivarman.

19. No. 14 of 1920 is dated in the 27th year of Rājakēsarivarman but from the astronomical details it is attributable to Rājarāja I who ascended the throne in 985 A.D. It records a gift of land by Iḷaṅgōṇ Pichchi, the senior queen (*mūtta dēviyār*) of Rājarāja I.

Iḷaṅgōṇ Pichchi, queen of Rājarāja I.

20. No. 680 of 1919 copied from the Tyāgarāja shrine at Tiruvārūr and dated in the 20th year (= A.D. 1030) of Rājēndra-Chōḷa I records a long list of gifts made to the god Vīdi-Viṭaṅkar, another name of Tyāgarāja, by Aṇukkiyār Paravai Naṅgaiyār, by Arumoḷikūttaṇ Lōkamārāyaṇ and by Iśaṇaikkurai-uḍaiyār Nakkaṇ Oṟṟi between the regnal years 16 and 18 of the king, in which period the shrine seems to have been built of stone by Aṇukki Paravai Naṅgaiyār and the gifts engraved on the walls in the 20th year. It is stated that between the 38th day and the 199th day of the 18th year the same lady covered the shrine of Vīdi-Viṭaṅkar (Tyāgarāja) with golden tiles mentioning the different weights of gold used in each set whose number is also given. The other parts of the shrine besides the central *vimāna* appear to have been covered by copper the total weight of which is also noted. The long list of endowments include amongst others, gold ornaments set with jewels, pearls, necklaces, ornaments for images set up in the temple, gold utensils for bathing the god and a large number of lamp-stands. One of the lamp-stands had to be lit at the place where the king Rājēndra-Chōḷadēva and Aṇukkiyār Paravai Naṅgaiyār took their stand in the temple. The above endowments were not recorded in the registers of the temple treasury until the 20th year. During the time of Rājēndra-Chōḷa's successors, *viz.*, Rājādhirāja I and Rājēndradēva more ornaments and utensils appear to have been given and additional parts of the temple constructed.

Rājēndra-Chōḷa I.

21. No. 456 of 1919 dated in the 29th year of Kulōttuṅga III, records a gift of lamp by Bētarasa, son of Madurāntaka Pottappichchōḷa Manumasiddarasa to the temple of Aruḷāḷapperumāḷ at Conjeeveram. No. 589 of 1919 copied in the same temple and dated in the 35th year of Kulōttuṅga III records that the shrine of Anantāḻvār was built by Śīya-Gaṅgaṇ son of Chōḷēndrasiṁha, lord of Kuvaḷālapura and born of the Gaṅga family in Śaka 1134 (A.D. 1212).

22. In his *Annual Report* for 1908 paragraphs 65 and 66, Mr. Venkayya has referred to the sculptures of the Airāvatēśvara temple at Dārāśuram near Kumbhakōṇam which was constructed by Kulōttuṅga III. The north, west and south walls of the central shrine which contain a belt of these sculptures represent scenes from the lives of the Śaiva devotees as related in the *Periyapurāṇam*. Sketches were prepared in subsequent years by Mr. P. Visvanatha Ayyar, the artist and photographer of my office, and these scenic representations of the 13th century are now reproduced in plates I to VI. Detailed descriptions of the scenes *seriatim* are appended below to help easy identification of the sculptures.

Kulōttuṅga III.

Periyapurāṇam sculptures in the temple at Daraśuram near Kumbhakonam.

North Wall.

1. Avanāśiyāṇḍār Mudalaivāyppiḷḷai—(No. 1 on the north wall). Here a crocodile disgorges a male child which is being received by a woman, evidently the mother of the boy in accordance with the tradition relating to this incident. Sundaramūrtti Nāyaṇār, by singing a hymn in praise of the god, makes the crocodile in the tank in front of the temple at Avanāśi (in the district of Coimbatore) vomit forth the child which it had swallowed while the mother was bathing therein. The father of the child is close by, uplifting his hands in an attitude of worship.

2. Tirumuruganpūṇḍiyil perṟapaḍi (No. 2 on the same wall). *Enroute* to Tiruvārūr from the Chēra country and very near Tirumuruganpūṇḍi the treasure which Sundaramūrtti had obtained from the king was carried away by the pseudo-robbers sent by the god. At this he approached the deity in the temple at Tirumuruganpūṇḍi when the god commanded the wealth to be restored to him. The thieves are seen piling up the wealth in front of Sundara.

3. *Uḍaiyanambiyai vēḍarvaḻipaṟittapaḍi* (No. 3 on the same wall).—This refers to the above incident. The thieves are seen molesting the men that accompanied the treasure and carrying it away.

4. *Uḍaiyanambikku ōlai veṉṟaruḷiṉapaḍi* (No. 4 on the same wall).—Herein the sculpture refers to a quite different story altogether from what is understood by the label above. There was a young woman by name Śaṅgili who was leading a life of celibacy spending her time in the service of the god at Tiruvoṟṟiyūr. At the time when Sundaramūrtti visited the temple at Tiruvoṟṟiyūr he was enamoured of her and the god arranged to get them united in marriage but stipulated that Sundara should take an oath, as desired by Saṅgili, "never to part". As it was sacrilegious to take oath in a temple Sundara prayed that the god should absent himself from the temple temporarily and stop below the மகிழ tree. But the god instructed Śaṅgili to insist on the oath being taken below the tree under which he would stop. She points out the tree in the sculpture. Every year a grand festival is conducted in commemoration of this event under that particular tree.

5. *Uḍaiyanambiyai āṇḍukoṇḍaruḷiṉapaḍi* (No. 5 on the same wall).—When the marriage of Sundara was arranged, God in the form of an aged Brahman suddenly appeared before him and proved by documentary evidence that he was his vassal from his grandfather's time. When asked to point out his residence the old Brahman entered the temple at Tiruveṇṇainallūr and there miraculously disappeared into the *liṅga* while Sundara observed.

6. . . . . *vaṇa-ōlai kāṭṭiṉapaḍi* (No. 6 on the same wall).—This refers to the proof given by God by showing the cadjan leaf containing the bond referred to in No. 5 above.

7. *Uḍaiyanambi eḻundaruḷugirār* (No. 7 on the same wall).—This sculpture cannot be identified clearly. Probably this refers to the birth of Ālālasundara, one of the beloved devotees of God Siva. On one occasion Ālālasundara while collecting flowers for God met by chance the two celestial women Aninditai and Kamalini who also came there to gather flowers for Pārvatī. There was mutual admiration. Śiva on this account directed Ālālasundara and the two ladies to be born on the earth in order that they might live together as husband and wives. Ālālasundara was born as Sundaramūrtti and the ladies as Śaṅgili and Paravai both of whom married Sundaramūrtti.

N.B.—The above 7 scenes relate to the miracles in Sundarar's life.

8. *Iśaiñāniyār* (No. 8 on the same wall).—The woman who brought forth the great Sundarar.

9. *Śaḍaiyaṉār* (No. 9 on the north wall).—The father of the famous Sundarar.

10. *Tirunīlakaṇḍapperumbāṇār* (No. 10 on the same wall).—This *bhakta* (devotee) is reputed for playing on a harp the songs in praise of the Almighty. Here he is seen in front of the temple at Madura with the instrument then in vogue. His devoted wife is holding a pair of *jālara* (cymbals) to sound with the same in order to help her husband to keep time.

11. *Kō-Śeṅgapperumāḷ* (No. 11 on the same wall).—This is a Chōḷa king who, by his great devotion, attained to the rank of Saints (Nāyaṉārs). As a king he is represented with a crown.

12. *Nēśāṇḍār* (No. 12 on the same wall).—This weaver of Kampili was so devoted to Śaivas that all the cloths and underwears he turned out daily in his loom he gave away as presents to the deserving and thus obtained salvation. He is seen disposing of his cloths.

13. *Pāṇḍimādēvī* (No. 13 on the same wall).—She was the wife of the Pāṇḍya king Neḍumāraṉ. She was the daughter of a Chōḷa king. She went by the name of Maṅgaiyarkkaraśiyār. When the king favoured *Jainism* she with the help of Sambandar, who then visited Madura, got him converted to his former religion—Brahmanism. Sambandar is seen seated on a stool.

14. Appālum-adichchārnda-adiyār (No. 14 on the same wall). This general name refers to those living beyond the three ancient kingdoms of Chēra, Chōḷa and Pāṇḍya, who were staunch devotees of Śiva. Only three are represented in worshipping attitude in front of the temple.

15. Muḷunīṟu-pūśiya muṇivar (No. 15 on the same wall). This applies to those that smear holy ashes over the whole of the body as laid down in the Āgamas. Six of these are shown worshipping God in front of a temple.

16. Mukkālam-tirumēṇi-tīṇduvār (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *liṅga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *liṅga* and of these the one on the right has a conch placed on a tripod and a bell which probably denotes the morning service.

17. Tiruvārūr-piṟandār (No. 17 on the same wall). Those born in the holy city of Tiruvārūr in the district of Tanjore are counted amongst the Śaiva devotees. Four devotees are seen in front of a temple and on the other side is a tree with a bull under it.

18. Paramaṇaiyē-pāḍuvār (No. 18 on the same wall).—This refers to the devotees that entertain the idea that Śiva alone is the greatest of the gods and sing His praise. Three such female devotees are seen with *jālaras* (cymbals) in the hand in the act of singing the God's praise. The Śiva temple here has a seated bull in front.

19. Pattaraiyē-paṇivār (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyaṇmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. Kōṭpuliyāṇḍār (No. 20 on the same wall).—This Nāyaṇār of Tirunāṭṭiyattāṅguḍi in the Tanjore district was a commander-in-chief under a Chōḷa king. When going to serve in the army, he left instruction for the paddy stored by him being made use of only for the God but during a famine his relations used the grain themselves. On return he murdered them for the sin thus committed without even sparing a baby. This pleased the Almighty very much who appeared with his consort on a bull and admitted him amongst his retinue (*gaṇas*).

21. Puṟaṭṭuṇaiyār (No. 21 on the same wall).—This *gurukkuḷ* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *liṅga* of the place even during the famine days. On account of the poor food he had then and the consequent weakness in his health the brass pot containing water slipped over the *liṅga* while bathing it and in his anxiety he fell into a stupor but the Almighty appeared to him in his dream and made him understand that under the *bali-pīṭha* there would appear a coin daily with which he could have his daily needs satisfied. In the illustration not only the individual is seen bathing the God but the *bali-pīṭhā* also.

22. Śeruttuṇaiyāṇḍār (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyaṇār observing the wife of Kaḷarśiṅgar, a devotee who was present then, smelling the flowers intended for the God, could not put up with this sacrilegious act and cut her nose with the sword. We find another in a sitting posture preparing garlands out of the flowers given by a lady.

23. Iḍaṅgaḻiyāṇḍār (No. 23 on the same wall).—He was a king of Koḍumbālūr. A thief who stole the paddy in the granary was produced before him to be punished and he inquired into the cause. On ascertaining that in order to feed the Śaiva devotees the paddy was stolen, Iḍaṅgaḻiyāṇḍār not only released him but also made it public that anybody in need of wealth to feed *bhaktas* may freely make use of his granary and his treasury. While he is seated another standing below is seen tom-toming.

24. Kaḷarśiṅgaṇār (No. 24 on the same wall).—This Kāḍava (Pallava) king who subdued other kings and repaired all Śiva temples found fault with his wife who took out a flower intended for the God and smelled the same thinking that it was a stray flower and was not intended for the God. Śeruttuṇai Nāyaṇār (No. 22 above) who saw this cut the nose of the lady. The king who came to the spot

Plate II.

North Wall—cont.

12. Nēsāṇḍār.

13. Paṇḍimādēvī.

14. Appālum-aḍichchārnda-aḍiyār.

15. Muḷuniṟupūsiya Muṇivar.

16. Mukkālam-tirumēṇitiṇḍuvār.

17. Tiruvārūr-piṟandār.

18. Paramaṇaiyē-pāḍuvār.

Plate III.

North Wall—cont.

19. Pattaraiyē-paṇivār.

20. Kōṭpuliyāṇḍār.

21. Pugaḻttuṇaiyār.

22. Śeruttuṇaiyāṇḍār.

23. Iḍaṅgaḻiyāṇḍār.

24. Kaḻarśiṅgaṇār.

25. Muṇaiyaḍuvār.

Plate IV.

West Wall.

26. Vāyilār.

27. Neḍumāraṉār.

28. Kāriyār.

29. Śirappuliaṇḍār.

30. Kaṇampuḷaṇḍār.

31. Aiyaḍigaḷ Kāḍavarkōṉār.

32. Śattiyaṇḍār.

33. Kaliyaṉār.

34. Kalikkambaṇḍār kadai.

35. Adipattar kadai.

immediately was much offended at this, but on Śeruttuṇai Nayaṇār informing him what had happened, he cut her two hands as they were directly responsible for the sacrilegious act as shown in the illustration.

25. Muṇaiyaḍuvār (No. 25 on the same wall).—This native of Nīḍūr in the Chōḷa country helped all weak parties in battle, by receiving wages and utilized the income for feeding the Śaiva devotees.

West Wall.

26. Vāyilār (No. 1 on the west wall).—This Nāyaṇār of Mailāppūr is one of those that truly worshipped God Śiva by meditation. He is shown in a sitting posture with a beard and rosary under a tree.

27. Neḍumāraṇār (No. 2 on the same wall).—This refers to the Pāṇḍya king Kūṉ-Pāṇḍya who favoured Jainism, but advised by Maṅgaiyarkkaraśi his wife and Kulaśirai his minister, he was able to go back to Hinduism on the occasion of Sambandar's visit to his place. His hunch-back was straightened and he was consequently called Neḍumāraṇār or Niṉṟaśīrneḍumāraṇ in full. The king is seated on a pedestal and the other attendants are seen below.

28. Kāriyār (No. 3 on the same wall).—This native of Tirukkaḍayūr (Māyavaram taluk, Tanjore district) was highly proficient in Tamil literature and was the author of *Tirukkōvai*. He obtained plenty of wealth from the three famous kings—Chēra, Chōḷa and Pāṇḍya—but spent all in renovating Śiva temples. At last he reached Mount Kailās. In the illustration he is seen approaching the Holy Mount.

29. Śirappuliāṇḍār.(No. 4 on the same wall).—Born at Ākkūr in the Tanjore district he spent his time in worshipping the Śaiva devotees giving them money and feeding them. He is shown as making presents to his fellow devotees.

30. Kaṇampulāṇḍār (No. 5 on the same wall).—He was born at Irukkuvēḷūr (Vaidīśvaraṇkōyil) in the district of Tanjore. He was in the habit of regularly burning lamps in temples. Once, in Chidambaram, when he could not get money to buy ghee he began to collect grass from the sale-proceeds of which he was burning the lamps. On a certain day when the grass collected could not find a sale he burnt the grass itself. But finding that the grass was not sufficient to keep the fire burning until the required hour he set fire to his own lock of hair. In the illustration he is seen burning the hairs in the fire. His wife behind is holding the grass bundle (torch ?).

31. Aiyaḍigaḷ Kāḍavarkōṉār (No. 6 on the same wall).—This Pallava king of Conjeeveram was a bigotted Śaiva and relinquished his kingdom in favour of his son and went abroad renovating the Śiva temples.

32. Śaṭṭiyāṇḍār (No. 7 on the same wall).—A native of Variñjiyūr in the Chōḷa kingdom. He was in the habit of cutting the tongue of those that spoke ill of Śaiva devotees. Here he is seen in the act of actually cutting the tongue of one with a sickle in his hand.

33. Kaliyaṇār (No. 8 on the same wall).—This wealthy oil-monger of Tiruvoṟṟiyūr after he had spent away his wealth in burning lamps in temples was in the habit of obtaining his wages for pressing oil and utilize the same for burning lamps in the temple. On a certain day when he could not get his wages he began to cut his head and used the blood instead of oil to burn the lamp. The Nāyaṇār is seen in front of the temple in the act of severing his head to obtain blood for the purpose.

34. Kalikkambāṇḍār kadai (No. 9 on the same wall).—This *bhakta* was in the habit of feeding the Śaiva devotees daily. One day before meals while about to wash the feet of one who appeared as a *bhakta* he found his wife hesitating to pour water as the individual turned out to be their old servant. This roused his anger and he cut her hand with the sickle. Piles of pots with food are heaped up. Three persons are seen sitting at meals. Śiva and Pārvati appear seated on their *rishaba* (bull) to give salvation to them.

35. Adipattar kadai (No. 10 on the same wall).—This fisherman of Negapatam was in the habit of dedicating the best of the fish he got daily from the sea to the god of the place. One day when he secured an only golden fish he willingly

offered it to the god. Śiva with Pārvati appeared on a *rishaba* (bull) and gave him salvation. The Nāyaṇār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. Naraśiṅga-muṇaiyaraiyar (No. 11 on the same wall).—This king was giving presents to all wearing holy ashes especially on the days of Ārdrā asterism. On such a day even when a pseudo-Śaiva appeared before him he extended his generosity to him by paying double the amount. The king is shown with a beard, seated with his queen behind. Six others are seen in front receiving the present.

37. Pugaḷchchōḷaṇār (No. 12 on the same wall).—This Chōla king who was ruling at Uṟaiyūr (Trichinopoly) once ordered his army to proceed against Adigaṇ, a chieftain who failed to pay his tribute. On returning from thence they brought the heads and wealth of the enemies' army. On noticing in the midst of the heaps of heads one with matted hair, and finding it to be one of a *bhakta*, he became compunctious and entered the sacrificial fire with that head placed over his in a gold plate. Then Śiva and Pārvati appeared before him as is shown in the illustration.

38. Poyyaḍimaiyillāda pulavar (No. 13 on the same wall).—This refers to the poets of the last *śaṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *maṇḍapa*.

39. Kūṟṟuvaṇār (No. 14 on the same wall).—This devotee conquered many chiefs and acquired enormous wealth. He had all the paraphernalia of an anointed king except the crown. When the Brahmans of Tillai (Chidambaram) refused to crown him king saying they would crown none but the Chōla king, he prayed to God Naṭarāja to crown him with his holy feet. God blessed him accordingly. His vassals are seen paying homage to him.

40. Gaṇanādāṇḍār kadai (No. 15 on the same wall).—This devotee of Shiyali (Tanjore district) was in the habit of daily instructing all who approached him in the matter of performing several kinds of services to God—raising flower-gardens, bringing water for the sacred bath, decorating temples, lighting lamps and reciting sacred hymns. At last he reached heaven. In the illustration he is seen instructing the several disciples who are standing on either side in front of the Almighty.

41. Śēramāṉ-Perumāḷ kadai (No. 16 on the same wall).—This is another name of Perumākkōdaiyār who was king of the Chēra country. As directed by God in a dream, he gave plenty of wealth to poet Bāṇapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bāṇapattirar.

42. Śiruttoṇḍar kadai (No. 17 on the same wall).—This devotee of Tiruchchengāṭṭāṅguḍi in the district of Tanjore was a military officer at the beginning and led a successful campaign against Vātāpi (the modern Bādāmi in the Bombay Presidency). He would not eat his daily meals unless he found one to partake of the same in company. Later on he was residing in his own village and doing service to the God, who in the disguise of a Bhairava mendicant commanded him to cook the flesh of his only son for him, which he did. But then the God in disguise would not eat in the house of a childless couple. When the husband and wife were perplexed, the mendicant Bhairava commanded them to call for the boy who immediately came running. Thus he attained salvation. The boy as received by the mother in her arms is shown in the illustration.

43. Śākkiyaṇār (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivaism and spent his days in the worship of the *liṅga*. In the act of worshipping he forgot himself so much in his devotion that he took the bricks that were lying by and threw them over the *liṅga* without perceiving what he was doing. Thinking that this act of his should have been at the instigation of Śiva, he continued to do the same. Śiva was much pleased with this form of worship.

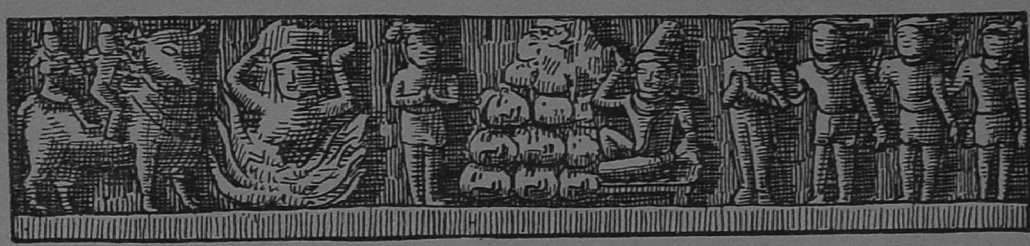
South Wall.

44. Eyarkōṉ Kaliṟkāmāṇḍār (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Siva. He executed

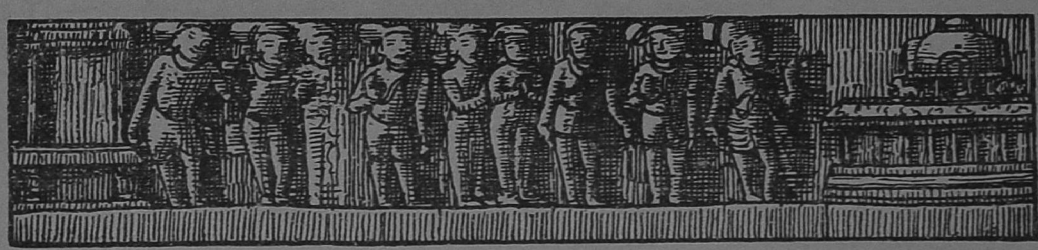
Plate V.

West Wall—cont.

36. Naraśiṅgamuṉaiyaraiyar.



37. Puga̤lchchōla̤ṉār.



38. Poyyaḍimaiyillāda pulavar.

39. Kūṟṟuvaṉār.

43. Śākkiyaṉār.

40. Gaṇanāḍāṇḍār kadai.

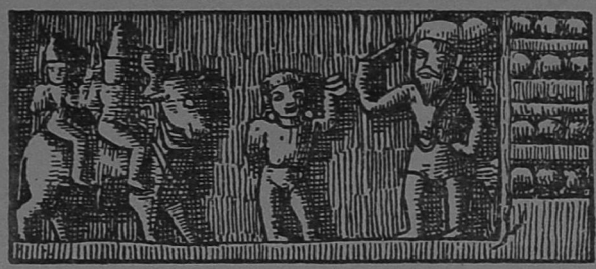
41. Śramāṉ-Perumāḷ kadai.

42. Śiruttoṇḍar kadai

Plate VI.

South Wall.

44. Eṟarkōṉ Kalikkāmāṇḍār



45. Āḷuḍaiyapiḷḷaiyār.

46. Naminandiṭigaḷ.

47. Sēyṉalūr-piḷḷaiyār kadai.

48. Tirukkuṟippuṭṭoṇḍar.

49. Tiruṇalaippōvār.

50. Iḷaiyamāraṅguḍi Mārār kadai.

repairs to the temple at Tiruppaṅgūr near Vaidīśvaraṅkōyil. On learning that God acted as mediator between Sundaramūrtti and his wife Paravai he got offended with Sundarar. In order to show to him what a true devotee Sundara was, God made him suffer from paralysis and sent Sundara to cure him of it. Being displeased at the idea of getting cured at Sundara's hands he killed himself. When Sundara approached the house he was informed that the Nāyaṇār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmānāyaṇār was brought to life and prevented Sundarar from killing himself.

45. Āḷudaiya-piḷḷaiyār (No. 2 on the same wall).—This is the boy-devotee Sambandaṉ. While yet a child, his father left him on the bank of the tank within the temple at Shiyali. When the child felt the need of mother's milk, God asked Pārvati to feed him with the same. He was thus favoured with it in a golden cup. On completing the bath, the father finding a cup of milk before his boy began to chastise him and asked him from whom he got it. The youth pointed out the God and Goddess on the *ṛishaba* (bull). We find the boy holding a cup in his hand and the father in the act of punishing him with a cane in his hand.

46. Naminandi-aḍigaḷ (No. 3, same wall).—He was a native of Ēmappērūr near Tiruvārūr. He was desirous of burning a lamp in the shrine of Araṉēri within the temple at Tiruvārūr. On the Jainas residing near the temple refusing to let him have some ghee for the purpose he was much perplexed, when there arose an ærial voice directing him to burn the lamps with the water of the tank close by which he did to the astonishment of all. He is seen in the act of carrying water in a pot on the left side and lighting the lamp in front of the shrine on the right.

47. Śēṇṇalūr-piḷḷaiyār kadai (No. 4, same wall).—This is Chaṇḍēśvara who is seen in all Śiva temples. When he was devoutly worshipping the *liṅga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chaṇḍēśa cut his father's leg with the axe. Pleased with this high devotion Śiva made him the head of all the devotees and also crowned him with a garland. Both the acts of cutting the father's leg and his being crowned with a garland are seen in the illustration.

48. Tirukkuripputtoṇḍar (No. 5, same wall).—This washerman devotee of Conjeeveram was in the habit of getting the clothes of all *bhaktas* washed. To test his sincerity God Ēkāmbaranātha in the disguise of an old Brahman gave his torn rag for being washed and returned before dusk the same day and at the same time brought on a heavy storm and darkness soon after. Unable to fulfill his promise, this Nāyaṇār attempted to dash his head against the stone, which God prevented and gave him salvation. To the left Śiva appears as an old Brahman holding a stick and in his front this Nāyaṇār with the torn cloth on his shoulder.

49. Tirunāḷaippōvār (No. 6, same wall).—This is the famous Pariah saint Nandaṉ who joined the Nāyaṇārs by the grace of God Naṭarājā at Chidambaram. When he was precluded from entering the temple being an outcaste, God Naṭarāja directed him to get himself purified by entering the sacred fire. This he did as seen in the illustration.

50. Iḷaiyamāraṅguḍi Mārār kadai (No. 7, same wall).—This *bhakta* was fond of feeding all pure devotees of Śiva At a time when he had no food-grains, Śiva as an aged Brahman went to him at midnight and asked for food. He collected the paddy seeds sown in the field in the morning and had the food ready. Then he woke up the aged Brahman who was pretending to be asleep. The Brahman manifested himself into Śiva with Pārvati on a bull. The Nāyaṇār is seen on the left in the act of holding a basket and the Brahman sitting in the middle; while on the left on a bull the God and Goddess are seen.

23. Of the large number of inscriptions of Rājarāja III secured during the year, No. 91 of 1920 copied from Tirumaḷavāḍi and dated in the 7th year (= A.D. 1233) deserves notice. A certain Kūṟṟūruḍaiyāṉ Teṟṟi Periyāṉ *alias* Ēdiriliśōḷa Mūvēndavēḷāṉ repaired the *nṛitta-maṇḍapa* in the temple of Tirumaḷavāḍi-Uḍaiyār, the Vishṇu

temple with its *maṇḍapa* and the Tāyilunallāṉ-*maṇḍapa* by extending their area and improving their general appearance. He replanned the village and opened the street called Vikrama-Chōḷaṉ-tiruvīdi by filling up a large pit in the centre of the village. He also protected the village from the inundations of the river Koḷḷiḍam by removing further south the southern embankment at the spot where the river turning to the north was likely to damage the village during high floods. For these meritorious acts of his, he was requested to live in the village of Tirumaḷavāḍi and a house was given him to live in. At present the said corner is being protected by a stone embankment by Government.

Rājarāja III.

The Kings of Kongu.

24. Dhārāpuram which is found mentioned in inscriptions as Parāntakapuram and Rājarājapuram, and which is claimed to have been the *quondam* capital of the Koṅgu kings for some time, was taken up for a detailed talukwar survey during the year in response to a request from Mr. F. J. Richards, Collector of Coimbatore.

In popular legend, Dhārāpuram is commonly believed to be Virāṭapuram, wherein the scenes of the stirring incidents of the last year of the Pāṇḍavas' exile were laid in the *Mahābhārata*, and the fertile Hindu imagination has coupled certain places in and around this town with memorable episodes from the great epic. For instance, Daḷavāyppaṭṭaṇam five miles to the south of Dhārāpuram, is considered to be the place where the brothers met in solemn conclave (*taniyirukkai*) to pitch on Virāṭapuram as best suited for their life of *incognito*; Kaḍaṟṟūr, Kārattoḻuvu, and Tiruppūr are connected with the cattle-lifting raids of Duryōdhana; Kīranūr is the tryst where Bhīma met and fought his vengeful duel with Kīchaka, and Nañjupoygai near Aravakkurichchi, the watercourse from off which the brothers quaffed their poisoned drink. It is also noteworthy that Draupadī seems to be a fairly popular name among the women-folk of the labouring classes.

Dhārāpuram in legend.

In the year under review about 180 inscriptions were copied in this taluk, the major portion of which are records of the kings of Koṅgu; but they have not helped to dispel the obscurity in which the history of these kings is enveloped with their puzzling maze of Chōḷa and Pāṇḍya names.

25. First in order comes a record of Vikrama-Chōḷa (No. 187 of 1920) dated in the 20th year of his reign. He has been distinguished by the title '*Kōṉāṭṭāṉ*'. A record of this Vikrama-Chōḷa with the same epithet has been found at Tiṅgaḷūr in the Coimbatore district (No. 614 of 1905) and is dated in Śaka 9[67] (= A.D. 1044) his 40th year. Five records of the present collection (Nos. 131, 183, 185, 190, and 215 of 1920), in neatly engraved Vaṭṭeḻuttu alphabet belong to the reign of a king Kalimūrkha Vikrama-Chōḷa with dates ranging between his 27th and 42nd years, and, considering the ancient form of the script used and the high regnal years given, it is not improbable that the two kings are identical. If this is so, Vikrama-Chōḷa's reign of 40 years known so far is extended further by two years while his initial date would be A.D. 1004–5. It may be noted that the title Kalimūrkha is also assumed by the Chēra king Ravikōdai (No. 12 of 1891). Two of the Vaṭṭeḻuttu inscriptions of this king (Nos. 183 and 185 of 1920) begin with a short introduction which being nothing more than a laudatory prelude refers "the year of the King when, having taken Vendi-nāḍu he wielded the sceptre seated resplendent under his glowing white parasol appropriating for himself just a sixth share of the produce of the land discarding the rest and was (to his subjects) like a mother dear to her new-born babe." In No. 187 of 1920 noticed above, the name of the king's daughter is given as Vikramamāśōḷa[ṉ-Śōḷamā]dēviyār, while in No. 183 of 1920 are mentioned Tirukkaḷumala-nāḍu (Shiyali in the Chōḷa country was called Kaḷumalam) and the name of the donor, one Vāṇavaṉ Uttaramantri.

Kalimūrkha Vikrama-Chōḷa.

26. Kō-Abhimāna-Chōḷa Rajādhirāja whose reign must have extended from 1080 at the earliest to at least 1100 A.D. (No. 573 of 1905) is represented by three inscriptions (Nos. 202, 223 and 249 of 1920); but in the last one the king appears without the prefix Abhimāna-Chola.

Abhimāna-Chōḷa Rājādhirāja.

Nos. 198 and 205 of 1920 are records of king Rājādhirāja Uttama-Chōḷa, of his 8th and 17th years respectively. The name Rājādhirāja prefixed as his patronymic may perhaps favour the conclusion that Uttama-Chōḷa was the son of Abhimānā-Chōḷa Rājādhirāja and succeeded him on the throne. A different Abhimāna-Chōḷa [Rājādhirāja], a relative (*urimaiyar*) of the king's *sāmantas* figures as the donor in No. 205 of 1920 and mention is made in No. 198 of 1920 of a certain Kēraḷakēsari Amarabhayaṅkaraṇ Kōṭpuliyār, one of the *Vāḷilārs* (?) of the king.

Rājādhirāja Uttama-Chōḷa.

27. No. 192 of 1920 is a record of the 6th year of king Rājādhirāja Vīra-Chōḷa whose reign began in 1118–19 A.D. and continued at least for five years (*Annual Report* for 1905–06, paragraph 38). The title Rājādhirāja prefixed to his name makes him also a probable son of Abhimāna-Chōḷa Rājādhirāja and therefore the brother of Rājādhirāja Uttama-Chōḷa. The inscription supplies the interesting information that the lands of a Brahman named Kāmakkāṇi Sōmāśi who was arraigned for high treason, were confiscated to the State and that they were purchased by one Periyāṇ Śōḷaṇ *alias* Vīraśōḷkkaṅgayaṇ for 30 *pon* and presented to the temple of Valañjuḷināṭha at Piramiyam *alias* Vīraśaṅgāda-chaturvēdimaṅgalam for the expenses connected with the recitation of the *Tiruppadiyam* hymns. In three inscriptions Nos. 111, 189 and 204 of 1920 figures a king named Vīra-Chōḷa Kalimūrkha-Perumāḷ with regnal years 14, 13 and 24 respectively and considering the form of the Vaṭṭeḻuttu alphabet in which some of his records are engraved, it is likely that he was earlier in point of time to Parakēsarivarman Vīra-Chōḷa 'who ruled the two Koṅgus' but may be identical with Perumāḷ Vīra-Chōḷadēva mentioned in paragraph 41 of the *Annual Report* for 1909–10. Future researches must establish whether Rājādhirāja Vira-Chōḷa and Vira-Chōḷa Kalimūrkha-Perumāḷ were identical or if different, the relationship that existed between them which may in all probability have been that of father and son.

28. No. 276 of 1920 mentions one Uttama-Chōḷa Vīranārāyaṇa with the regnal year 2 and there is nothing to controvert his identification with Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa (paragraph 41 of the *Annual Report* for 1909–1910) whose latest year hitherto discovered is 10. The name of Uttama-Chōḷa prefixed to him probably indicates that he was the son of Rājādhirāja Uttama-Chōḷa and we may not be far wrong in surmising that Vīranārāyaṇa was an infant when his father died and that during his minority his uncle and probably his son after him reigned on the throne and that when Vīranārāyaṇa came of age the kingdom passed into his hands by the death of Vīra-Chōḷa Kalimūrkha-Perumāḷ or on account of his own greater claim to the throne as the descendant of a direct line. Between Rājādhirāja Uttama-Chōḷa and Kulōttuṅga mentioned in the next paragraph an interval of about 30 years, the reigns of Rājādhirāja Vīra-Chōḷa and Vīra-Chōḷa Kalimūrkha-Perumāḷ (for 5 and 24 years respectively if the two kings are different or for only 24 years if they are identical) and that of Vīranārāyaṇa for at least 10 years have to be accommodated. This view is also in consonance with the conclusion arrived at on page 105 of the *Annual Report* for 1909–10 that Perumāḷ Vīra-Chōḷa must have been either a predecessor or a contemporary of Vīranārāyaṇa.

Uttama-Chōḷa Vīranārāyaṇa.

29. The next king of this dynasty is Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva whose reign may have commenced in about 1149 A.D. working back from the known date of Vīrarājēndra's accession and extended to at least 34 years according to No. 661 of 1905. Among the inscriptions in this year's collection Nos. 165, 194 and 275 of 1920 refer to him with the two titles, while the rest (Nos. 171, 181, 201, 266 and 280 of 1920) mention him only by name and in none of these has the regnal year 34 been exceeded.

Kulōttuṅga-Chōḷadēva.

30. By far the largest number of records of the dynasty copied this year are those of Vīrarājēndra and the regnal year 45 still continues to be the maximum limit for him. But they do not contain any fresh matter of special historical value that could help to throw light on the history of his long reign. No. 118 of 1920 mentions Pulāmbi[r]aikkōṭṭai, a fortified stronghold in his kingdom, which was garrisoned by a contingent of 1,000 men under the captaincy of one Kōkaṇḍara Pallavaraiyaṇ. In No. 123 of 1920 a town called Rājavichchādirapuram finds mention and a certain

Vīrarājēndradēva.

sāmanta of the king, Teliṅganāḍuḍaiyāṉ by name, is the donor figuring in No. 154 of 1920. Koṅgūr was called Jayaṅgoṇḍaśōḻanallūr and it is not unlikely that Jayaṅgoṇḍaśōḻa was the surname of Vīrarājēndra or his predecessor Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḷa, both of whom claimed to have ruled the two Koṅgus. *Amudaṉ-achchu* mentioned in No. 182 of 1920 seems to have been a standard coin of currency of those times in addition to *ānai-achchu* and *uṇḍi-achchu* noticed in paragraph 20 of the *Annual Report* for 1915–16. '*Rājakēsari-kāl*' (No. 181 of 1920) and '*Parakēsari-kāl*' (No. 183 of 1920) were evidently the names of the standards measures of quantity and '*Parakēsari-kal*' occurring in the latter, the name of the touch-stone for testing the standard fineness of gold; and a gold bar of the royal standard of purity seems also to have been kept for purposes of test and verification—compare the expression "பரகெசரிக்கல் துளைநிறை செம்பொன்ஆணி ஓடொ[ப்*]பது" in No. 186 of 1920.

His successors.

31. In the *Annual Report* for 1905–06 it has been pointed out that there were two Vikrama-Chōḷas who succeeded Vīrarājēndra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and the other a Parakēsarivarman Tribhuvanachakravartin whose reign began in 1273–74 A.D. and extended to at least 27 years (No. 6 of the list in paragraph 39 of the *Annual Report* for 1909–1910). Several inscriptions of Vikrama-Chōḷa have been discovered this year with regnal years ranging even to so high a figure as 30; but it is not possible to identify to which of the two kings they belong. Only this much can be inferred therefrom that the reign of one of them, presumably the latter, extended to 30 years. No. 196 of 1920 is a record of the 13th year of a still another Vikrama-Chōḷa, with the epithets Parakēsari Tiruchchiṟṟambalamuḍaiyāṉ.

Vīra-Pāṇḍya.

32. The date of Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya whose reign has been fixed in the *Annual Report* for 1905–06 to have begun in 1265 A.D. and to have continued for at least 16 years still remains the same.

Sundara-Pāṇḍya.

Sundara-Pāṇḍya is represented by some inscriptions of which the highest regnal year is 28 as against 37 in previous years' collections; but in the absence of any specific data, his place in the Koṅgu chronology continues indefinite. No. 160 of 1920, a record of Alaṅgiyam *alias* Uttamachōḷanallūr, mentions a gift of land for the maintenance of a *maṭha* for Nāyaṉār Jñānamūrttidēvanāyaṉār made in the reign of a king whose name has tentatively been read as Emmaṇḍalamum-koṇḍaruḷiya Vīra-Sundara in the [7]51st year, Aṟpaśi month. It is not understood who this king is and to what era the date belongs.

Varaguṇa Parāntaka, probably the Chēra king Kōkkaṇḍaṉ.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vaṭṭeḻuttu characters and is dated in the 6 + 9th year of Kō-Varaguṇa Parāntaka who bears the characteristic Chēra title of *Chandrādityakulatilaka* and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāṇḍya king Varaguṇa (862 A.D.) and the Chōḷa king Parāntaka (A.D. 907) leads to his probable identification with Kōkkaṇḍaṉ-Vīranārāyaṇa or Kōkkaṇḍaṉ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāṇḍya Varaguṇa and the Chōḷa Parāntaka as surmised on page 59 of the *Annual Report* for 1910–11 and on page 61 of the *Annual Report* for 1911–12 or with some other immediate successor in the Chēra line. It may also be remembered that Parāntaka I married a daughter of Kōkkaṇḍaṉ-Ravi, S.I.I., Vol. II, p. 386.

34. With the additional information now available, the following may be taken as a tentative list of the Koṅgu kings so far known :—

Kōnāṭṭāṉ Vikrama-Chōḷadēva probably also called Kō-Kaliṃūrkha Vikrama-Chōḷadēva from 1[00]4 to at least 1046 A.D.

Parakēsarivarman Abhimānachōḷa Rājādhirāja from 108 * to at least 1100 A.D.

Rājakēsarivarman Rājādhirāja Uttama-Chōḷa with a reign of at least 17 years.

Rājādhirāja Vīra-Chōḷa from 1118 for at least 5 years.

Perumāḷ Vīrachōḷadēva or Vīraśōḷa-Kalimūrkha-Pērumāḷ with a reign of at least 24 years.

Rājakēsarivarman Uttama-Chōḷa Vīranārāyaṇa, probably also called Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa and Kōnēriṇmaikoṇḍāṉ with a reign of at least 10 years.

Rājakēsarivarman Kulōttuṅga-Chōḷadēva from about 1149 to about 1183 A.D.

Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḷa 'who ruled the two Koṅgus', also called Kōnēriṇmaikoṇḍāṉ with a reign of at least 23 years.

Rājakēsarivarman Tribhuvanachakravartin Vīrarājēndradēva also called Kōnēriṇmaikoṇḍāṉ from 1207 to at least 1252 A.D.

Parakēsarivarman Vikrama-Chōḷa from 1255 to at least 1263 A.D.

Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya from 1265 to at least 128[illegible] A.D.

Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷa from 1273 to at least 30 years.

35. The kings whose place in the Koṅgu line has yet to be fixed in the light of future researches are—

Rājarāja Karikāla-Chōḷadēva perhaps also called Rājarāja (12th year), who must have been a very early king of this line if not identical with Rājarāja the Chēra feudatory of Jaṭāvarman Sundara-Chōḷa-Pāṇḍya (page 294 of *Epigraphia Indica*, Vol. XI), Sundara-Pāṇḍya whose latest year is 37, and several unspecified and unidentifiable Rājakēsarivarman Kōnēriṇmaikoṇḍāṉs and Parakēsarivarman Kōnēriṇmaikoṇḍāṉs.

The Vijayanagara Kings.

36. Conjeeveram, the queen-city of the south, which has passed through many vicissitudes and whose possession was coveted by successive dynasties of kings with varying degrees of success, was taken up first in the talukwar survey arranged for the field-season and the work of copying was started in the Varadarājasvāmin temple at Little Conjeeveram, the result being a yield of over 300 inscriptions exclusive of those copied in previous years.

A pretty fair proportion of the inscriptions are records of the later Chōḷas, and their feudatories Gaṇḍagōpāla and Vijayagaṇḍagōpāla. These latter have been dealt with separately under 'Miscellaneous dynasties'. More than fifty per cent belong to the Vijayanagara kings from Vīra-Sāyaṇa Uḍaiyār down to Veṅkaṭa II, who despite their general religious toleration as evidenced by their charities to both Śiva and Vishṇu temples, seem, however, in later times to have developed a special predilection to Vaishṇavism and to have made the Varadarāja temple an object of their special adoration. The inscriptions are not, however, historically fruitful and do not add to the knowledge we already possess about these kings and their times. They record mostly gifts for offerings and cakes for the god appending monotonous and exceedingly detailed grocer's lists of the ingredients required for the preparation of the cakes and the ratios of their distribution to the temple servants and others.

37. The earliest Vijayanagara king represented in this year's collection is Vīra Sāyaṇa Uḍaiyār. The astronomical data furnished in the inscription for his 14th year work out correctly for Śaka 1285 (October 12, 1363 A.D.); and as we know from No. 188 of 1903 that the 15th year of Vīra-Sāyaṇa Uḍaiyār, son of Kampaṇa I, corresponded to Śaka 1285, we are enabled to identify the king of the present inscription with that same son of Kampa I. Another inscription (No. 241 of 1920) of the *Mahāmaṇḍalēśvara* Vīra Sāyaṇa Uḍaiyār discovered at Kāṅgayam in the Coimbatore district is dated in the cyclic year Dundhubi corresponding probably to Śaka 1304 (roughly A.D. 1382–83) and belongs therefore to the son of Bukka I.

Sāyaṇa Uḍaiyār.

38. In a record (No. 662 of 1919) of Kampaṇa II dated in Śaka 12[96] figures the donor, Kōnappa, a son of Muddappa, who vaunts the Vijayanagara titles of *Arumbakaṇḍaṉ* and *Bāshaikkuttappuvarāyagaṇḍaṉ*. Two records of the same king (Nos. 135 and 136 of Appendix C) dated in Pramādīcha (corresponding to Śaka 1295) copied in the Dharapuram taluk (Coimbatore district) are the earliest Vijayanagara

Kampaṇa II.

records hitherto discovered in Koṅgu and they state that the temple of Nāgīśvara-muḍaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vāṇam*) was restored by a certain Āvuḍaiyarājā, a local chieftain. This leads to the not improbable conclusion that Koṅgu was at this time a Vijayanagara viceroyalty.

Harihara II.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaḷadēva Mahārāya, son of Piḷḷaiyār Podukkamūr Siddharaśar is mentioned with a long string of Sanskrit epithets, such as *Vrishabhalāñchana*, *Bhāradvājagōtra-pavitra*, *Maiḷāpurandhara*, *Mallāpuravallabha*, *Pallavāditya*, *Jagadēkabhairava*, *Bhuvani-nārāyaṇa*, *Rūpakandarpa*, etc.

Harihara III.

40. Harihara III is also represented by an inscription in the same tāluka (No. 227 of 1920) dated probably in Śaka 1330, which mentions that a village called Ālambādi was permitted to be colonised by ryots for cultivation purposes and that gifts of *Dēvarāyapoṉ* (same as the *Dēvarāya-pagodas* mentioned on page 85 of the *Annual Report* for 1910–11) and a tax of one *paṇam* per village were given to the temple for its expenses.

Kumāra-Mallikārjuna.

41. Of Kumāra Mallikārjuna this year's collection gives only one inscription in Conjeeveram and about half a dozen in Dharapuram. In No. 212 of 1920, Kampayanāyaka is mentioned as the king's திருவக்கர், the meaning of which designation is not clear, whereas he is the king's agent or viceroy (*kāriyattu-kaḍavar*) in No. 216 of 1920.

Virūpāksha II.

42. No. 658 of 1920, a record of Virūpāksha II, son of Dēvarāya Mahārāya, contains some interesting information in regard to the facilities afforded to tenants for bringing waste lands under cultivation and mentions that a piece of land, situated in the middle of certain temple property in Paḍaiparṟu *alias* Tēperumāḷnallūr, which was, on account of its high level, unirrigable and was therefore lying waste from time immemorial (*anādikaṟambu*) overgrown with heath and other wild shrubs, was purchased as *uḷavukkāṇi*, that its profitless level was tackled and that it was then made irrigable by means of a new channel and that the income accruing from the land, as thus improved, was distributed between the Varadarāja and Tirumaḷiśaiāḷvār temples in a certain ratio.

Vīra-Narasiṅgadēva-Mahārāya.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vīra-Narasiṅgadēva Mahārāya in Saka 143[1] a Seṭṭi of Narasiṅgarāyapuram provides, among other things, for offerings to Tirukkacchinambi, the Seṭṭi saint of Conjeeveram and a contemporary of Rāmānuja, whose memory is now seen perpetuated in the name of the Tirukkacchinambi street (the present Chetti street) and in a small shrine in it dedicated to him.

Kṛishṇarāya.

44. Inscriptions belonging to Kṛishṇarāya have mainly been copied at Conjeeveram, while Ālūr in Bellary and Dhārāpuram in Coimbatore have also contributed a small number. Of these, two copies of the same inscription (Nos. 474 and 533 of 1919) copied at Conjeeveram give a complete list of Kṛishṇarāya's conquests prior to Śaka 1438 and contain so far as the historical introduction is concerned the same information as in No. 574 of 1902 (Tamil inscription at Tiruvaṇṇāmalai) and No. 196 of 1903 (Telugu inscription at Kāḷahasti), a portion of which has been summarised on page 7 of the *Annual Report* for 1902. The second series of the king's conquests were that with a view to subdue the country of Kaliṅga, he started again for Bezwada, laid siege to the fort of Koṇḍapalḷi and captured alive the (Oriya) chiefs Praharāju-Śiraschandra Mahāpātra, Bōḍajana Mahāpātra, Bijilikhan and others who were assembled within that fort and promising them pardon proceeded further storming the Teliṅgāna forts of Anantagiri, Uṇḍrakoṇḍa, Aruvapalḷi, Jallipalḷi, Kaṇḍikoṇḍa, Kappaluvāyi, Nallakoṇḍa, Kambameṭṭu, Kanakagiri, Śaṅkagiri and other fortresses on the way, and marched to Simhādri and after erecting a pillar of victory at Pōṭṭunūru in

the very heart of the Kaliṅga country he performed certain *Mahādānas* in company with his consorts who had accompanied him in his campaigns and thence returned to Vijayanagara *via* Rājahmundry. Certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed on page 180 of the Director-General's Annual for 1908–09. The king then made a religious tour in the south and halting at Conjeeveram on the way made to the Varadarāja Perumāl at Vishṇu-Kāñchi a present of the *Puṇyakōṭi-vimāna* which he gilt with gold for 1,000 *varāhas*. This gift of the king which is mentioned as having been made for the merit of his father Narasānāyaka and his mother Nāgalādēvī is again recorded in three trilingual (*Tamil*, *Kanarese* and *Telugu*) inscriptions (Nos. 478, 513 and 569 of 1919) which begin with the usual historical introduction in Sanskrit that is generally found in his copper-plate grants (vide *Epigraphia Indica*, Vol. I, p. 362) giving the genealogy of the Tuḷuva dynasty from Īśvara down to Krishṇarāya, while No. 664 of 1919 records the same bare gifts in Tamil verse and No. 510 of 1919 in Kanarese prose. When three months later, the king again camped at Conjeeveram and had granted two villages for the floating festival of Ēkāmranāthasvāmin at Big Conjeeveram, No. 641 of 1919 informs us that a deputation consisting of the trustees and other employees of both the Śiva and Vishṇu temples waited on the king and after some representations made on either side in regard to the boggy nature of the soil near *Sippiyar-madu* that lay on the car-track the parties came to an agreement, fixing the routes to be followed by the cars and *vāhanas* of the two temples in their festive rounds. The king also with a characteristic display of liberality availed of this occasion to present a car each to the Vināyaka and Kṛishṇa images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhva teacher Paramahamsa Parivrājakāchārya Vyāsa-Tīrtha, the disciple of Brahmaṇya-Tīrtha, secured from the king, the village of Pulambākkam in Paḍaivīḍu-rājya, for conducting the Āvaṇi festival, in his own name, of god Varadarāja and also got the king's sanction for presenting a Śēshavāhana of gold which had to be used as a vehicle of the god on the fourth day of all festivals.

46. In No. 418 of 1919, Rāyasam Ayyapparasa is mentioned as the son of Goṭṭimukkil Timmarasa of the Bhāradvāja-*gōtra*, and the Āśvalāyana-*sūtra*, while in No. 53 of the *Nellore Inscriptions* he is stated to be the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya and on page 192 of the Director-General's Annual Report for 1908–09, he is mentioned as the son of Koṇḍamarasayya.

From the Dhārāpuram inscriptions (Nos. 280 and 290 of 1920) we learn that Koṇḍamarasayya and Timmā-Daṇāyaka Uḍaiyar were the agents of the Vijayanagara kings in their southern dominions at this period and that one Vālayadēva-Mahārāja was the trusted sub-agent 'the right hand' in Koṅgu under them till Śaka 1454. In No. 214 of 1920 the latter is himself promoted to the Chief agent's place with the title of *Mahāmaṇḍalēśvara* and has a sub-agent under him in the person of Raghupatidēva-Mahārāja.

No. 213 of 1920 is dated in Kali 4633, Viya, evidently a mistake for Vijaya, corresponding to Saka 1454–55 in the reign of Kṛishṇadēvarāya; but as we know that Kṛishṇarāya died in Śaka 1452 and was succeeded by his half-brother Achyutarāya in the same year, there seems to be some mistake either in the name of the king mentioned or in the date given in the record.

47. Achyutarāya is represented by a fairly large number of inscriptions ranging from Śaka 1450 to 1463 although his regular coronation took place at Tirupati in Śaka 1452. Two inscriptions (Nos. 511 and 543 of 1919) mention that he performed the *tulābhāra* of pearls and No. 543 of 1919 refers to *Mahādānasahasragōdāna* and other ceremonies performed by him at the time of his visit to the Varadarājasvāmi temple in company with his wife Varadādēvī and his son Chinna Venkaṭādri. Two epigraphs (Nos. 374 and 373 of 1919) dated in Śaka 1452 and 1461 respectively, relate to offerings to the god during the *Chāturmāsa-Ēkādaśi* days and on the *Kauśika-Dvādaśi* day and for the reading of the *Kauśika-purāṇam* instituted in the temple by Parāṅkuśa-jīyar, the disciple of Śrīmat Vēdamārgapratishṭhā-

Achyuta.

chārya Paramahamsa Parivrājakāchārya Vēdāntācharya *alias* Śrīman Nārāyaṇa-jīyar, who were evidently the third and second pontiffs of the Ahōbalam mutt; but the dates of their assumption of the *gādi*, *viz.*, 1473 and 1458 A.D. as given in the *Sannidhi-Guruparamparai* are ante-dated by nearly a cycle of sixty years. Śālaippākkam Narasayya, the king's agent in the reigns of Krishṇadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Daṇṇāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Daṇṇāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchī and whose relationship to Virūpāksha-Daṇṇāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasam Narasayya.

48. No. 584 of 1919 is somewhat interesting in that Sāḷuva-Nāyaka, who was deputed with the work of dividing equally, between the Ekāmranātha and Varadarāja temples, the villages which were granted by the king at the time of his coronation in the year Virōdhin (1529–30 A.D.) failed in his trust and with pardonable partiality allotted a bigger portion to the Śiva temple and that, when this irregularity on the part of his agent was brought to the king's knowledge while he was camping at Conjeeveram, he ordered a revised allocation to be made and had the necessary documents drawn up in his presence.

A cursory insight into the system of leasing temple lands in those days is furnished by No. 655 of 1919, which records that the *mēlvāram* on areca, cocoanut, mango and other trees grown on the *tiruvidaiyāṭṭam* lands of the temple was formerly three-fourths of the yield, the remaining one-fourth going to the cultivator and that when in a severe drought the above trees withered, the tenants were asked to plant fresh trees and pay up *mēlvāram* in the reduced ratio of two-thirds and that, in the case of sesamum, green-gram and sugar-cane, the rates obtaining in adjacent villages were adopted and in cases where betel, plantain and other quick-yielding crops were reared side by side in newly planted areca and cocoanut groves, the *mēlvāram* was fixed at three-fourths of the old rates.

Kandāḍai Rāmānujayyaṅgār, Paravastunayiṇār and Vaḍa Tiruveṅgaḍa-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandāḍai and Paravastu are found among the family names of important Śrī Vaishṇava families like the Tātāchāryas of Conjeeveram.

Sadāśiva.

49. The inscriptions of this king collected during the year are, as usual, studded with the names of a number of influential men, royal kinsmen and others who flocked round the throne of the last puppet monarch of the Tuluva line, watchful of every opportunity to filch more and more power into their own hands. Many of them have already been noticed in the reports of previous years—such as—Rāmarāja-Timmarāja-Chinna Timmarāja, and his brother Rāmarāja-Timmarāja-Viṭṭhala, the able general of Sadāśiva, and their relatives Rāmarāja-Varadarāja-Vallabhayyadēva and Rāmarāja-Viṭṭhalarāja-Chinna Timmayyadēva, and the latter's son Bāppu-Chinna Timmayyadēva all of the lunar race, and of the Ātrēya-*gōtra* and the Āpastamba-*sūtra*. In No. 504 of 1919, the donor is one Raṅgayyadēva-Chōḷa Mahārāja, son of Manumāpalli Śaḷukkayyadēva-Chōḷa Mahārāja of the Kāśyapa-*gōtra*, Āpastamba-*sutra* and of the solar race and bearing the *birudas Mahāmaṇḍalēśvara* and *Appratīkamalla*.

The Maṭṭli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvērī-vallabha*, *Kaṭikasurāhāra*, *Ōṭṭēturājulattiguṇaganḍa* and *Gajasimha*. He is evidently the son-in-law of Krishṇadēvarāya and the same individual as is mentioned in No. 434 of 1911. Śūrappa Nāyaka is mentioned in No. 482 of 1919 as the son of Pōttu-Nāyaka of the Kāśyapa-*gōtra* and is probably the same as the individual figuring in another inscription of Sadāśiva's reign (No. 391 of 1912) where he is stated to have made some presents for the merit of one Krishṇappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Raṅgarāya who is perhaps identical with the agent of Yaṛa Tirumalarājayya, who was enjoying the *jāghir*

of Koṇḍavīḍu—*vide* Director-General's Annual Report for 1911–1912, p. 180; and it is not unlikely that Nāgarāj referred to in No. 550 of 1919 as the son of Kaḍappai Siddhirāja of the Ātrēya-gotra and of the lunar race was a brother of his.

Four generations of a branch of the Tāḷappākkam family of poets are given in Nos. 495 and 496 of 1919, viz., Annamayaṅgār, his son Periya Tirumalayyaṅgār, his grandson Chinna Tirumalaiyyaṅgār and his great-grandson Tiruveṅgaḷappaṅgār.

Śrīraṅga II.

50. The epigraphs belonging to this king in this collection are only five in number and one of these, No. 380 of 1919, is dated in Śaka 1493 and it may be surmised that it was the year of his accession to the throne since the latest record of his predecessor Sadāśiva is dated in Śaka 1492 and Tirumala I's short *de-jure* reign also to be located between these two reigns. Achyutappa-Nāyaka, the son of Aḍappam Chinnadēvappa-Nāyaka of Vēppambaṭṭu is mentioned as the donor therein and Tōppūr Tirumalai-Nāyaka figures in No. 479 of 1919 as *daḷavāy* of *Mahāmaṇḍalēśvara* Rāmarāju Veṅkaṭapatidēva Mahārāja, who is presumably Veṅkaṭa I who must have continued in a subordinate viceroyalty in Śaka 1504 during his brother's regi[illegible] the time of his own accession in Śaka 1508.

No. 383 of 1919 records the information that the right of supervising the repairs and the items of service in the Varadarāja temple which was in the hands of or[illegible]nayya, was cancelled at the instance perhaps of Kumāra-Tātāchārya, the m[illegible] of the temple affairs and was ratified by the order of Veṅkaṭapatidēva, that the contract was thereafter conferred, for a lump sum of 500 *poṉ* which was credited into the temple treasury, in favour of Tiruveṅgaḍaśirukkaṉ *alias* Parāṅkuśa Tirupaṇipiḷḷai of Tiruppuḷḷāṇi of Pāṇḍi-maṇḍalam, a probable partisan of the all-powerful Tātāchārya, that the lessor was allowed to enjoy the perquisites of his office such as prasāda, cakes, fees, house-site, etc., and that the items of the *nirvāha* (superintendence) were the arrangements for the Srījayanti-*uriyaḍi*, the floating festival and the supply of civet, champaka oil, clothes, etc., for the god on certain occasions. Two Tamil verses in No. 663 of 1919 praise a certain Rāmānujayya who is stated to have hailed from the same Tiruppuḷḷāṇi and attained to undying fame in his devoted service and *tiruppaṇi* to god Varadarāja.

Veṅkaṭa I and Tātāchārya.

51. The next king of the Karnāṭa line, Veṅkaṭapatideva-Mahārāja is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one *Vēḍamārgapratishṭhāchārya Ubhayavēdāntasthāpanāchārya* Ēṭṭūr Tirumalai Kumāra Tātāchārya finds prominent mention as the manager-general of the temple affairs (*śrī-kārya-durandhara*) with a staff of subordinates under him, while in some of the later records of Śrīraṅga II, he figures with his single name of Kumāra Tātāchārya without the resounding Vaishṇavite titles tagged on to it. This, in itself, shows that he basked in the sun of royal favour of king Veṅkaṭapati, to whom he was the spritual *Guru* who officiated at his coronation, and who in his excess of admiration for his *āchārya* is said to have offered the whole kingdom to him. That this Kumāra-Tātāchārya who was also known as Lakshmīkumāra and Kōṭikanyakādāṉam Tātāchārya, lived in kingly splendour at Conjeeveram at the latter part of his life is evidenced by the large number of inscriptions engraved on the temple walls. He is mentioned in No. 354 of 1919 to have gilt the *vimāna* of God Veṅkaṭēśa on the Phaṇipatigiri (*i.e.*, Śēshāchala—Tirupati) with gold in the year Promōdūta corresponding presumably to Śaka 1492 and in No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of Varadarāja in erecting the Kalyāṇakōṭi-*vimāna* in gold for the goddess Lakshmī in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary *vāhanas* (vehicles) in gold and silver, of the elephant, the horse, the snake, the Garuḍa, Hanuman, the palanquin, the swan and the lion and of certain other costly jewels and ornaments to the god, his founding of beautiful *agrahāras* for Brahmins and the digging of a tank called Tātasamudram are mentioned in glowing terms. No. 650 of 1919 which is dated in Śaka 1536 expressed by a *chronogram*, Ānanda, refers to the erection by him of the Kalyāṇakōṭi-*vimāna* to the goddess perhaps in emulation of the Puṇyakōṭi-*vimāna* set up by Kṛishṇadēvarāya, which Tātāchārya is stated in No. 649 of 1919 to have repaired

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimśati*, a poem of twenty verses composed by Tātāchārya in honour of God Hanumān, whose image he set up in the temple on the bank of the tank called Tātasamudram (Ayyaṇkuḷam) which was dug by himself.

Veṅkaṭa II.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Veṅkaṭa II, 'who was seated on his jewelled throne at Ghanagiri' and records a gift by Tammappa-Nāyaḍu, son of Pāchaḍa Chinna Kṛishṇappa-Nāyaka.

MISCELLANEOUS.

Gaṇḍagōpālas.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gaṇḍagōpāla and distinguished by the epithets *Vijaya*, *Vīra*, or *Rāja*, have been copied in the Varadarāja-Perumāḷ temple at Conjeeveram. These feudatories of the Chōḷas, sometimes wielding independent authority, have been often met with in records coming from the districts of North Arcot, Chingleput, Nellore and part of Guntur. Rai Bahadur V. Venkayya has given a detailed account of them and their Telugu origin (as evidenced by the Telugu prefixes, *tammu*, *allu* and *manuma* or *manma* which very frequently occur along with their names) in his *Annual Report* on Epigraphy for 1900, pp. 17 to 20. And again in reviewing the *Nellore Inscriptions* of Messrs. Butterworth and Venugopal Chetti he has discoursed on the same subject in the light of the numerous inscriptions of that dynasty included in the Nellore volume. Following Mr. Venkayya's remarks and the valuable information supplied in this connexion by the two inscriptions of Tiruvāḷaṅgāḍu and Tiruppāśūr published by Dr. Lüders in *Epigraphia Indica*, Vol. VII, pp. 119 ff., we may see what additional matter could be derived, if at all, from the new inscriptions at Conjeeveram. These include among them four records of (1) *Tribhuvanachakravartin* Alluntikka-Mahārāja Gaṇḍagōpāladēva supplying dates from the 3rd to the 6th year of his reign with the required astronomical details for verification; twenty-two records of (2) Madhurāntaka Pottappichchōḷaṉ Manumaśiddharaśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla with rarely any astronomical details of date but invariably the regnal years (15th to 22nd) of a king Rājarāja who is perhaps identical with the Chōḷa Rājarāja III (A.D. 1216 to 1243); nine records of (3) Madurāntaka Pottappichchōḷaṉ who signs his name as Rāja-Gaṇḍagōpāla or *Allāḷanātha padalāñchchhuna* and issues orders under royal writ (திருமுகம்) in the 2nd to 25th year of an unknown king; nineteen records of (4) Tribhuvanachakravartin Gaṇḍagōpāladēva or Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (5) Tribhuvanachakravartin Vīra-Gaṇḍagōpāḷadēva with the regnal years 3 and 4 of perhaps his own reign.

Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva.

54. The identification of these chiefs and the exact period of their rule could be fixed only tentatively. The first was as per statements made in his own records a Telugu-Chōḷa king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūrpudu-māḍai* made to the temple of Aruḷāḷapperumāḷ in No. 441 of 1919, Appendix B). He must have been evidently also a contemporary of the Kākatīya king Gaṇapati (Śaka 1120 to 1182) one of whose ministers Kōṇ Kāṭṭaiyaṉ is mentioned in No. 608 of Appendix B as making a donation to the same temple. The title *Tribhuvanachakravartin* which he uses in all the five records and the mention of regnal years as in the case of established dynastic rulers, prove beyond doubt that he was an independent sovereign. His initial date, however, is to be fixed from the astronomical details supplied for his 3rd, 5th and 6th years (vide p. 92 of App. F).

55. Madhurāntaka Pottappichchōḷaṉ Manumaśiddharaśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōḷā king Rājarāja III. Mr. Venkayya identifies him with Chōḍa-Tikka mentioned in Tikkana-Sōmayāji's *Nirvachanōttara-rāmāyaṇamu* (see also *Annual Report on Epigraphy* for 1908, p. 85). He was a great devotee of the

God Varadarājapperumāḷ as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gaṇḍagōpālaṉ-*śandi* as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāśūr, Tiruvoṟṟiyūr, Tiruvālaṅgāḍu and the Naṇḍalūr inscriptions, it mentions Vishṇu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōḷa family to which the chief belonged and after giving the Puranic names of Ikshvāku, Kakutstha, Māndhātā, Sagara, Bhagīratha, Hariśchandra, Śibi, etc., it mentions Karikāla, who constructed the Kāvērī-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had passed away was born Vijjaṇa and in his family was Eṟasiddhi whose son Manmasiddhi married Śrīdēvī. The son of Manmasiddhi was Gaṇḍagōpāla "the cataclysmic fire to the ocean, *viz.*, Kalyāṇapurī (the capital of the Chāḷukyas), the sole hero of the world who cut off the head of Pṛithvīśvara (the Velanāṇḍu king), who crushed the pride of the Sēuṇa king and was the supreme lord of Vikramasimhapurī (*i.e.*, Nellūr)." This description of Gaṇḍagōpāla suitably fits in with the identification made by Mr. Venkayya. For, it is further stated of this Gaṇḍagōpāla, later on called by his full name Madhurāntaka Pottappichchōḷaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla, that having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kāñchī and was ruling there after making it his own." The inscription registers that he established the service called Gaṇḍagōpāḷaṉ-*śandi* in the Varadarāja temple in Śaka 1153 (A.D. 1231) which corresponds to the 15th year of Rājarāja (III). It may also be noted that in two other instances (Nos. 385 and 514 of 1919 dated in the 14th and 15th years of Rājarāja III), a certain Gaṇḍagōpāla is mentioned with the title 'Piḷḷaiyār'; while in No. 367 of 1919, a record of the 16th year of the same Chōḷa king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichchōḷaṉ Tirukkāḷattidēvaṉ Gaṇḍagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the *śandi* which had been established by him in his 15th year (No. 454 of Appendix B). In continuance of this same record is one of the 14th + 1st year of Perumāḷ Sundara-Pāṇḍyadēva in which a re-adjustment was made of the villages referred to above. The position of the Pāṇḍya inscription suggests that the 14+1st year of Perumāḷ Sundara-Pāṇḍya was not very far removed from, if it was not actually identical with, the 18th year of Rājarāja. The frequent change of hands and the co-existence of the Pāṇḍya and Chōḷa rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Toṇḍai-maṇḍalam is a matter not unknown to history.

Madhurāntaka Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla.

56. The third Telugu-Chōḍa chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōḷa who in the sign-manual fixed at the end of his records, calls himself Rāja-Gaṇḍagōpāladēva. His orders are issued under the mandate (திருமுகம்) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Aruḷāḷapperumāḷ a service called Rājagaṇḍagōpāḷaṉ-*śandi* after his own name and being a great devotee of that god, he calls himself at the end of some records '(the servant) who bears the stamp of the feet of the blessed Aruḷālanātha (*śrī-Aruḷālanāthapada-lāñchhanasya*) or Allāḍanātha' in place of the usual signature Rājagaṇḍagōpāla (see Nos. 556, 607 and 609 of Appendix B). In a Tiruvoṟṟiyūr record he signs his name as Mānavijaya (No. 241 of 1912). It may be noted that the first two records which come from Conjeeveram, supply the names of many of the public streets of that town, its community of merchants known as Vāṇiga-nagarattār and its Bauddhappaḷḷi (Buddhist *vihāra*). Some of the street names were Mummuḍichōḷa-perunderuvu, Arumoḷidēva-perunderuvu, Nigarili-chōḷa-perunderuvu, Gaṇḍagōpāla-perunderuvu, and Kūṟai-vāṇiya-perunderuvu evidently so called after the ruling kings and governors even as many important roads and suburbs are called to-day. The existence of a Bauddhappaḷḷi at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

Madhurāntaka Pottappi-Chōḷa Rāja-Gaṇḍagōpāladēva.

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshi itself may have been one of the Buddhistic goddess Tārādēvī. Besides the figure of a full-sized standing Buddha within the temple of Kāmākshī—now lying in some unused corner of it—there is nothing else either in the structure of the Kāmākshī temple or in the existing methods of daily ceremonial to justify such a conclusion. The truth, however, remains that the later debased forms of Śakti-worship were introduced into Hindu temples chiefly through Mahāyānic Buddhist influence and that the powerful Advaita philosophy of Śaṁkarāchārya was the only force that successfully stemmed its evil effects. The strange traditions too that are said to be connected with the Kāmākshī temple and its revival by Śaṁkarāchārya whose image is seen established within that temple, may be compared with the similar story remembered of the temple at Tiruvoṟṟiyūr near Madras (*Annual Report* for 1912, pp. 67 and 68). Rāja-Gaṇḍagōpāla must have been also like Madhurāntaka Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla, a subordinate of Rājarāja III (No. 198 of 1912). He was a powerful deputy. The incoming and outgoing bags (of grain?) in certain villages granted by him to the temple of Aruḷāḷapperumāḷ were impressed with the Gaṇḍagōpālaṉ-seal for purposes of tolls (No. 609 of Appendix B).

Conjeeveram streets and Buddhist *Vihāras*.

57. The next king whose records may be noticed are those of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. In his *Annual Report* for 1900, p. 20, paragraph 51, Mr. Venkayya remarked that "with the little that we know of his history at present we cannot safely identify him with any particular king. In the Tamil country his inscriptions have been found ranging from the 3rd to the 22nd year of his reign." As seen already the latest date for him found in the present collection is the 31st year (No. 500 of Appendix B). It has been stated on the authority of three inscriptions copied at Conjeeveram in previous years (Nos. 27, 35 and 36 of 1890) that he succeeded to the throne in Śaka 1172 and was a member perhaps of Branch C of the Telugu-Chōḷa genealogy printed at page 17 of the *Annual Report on Epigraphy* for 1900. Evidently he was an independent sovereign. The coin *Gaṇḍagōpāla-māḍai* current at that time was perhaps issued by him (Nos. 385 and 428 of Appendix B). He seems to have had a Telugu-Pallava subordinate named Nallasiddaraśar who held the imperial titles *Mahārājādhirāja*, *Rājaparamēśvara*, *Pallavakulatilaka*, *Mukkaṇṭi-Kāḍuveṭṭivaṁśāvatāra*, etc. The wording of the inscription leaves us in doubt as to the exact status of Nallasiddha with reference to Vijaya-Gaṇḍagōpāla. It almost appears even as if Nallasiddha was the real name of the ruling king while Vijaya-Gaṇḍagōpāla was only his titular surname. No. 39 of 1893, also coming from Conjeeveram, refers to Tribhuvanachakravartin Gaṇḍagōpāla (*i.e.*, Vijaya-Gaṇḍagōpāla) and his subordinate Nalu-Siddharaśar of the Pallava family. No. 228 of the collection for 1910 refers in more definite terms to Nallaśiddaraśaṉ of the Pallava lineage as a subordinate of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāla-dēva. A different Vijaya-Gaṇḍagōpāla also of Pallava descent is again mentioned in the Tripurāntakam inscription No. 272 of 1905, and still another in a record from the Ātmakūr taluk (*Nellore Inscriptions* A. 25) where this Pallava king is stated to have had a Chōḷa feudatory. It appears therefore clear that there existed two chiefs by name Vijaya-Gaṇḍagōpāla, one a Telugu-Chōḷa in the south and another a Telugu-Pallava in the north, both ruling almost contemporaneously in the central Tamil and Telugu districts of the Madras Presidency. In this connexion, it may be noticed that, in No. 624 of Appendix B, a damaged inscription partly in Tamil verse, a Vīra-Gaṇḍagōpāla is mentioned as born of the Bhāradvāja-*gōtra* in the illustrious Pallavakula. The southern Vijaya-Gaṇḍagōpāla calls himself a Chōḷa in the Conjeeveram copper-plate published by Professor S. V. Venkatesvara Ayyar (*Epigraphia Indica*, Volume XIII, page 194 ff). If its date is correct it supplies for him the latest date, viz., the 42nd year which, as Mr. Ayyar says, tallies with the year of accession of Rāja-Gaṇḍagōpāla whose 9th year corresponded to Śaka 1221 (No. 194 of 1894).

Vijaya-Gaṇḍagōpāla.

The successor of Vijaya-Gaṇḍagōpāla was therefore a Rāja-Gaṇḍagōpāla different of course from the one mentioned in the preceding paragraph as a contemporary and

subordinate of Rājarāja III. But from a record of Vīra-Gaṇḍagōpāla copied at Tiruppukkuḷi near Conjeeveram (No. 179 of 1916) it becomes clear that Vīra-Gaṇḍagōpāla was the actual successor of Vijaya-Gaṇḍagōpāla. It is possible that Vīra-Gaṇḍagōpāla had also the surname Rāja-Gaṇḍagōpāla. Nos. 603 and 624 of Appendix B are two inscriptions of a Vīra-Gaṇḍagōpāla who is perhaps the same as the Vīra-Gaṇḍagōpāla who succeeded to the throne in Śaka 1212 or roughly A.D. 1290–91.

Vīra-Gaṇḍagōpāla.

58. The Hoysaḷas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vīra-Ballāḷa and the rest in that of Vīra-Rāmanātha. A few other inscriptions from Conjeeveram (Nos. 408, 611, 612, 615, and 617 of 1919) dated in the regnal years from 14th to 24th of Rājarāja (III) (1216–1243 A.D.), though they cannot be called Hoysaḷa epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary Hoysaḷa king Vishnuvardhana Vīra-Narasimha II (1217 A.D.). The names of the individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Daṇḍinagōpa and Appaya-daṇāyaka and the former's son Mādappa and the latter's three sons Kēśava, Goppayya, and Mallayya. Another inscription, No. 404 of 1919, mentions a Daṇḍinagōpa Jagadobbaganda Goppayya, the son of Mallayya; and Vālayya-Daṇḍanāyaka, son of Dūtapiḷḷai-daṇḍanāyaka figures in No. 39 of 1920 from Tirumaḷavādi. It may be noted that the Tiruvēndipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vīra-Narasimha II, named Appaṇa and Samudra Goppaya.

The Hoysaḷas.

Vīra-Narasimha II.

• All the inscriptions of Vīra-Rāmanātha, the Viceroy of the southern Hoysaḷa dominion, come from Tirumaḷapāḍi in the Trichinopoly district and are dated in regnal years running up to 25, which is, at present, the highest date found for him in the Madras Epigraphical collection. They uniformly record private gifts of land or gold for providing for the sacred bath of the god Tirumaḷapāḍi-Uḍaiyār, an unfailing supply of potfuls of Kāvērī water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*uttaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called 'புனல்வாயில் ஸ்ரீகாயில்' in No. 98 of 1920. *Mahāpradhāni* Vīrayya-daṇṇāyaka, who was probably a subordinate of the king is mentioned in No. 21 of 1920, and his sons figure as donees in Nos. 41 and 56 of 1920.

Vīra-Rāmanātha.

59. No. 401 of 1919, a record of Vallāḷadēvar is dated in the cyclic year Bhāva(ka), corresponding in all probability to Śaka 1256 (= 1334–35 A.D.) which falls into the reign of Ballāḷa III (A.D. 1292–1342). It mentions the fact that, when on the second day of the month of Tai in that year, the king was encamping at Kāñchīpuram, one Kampaya-daṇṇāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-daṇṇāyaka. Mallappa-daṇṇāyaka is the name of another subordinate mentioned in No. 397 of 1919. This visit of the king to Conjeeveram was perhaps also the occasion when he presented to the same temple a throne called '*Vīravallāḷaṉ*' which was placed in the Abhishēka-*maṇḍapa* under a canopy (*pandal*) called '*Ariyaṇṇavallāṉ*' to seat the god on the festival days, when *Tiruvāymoḷi* (*Śaḍagōpaṉ-pāṭṭu*) was chanted in His presence and honours and presents granted to deserving persons for meritorious service rendered to the temple. The four inscriptions (Nos. 572 to 574 and 585 of 1919) which detail the above incidents contain, though not dated in particular cyclic years, sufficient astronomical data and references to the famous Sāluva Maṅgu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāḷa III found in the Dhārāpuram taluk in the Coimbatore district in the cyclic years corresponding presumably to Śaka 1256 and 1258 testify to the fact that, after the disintegration of the Hoysaḷa dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vīra-Ballāḷa retired south but still managed to nurse his waning greatness in a corner of the Koṅgumaṇḍalam.

Ballāḷa III.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reḍḍi kings *viz.*, one of Vēmaya-Reḍḍi (No. 5), one of Anna-Vēma (No. 6) and four of Kōmaṭi-Vēma or Pedda-Kōmaṭi-Vēma (Nos. 7, 8, 13 and 14). All the plates have been secured from the Guntur district, where the kingdom of the Reḍḍis of Koṇḍavīḍu chiefly lay. An attribute of Vēmaya-Reḍḍi, the first Reḍḍi king and the founder of the family, states that he planted different kinds of gardens near many a town. This special administrative measure speaks highly of the cultured tastes of this ruler of the 14th century and of the sanitary principle which he inculcated nearly 600 years ago, in laying out such gardens for the benefit of the citizens. Kōmaṭi-Vēma, Prōlaya-Vēma or Anna-Vēma as he is called in the Telugu work *Harivaṁśamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured Rāchūri-durga (the Raichur fortress), to have built sacred steps in the famous temples of Śrīśailam and Aḥōbalam, to have played in the waters of (*i.e.*, to have extended his dominions so as to include) the Kuṇḍiprabhā (the river Guṇḍlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sahyajā (Cauvery) and the Gautamī (Gōdāvarī), to have crushed the pride of Kaliṅgarāya, to have hunted like beasts the kings of Manniya (*i.e.*, the chiefs of the hill tracts), shattered the chief of Jantarnāḍu and to have been a terror to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Mlēchchas (Muhammadans) who had taken back all the *agrahāras* of the Brahmans. Our present record refers to the revenue and survey settlement made by him in Rāmatīrtham and five other villages in the Śrīśaila country and the Ammanambrōlu district. The year Śaka 1257, Yuvan, which is herein supplied for the king is the earliest date known so far for Vēmaya-Reḍḍi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Ēṟṟā-Preggaḍa who wrote the *Harivaṁśamu*.

The Reḍḍis.

Vēmaya-Reḍḍi.

61. The copper-plates (No. 6) of Anna-Vēma which are dated in Śaka 1296 supply the information that his kingdom extended from the eastern slopes of Śrīśailam right up to the eastern ocean and record that the king on this date conferred on Peddi-vidvān who was a great astronomer (*daivajñachūḍāmaṇi*), the son of Guṇḍayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nṛisimha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachchani Tāṇḍiparṟu. The statement made in lines 32 to 35 of the text that "the matchless king Anna-Vēma being crowned to rule the kingdom of his paternal estate after (the death of) his brother, makes and confirms gifts to Brāhmaṇas bestowed by the old kings, his father and his brother" suggests that the year Śaka 1296 might have been the actual year of his accession to the throne. Accordingly also we do not find any records of Anna-Vēma dated prior to the Śaka year 1296. Anna Vēma's favourite surname was Pallava-Triṇētra which occurs at the end of the inscription in his *sign-manual*. It may be interesting to note that the composer of the grant was the court poet Bālasarasvati whose identity could not be traced in Telugu literature.

Anna-Vēma.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phiraṅgipuram inscription has been published with a fa simile plate by Mr. J. Ramayya Pantulu in *Epigraphia Indica*, Vol. XI, p 313 ff. Evidently his great learning earned for him the title *Sarvajñachakravartin* which is given to him in No. 7 of Appendix A, text line 27. The first of the donees mentioned in this grant to Brāhmaṇas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharaṇikōṭa) in Śaka 1341, Vikāri (= A.D. 1419), is the astronomer Rāmachandra, a son of Peddiyajvan, who, as we have seen already, was the recipient of the gift recorded in the plates of Anna-Vēma (No. 6 of Appendix A). It is stated of Pōtaya-Bhaṭṭa, the great grandfather of this Rāmachandra, that he was the master of the mysteries explained in the Brahma, Sūrya and other Siddhāntas (astronomical works). The composer of the grant was the famous poet Śrīnātha who is already known to us from the published grants to have been the Director of Education (*vidyādhikāri*) under king Kōmaṭi Vēma Vīranārāyaṇa. Two other grants of Kōmaṭi-Vēma made to this same family of astronomers are recorded

The poet-king Kōmaṭi-Vēma.

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachchani Tāṇḍiparru in the time of Anna-Vēma and who had set up sacrificial posts on the banks of the Gōdāvarī river and had mastered like his grandfather Pōtaya-Bhaṭṭa, the mysteries of the Brahma, Sūrya and other Siddhāntas. The genealogy of this learned family as supplied by these two grants is the same as that supplied by the plates of Anna-Vēma. No. 8 of Appendix A, which is a single plate, the last of a bigger set of plates now lost, contains at the end a verse which by way of *resumé* says :—" the donor (of the grant) is king Kōmaṭi-Vēma, the donee who received (the grant) is the teacher Śaṁkara, the village given is Pinapāḍu, the composer is the poet Śrīnātha-Bhaṭṭāraka, the time, the sacred occasion of Śivarātri and the witness the great (god of) Śrīgiri." Thus we see that of the four copper-plate records of Kōmaṭi-Vēma three relate to grants made to the family of Astronomers, and one to the teacher Śaṁkara and that all the four were composed by the poet Śrīnātha.

Ummattūr chiefs.

63. The *Māhāmaṇḍālēśvara* Vīra Nañjarāya Uḍaiyār of Ummattūr whose reign extended according to Mr. Rice (*Epigraphia Carnatica*, Volume IV, *Introduction*, page 27) from 1482–94 A.D., figures in four inscriptions from the Dhārāpuram taluk which are dated in Śaka 1411, Sādhāraṇa and in Paridhāpi corresponding to Śaka 1414. In one of these, No. 108 of 1920, it is mentioned that the king rebuilt the ruined Perumāḷ temple at Koḍuvāy which had previously suffered severe damage at the hands of the Muhammadan iconoclasts, celebrated its reconsecration and re-engraved on its walls the obliterated inscriptions of the Chēra and Chōḷa kings, which had recorded their respective donations to the temple. No trace of these copies is, however, now in evidence. In another inscription of the same king, No. 109 of 1920, a charity was instituted in the same temple by the residents of Koḍuvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (ಸಜ್ಜ), and this may perhaps indicate that Koḍuvāy was, as now, situated on an important artery of traffic.

Another Nañjarāya, son of Pratāpa Arihararāya, is mentioned in No. 278 of 1920 dated in Bahudhānya corresponding to 1518–19 A.D. and he is evidently identical with Nañjarāya Uḍaiyar (1512–40 A.D.) a later scion of the same family who figures also in No. 208 of 1909. If this identification is correct Immaḍi Dēpaṇṇa Uḍaiyar, his father, must have had the other name of Pratāpa Harihara. One Rāhuttaperumāḷ, son of Parākrama-Pāṇḍyadēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjaṇarāya holding sway over Karṟāyaṅgāṇi, a portion of Rājarājapura-nādu in the Koṅgu-maṇḍalam. *Irājākkaḷ-tambirānār* which is a title mentioned for this chief was also borne by the Pāṇḍya kings, Vikrama and Vīra-Pāṇḍya, *vide* paragraph 21 of the *Annual Report* for 1913–1914.

Lālā Tōḍaramalla.

64. In front of the Tāyār shrine in the Varadarājasvāmin temple at Conjeeveram is set up a well-dressed slab of stone bearing an inscription on both its sides (No. 639 of 1919) and embellished at its top with the Teṅgalai Vaishṇavite mark flanked on either side by a conch and a discus. The Teṅgalai sect of Vaishṇavites in general and that of the temple employees in particular attach great importance to it as it advertises the prominent part played by one of their own fold in the temple's regeneration, and is also one of the twelve items within the temple which bear this mark as distinguished from the Vaḍagalai, which is the recognized caste-mark of the temple and the god therein.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrīḍita* metre engraved in Telugu script, followed by a translation in Telugu prose and 12 lines in Nāgarī and records that in the year Śaka 1632, Virōdhin (1710 A.D. and not 1799 as calculated by Mr. Crole in his Chingleput Manual, page 117) Rāja Lālā Tōḍaramalla brought back at the request of Śrīnivāsa *alias* Āttāṇ Tiruveṅgaḍa Rāmānuja Jīyar, the image of Varadarāja from its place of retreat in the jungles of Uḍayārpāḷayam and reconsecrated it in its own temple at Kāñchī. Mr. A. R. Sarasvati in his Telugu article in the *Āndhrasāhityaparishad Patrikā*, Vol. VII, part 5, thinks that 'Tōḍaramalla' was an honorific *biruda* bestowed on proficient

men, substantiated and supplemented perhaps by the gift of a *badge* as the word '*Tōḍara*' in Kanarese which means 'a chain or other badge of honour' and its shortened form of *Tōḍa* in Tamil meaning 'an armlet of gold,' would seem to imply. This view has yet to be substantiated by further research. There have been several individuals bearing this title. In No. 342 of the Epigraphical collection for 1899, one Tōḍaramalla Ranganātha is mentioned and Tōḍaramalla Timma, a later member of the same family was the author of a work entitled *Svaramēlakalānidhi* (*vide* page 1684 of Rangacharya's 'Inscriptions of the Madras Presidency'). Tōḍaramalla of the present inscription has, on account of the similarity in his name, been sometimes erroneously identified with the famous financier of Akbar's court who flourished quite a full century prior to the date of this record. As a matter of fact our Tōḍaramalla was a general under Sa-ādat-Ullāh Khān, the Nawāb of the Karnatic, who led the attack against and finally stormed the impregnable fort of Gingee (South Arcot district) killing the refractory chief Dēśiṅgarāja of ballad fame. The historic incidents that led up to the events recorded in this inscription were that the Delhi Emperor Aurangzeb fitted out an expedition in about 1688 A.D. against the Mahrattas of the South, and Conjeeveram, in common with several other important centres of South-India, felt the shock of this iconoclastic invasion. The temple authorities of the three premier temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple gods and conveyed them secretly out of the town, the Vishnu temple images finding an asylum in the jungles of Uḍayārpāḷayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Uḍayārpāḷayam, who was much enraptured at the image of the god Varadarāja refused to restore it to its original abode at Kāñchī, with the result that, at the special intercession of Śrīmat Paramahamsa Parivrājakāchārya Āttāṉ Jīyar, his disciple Lālā Tōḍaramalla terrorised the chief with a strong contingent of troops at his back and safely brought back the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the Uḍayārpāḷayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Raṅganātha, had to be restored by Goppaṇa, the famous Brahman general of Kumāra Kampaṇa in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, *viz.*, Śrīnivāsadāsa or Āttāṉ Jīyar as he is called, has in the Telugu article by Mr. Sarasvati referred to above, been identified with a relative of Akkanna and Mādanna of Golkoṇḍa fame, who fled south when Aurangzeb's force sacked Gōlkoṇḍa and killed the two able brothers. In a copper-plate grant deposited in the Madras Museum (page 41 of the Catalogue of Copper Plate grants by Mr. R. Sreenivāsa Rāgava Aiyaṅgār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protege of Tōḍaramalla, is said to have granted five villages to the temple of Śrīmushṇam near Chidambaram, in the Śaka year 1636 (1714–15 A.D.), four years later than the Conjeeveram inscription, and in the regime of the Delhi Emperor Farrukhsīyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōḍaramalla, his father and mother in the Varadarāja temple at Conjeeveram is, at present, left uncared for in a small lamp-room in the recess of the *gōpura* called the Toṇḍaraḍippoḍi-vāśal. From the fact that the statues have been set up here, one may perhaps guess that the original name of the *gōpura* was Toṇḍarmallaṉ-vāśal and that this designation in course of time became corrupted into its present variant, and was connected with the name of the Vaishṇava saint Toṇḍaraḍippoḍi-āḻvār. The statues seem to be of bronze and in the uncomfortable crampedness of their habitation, it is not possible to examine them at close quarters, to see whether, as works of art, they have thrown away the shackles of conventionalism and have any pretentions to be called portraits and whether they bear on them any labels that could lead to the confirmation of the popular belief that they represent a family group of Lālā Tōḍaramalla. On page 5 of my *Annual Report* for 1913, I referred to three sketches that were prepared of the busts of the copper statues of Tōḍarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōḍarmall, Mātā Mōhanadēvī

Three statues in the temple.

and Pitā Bibi. On closer examination it may perhaps be found that the statues of Conjeeveram also contain the very same labels. The group consisting of father and mother and Tōḍarmall, as noted down by my Assistant Mr. A. S. Ramanatha Ayyar, requires further examination inasmuch as my examination of similar statues at Tirumalai, proved that Mātā Mōhanadēvi and Pitā Bibi on either side of Tōḍarmall were more likely his two wives than his father and mother as probably suggested by the words *mātā* and *pitā*.

Steps will be taken to release these statues from their present cage and to have them removed to a prominent place. This treatment they ought surely to have deserved at the hands of the temple authorities not only as specimens of South Indian bronzes, but also from a feeling of gratitude for the valuable service rendered by Tōḍaramalla, but for whose heroic recovery of the images from Uḍayārpāḷayam, the temple may not be enjoying its present prosperity.

An old water-supply project for Conjeeveram.

66. In another interesting but completely corrupt record (No. 424 of 1919), which is dated in Śaka 1645 (1723 A.D.), Śōbhakṛit, in the time of the Delhi Emperor Alaṅgīr Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karnāṭaka Sabhā Diwān Sa-ādat-Ullāh Khān Bahadūr was wielding his viceroyalty in Ūṟṟukkāṭṭu-kōṭṭam in Taṇḍakanaḍu-nāḍu, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, one Rāyar Sitakkonirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatīrtham on the one side and the Vishṇu temple tank Anantasaras on the other which could catch up the spring water percolating from the river-bed near the village of Ambi and feed many of the tanks with which the town of Conjeeveram is dotted. Traces of this ruined aqueduct are still here and there visible. It is curious to note that the Muhammadan Emperor has, in the usual Indian style, been burdened with a number of *birudas*, such as, *Mahāmaṇḍalēśvara*, *Mēdinimīsara*, *Anēkadurgādhipati*, *Getimanniyasuratrāṇa*, *Nāvalaṇ*, *Peruntīvu-navamaṇivēndaṇ* and the lord of the east, south, west and northern (!) oceans.

Order—No. 985, Home (Education), dated 31st August 1920.

Recorded.

2. The publication of volumes IV and V of the South Indian Inscriptions (Texts) should be pushed on as rapidly as possible.

3. The programme of work for the ensuing field season is approved.

(True extract)

R. Ramachandra Rao,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Home (Miscellaneous) Department.
,, the Government of India, Department of Education (with C.L.).
,, the Government of Burma (with C.L.).
,, the Government of Ceylon (with C.L.).
,, the Director-General of Archæology (with C.L.).
,, the Publicity Officer.
Editors' Table.

Government of Madras

FINANCE (SEPARATE REVENUE) DEPARTMENT

G.O. No. 183, 23rd September 1921

Epigraphy

Annual report for 1920–21 of the Assistant Archæological Superintendent—Recorded.

READ—the following papers:—

I

G.O. No. 985, Home (Education), dated 31st August 1920.

ABSTRACT.—Annual report for the year 1919–20 of the Assistant Archæological Superintendent for Epigraphy, Southern Circle—Recorded with remarks.

II

Letter—from M.R.Ry G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government. Finance Department.
Dated—Kilpauk, the 15th July 1921.
No.—480.

I have the honour to submit herewith the advance copy of my Annual report on Epigraphy for 1920–21. The final copy will be submitted through the Archæological Superintendent.

III

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Finance Department (through the Superintendent, Archæological Survey, Southern Circle, Madras).
Dated—Kilpauk, Madras, the 16th July 1921.
No.—D. 486.

In continuation of my letter to Government No. 480 of yesterday's date, I have the honour to submit herewith the final copy of my Annual report on Epigraphy for the year ending 31st March 1921 with the final corrections carried out.

2. I request I may be supplied as usual with twenty spare copies of the report for distribution among friends and scholars.

3. The photos taken during the year under report are also submitted herewith in a separate packet.

IV

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey, Southern Circle.
To—the Secretary to Government, Finance Department.
Dated—Kotagiri, the 29th July 1921.
No.—413.

I have the honour to forward herewith the final proof copy of the Annual Report of the Assistant Archæological Superintendent for Epigraphy for 1920–21, and the set of photographs referred to in Appendix D, forwarded under separate cover, and to offer the following remarks on the same.

2. With regard to the conservation proposals concerning certain inscribed monuments mentioned on pages 7 and 8, I fear the Collectors are powerless to act in the matter unless the monuments are either Government property or their owners are willing to have them declared "protected". When possible I would suggest that

all really valuable inscribed movable antiquities be sent direct to the Madras Museum and those of minor importance to the nearest taluk office, the cost being met by this department, as it is sometimes impossible for village officers to prevent ignorant persons from damaging or removing such objects when they happen to be located in isolated places or within ruined and deserted temples.

3. In submitting conservation proposals on epigraphical grounds, it would greatly facilitate matters if the Assistant Archæological Superintendent for Epigraphy would include in the same paragraph a readable account of the historical value of the temple as recorded in its inscriptions. The mere mention of a well-known king's name or dynasty in an inscription is not sufficient reason for requesting that a building should be preserved at Government expense. Unless it can be shown that the inscriptions really do record information of great historical and educational value there is no justification for any subvention by Government and I venture to think that the Assistant Superintendent for Epigraphy should be requested to make this point quite clear in future.

4. A persual of the miscellaneous collection of photographs submitted and the line drawings illustrating the report, indicate that the orders of Government contained in G.O. No. 961, Public, dated the 2nd August 1913 have not been properly understood. The importance of the order is well exemplified by a comparison of photograph No. 670, Appendix D, with figure 1 (B) in my own annual report for 1920–21. In view of the fact that Government have repeatedly insisted upon the strict economy of all stationery, it is not clear why the photographs in question are mounted on the most costly form of Whatmans' drawing paper, when ordinary brown paper would have answered the same purpose and looked better as a mounting for bromide prints.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1921.

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I

Letter—from M.R.Ry. G. Venkoba Rao Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Law (Education) Department.

Dated—the 15th July 1921.

No.—479.

I have the honour to submit my Annual Report for the year 1920-21.

PART I.

Office Routine.

M.R.Ry. Rao Bahadur H. Krishna Sastri Avargal, B.A., whose services were placed at the disposal of the Government of India in G.O. No. 720, Home (Education) Department, dated the 22nd June 1920, having been appointed the Government Epigraphist for India in Notification No. 217 (A and E) of the Department of Education of the Government of India, I was appointed sub. *pro tem.* Assistant Archæological Superintendent for Epigraphy, Southern Circle, in G.O. No. 847, Home (Education) Department, dated the 26th July 1920, of which office I took charge on 28th July 1920. No less than twelve reports on Epigraphy were issued by Rao Bahadur H. Krishna Sastri during his tenure of office and these make up two volumes of material which is of great value to students of South-Indian History and Epigraphy. Mr. K. V. Subrahmanya Ayyar's deputation for three years to Travancore as Superintendent of Archæology, still running its course, the next junior, Mr. C. R. Krishnamacharlu, has been appointed as the Senior Assistant and Manager but is doing duty as the Special Publication Assistant. Mr. K. Krishna Ayyangar, a graduate of the Madras University, previously employed as a teacher in Bangalore, was appointed probationary Kanarese Epigraphical Student and joined duty on 10th May 1920.

2. The temporary establishment for publication originally sanctioned in G.O. No. 890, Home (Education) Department, dated the 5th July 1918 for two years, and in G.O. No. 23, Home (Education) Department, dated the 5th January 1920, was extended for one more year, i.e., till 1st July 1921, in G.O. No. 790, Home (Education) Department, dated the 8th July 1920, with the addition to it of a peon on a pay of Rs. 10 and allowance of Rs. 5.

3. The Special Publication Assistant, Mr. C. R. Krishnamacharlu, went on privilege leave for one month from 1st May 1920 and Mr. A. S. Ramanatha Ayyar had such leave for fifteen days from 26th November 1920. Mr. P. V. Jagadisa Ayyar, the Tamil Reader, having gone on privilege leave for six weeks from the 19th January 1921, an outsider was appointed to the vacancy on the sanctioned pay of Rs. 40. The Telugu-Kannada Reader, Mr. T. T. Sharman, had privilege leave for one month from 17th January 1921 but no substitute was appointed. The clerk, Mr. G. V. Rangarajayya, was absent on similar leave first for one month from 8th June 1920 to 7th July 1920 and again for sixteen days from 8th March 1921 to 23rd March 1921. The members of my establishment, each in his own sphere, have given me thorough satisfaction in the discharge of their duty.

The Assistant Superintendent's Tour.

4. (*a*) On 10th September 1920, accompanied by Mr. C. R. Krishnamacharlu, I visited the rock-cut cave temple of Nṛisiṁhasvāmin at Śiṅgaperumāḷkōyil in the Chingleput taluk and district which was noticed by Prof. Dubreuil of Pondicherry in his *Pallava Antiquities*, Volume II, as belonging to the Pallava period. I found this temple on examination as certainly belonging to this period both from its design and the fine workmanship of the image in it but could not make sure of any Pallava writing on the front wall of its verandah since this was completely coated with plaster. Two of the massive pillars in front of this verandah flanking the passage into the central shrine contain certain inscriptions. These are covered partly by modern brick walls raised by the temple managers and the examination of these

records had consequently to be postponed. But an inscription of the early Chōla king Rājarājakēsarivarman (*i.e.* Rājarāja I), cut on the rock adjoining the cave temple on the north side was copied on this occasion. This is registered as No. 481 of Appendix B. I requested the Collector of Chingleput subsequently to arrange with the trustees of the temple for the removal of the plaster and the brick walls. On the 31st January 1921 one of the trustees, Mr. A. Ramanuja Achariyar, B.A., B.L., Vakil, Chingleput, met my Senior Assistant, Mr. C. R. Krishnamacharlu, at the temple and ascertained in detail what was to be done so as to have the walls and the pillars thoroughly exposed for examination and promised to do the needful in last May.

(*b*) On the 14th of September 1920, Mr. A. S. Ramanatha Ayyar, the Junior Assistant, and myself visited Pulal and copied certain inscriptions of the 14th and the later centuries (Nos. 482 to 488 of Appendix B) in the Tirumūlanāthasvāmin temple at the village. The epigraphical finds of the place have not satisfied my expectations regarding its antiquity suggested by the mention made of it in early inscriptions and Tamil literature. A visit to this place had also been suggested to me by Prof. Dubreuil in his communication dated the 28th April 1917.

(*c*) I left Madras on 25th September 1920 to examine the village Vāsudēvapaṭṭaṇam in the Palakonda taluk of the Vizagapatam district, included in the year's programme, and reported to contain "a Buddhist image with an inscription on its pedestal." Mr. Krishnamacharlu and Mr. P. Visvanatha Ayyar, the Photo-artist of my office, accompanied me on this tour. It was disappointing to find in the village only a later-day Vaishnavite image called locally Vāsudēva. But opportunity was then taken by me to visit Mukhaliṅgam in the Ganjam district and obtain photographs of the ancient temples, which are good representations of the Orissan style of temple architecture, with special reference to the finely-worked friezes on the entrances of the Mukhaliṅgēśvara temple of this place which are explained by the local priests as depictions of the incidents connected with the origin of the Liṅga enshrined in the temple. The workmanship is very fine and full of details and in some cases reminds us of the sculptures of the Āndhra period. The photographs obtained here are given in Appendix D below as Nos. 638 to 644.

In the same temple, I noticed a particularly curious drawing which represents a naked goddess standing with her head cut off by herself with a sword and kept in the left hand and treading upon a married couple below, in the act of coition. On either side of this goddess but on a lower level are found two other minor naked goddesses drinking the stream of blood gushing out from the neck of the major goddess. A red lotus with eight petals serves as the background for all these drawings. This was considered by me to represent a goddess of the Śāktas and I referred the drawing (No. 219 of Appendix E), to that veteran scholar of Śākta literature, Sir John Woodroffe, Justice, Bengal High Court, Calcutta, who has been kind enough to furnish me with the interesting note on the picture given below—

"The picture which has been sent is that of Chhinnamastā also called Prachaṇḍa-Chaṇḍikā. As will be seen from the Dhyānas the picture does not in detail conform to them and possibly was drawn by some one not versed in the subject. Particularly note that she is not drinking her own blood. The popular account is that Dēvī to satisfy the thirst of her two attendants Ḍākinī and Varṇinī cut off her own head and nourished them with her blood. The esoteric significance is said to be that the Dēvī is Triguṇamayī and is Sattvamayī whilst her attendants represent Tamas and Rajas. This is one of the ten Mahāvidyās' forms, which the Dēvī assumed to startle and terrify Śiva when he refused to allow her to go to Daksha's house. I have come across the same figure in Tibetan banners. Historically, this form of Dēvī may belong to some aboriginal cult taken over. She is called Chaṇḍālinī. Like Tārā she is big-bellied. As appears later she is fond of man-sacrifice. Below are quotations from the *Tantras*. In her Dhyāna given in the *Tantrasāra* (this Dhyāna is taken from the *Viśvasāra Tantra*) she is described to be lustrous as ten million suns and holding her own head in her left hand with the mouth wide open and the tongue hanging out therefrom, drinking one of the three streams of blood which is coming out of her own neck. The hair, which is loose, is dishevelled. She is decked with various flowers. In her right hand she is holding the sword. She has got a garland

of severed heads for ornament. The points of the compass are her sacred thread (*yajñōpavīta*). She is standing on Rati and Kāma who are united in the reversed way (*viparītarati*). This position indicates that Śakti is action in creation, not Śiva. She is always sixteen years of age with large and rising breasts. On her left and right side are her two attendants Ḍākinī and Varṇinī, who are drinking the two other streams of blood streaming out of Dēvī's severed throat. Varṇinī is of red colour, passive of aspect and has her hair hanging loose. She is holding in her left hand a skull and in her right hand a sword. The points of the compass are her raiment and she has got a sacred thread of great serpents. She is lustrous like flaming fire. She has got her right foot forward. She is decked with various beautiful ornaments and also with her garland of bones and is always sixteen years of age. On the left (of the Dēvī) is Ḍākinī. She is bright like the sun at the time of final dissolution and her matted hair is bright like lightning. She has three eyes and has white teeth which being protruded make her face fearful to behold. Her two breasts are large and high. She is the great Dēvī who is fearful to the beholder. Her hair is hanging loose and the points of the compass are her raiment. Her great tongue is hanging out of her mouth and she is decked with a garland of severed heads. She has got in her left hand a human skull and she is drinking the third stream of blood gushing out of the throat of the Dēvī. The Dēvī should be meditated upon as being always attended by these two.

"The *Yantra* of Chhinnamastā may roughly be described as under:—Draw lotus of eight petals on the Bhūpura. On the pericap of the lotus draw the figure of the Yōni, and on this draw three concentric circles. The Bīja of the Dēvī should be written within the circles and the Yōni. She is the sixth of the ten Mahāvidyās. The other Mahāvidyās are:—(1) Kālī, (2) Tārā, (3) Shōḍaśī, (4) Bhuvanēśvarī, (5) Bhairavī, (7) Dhūmavatī, (8) Bagalā, (9) Mātaṅgī, (10) Kamalā. The *Sammōhana Tantra* states that there are some Sampradāyas which speak of other Vidyās in addition to the ten above mentioned.

"According to the *Śāktapramōda* published by the Venkatesvara Press, Varṇinī and Ḍākinī represent Rajas and Tamas guṇas respectively and the Dēvī Chhinnamastā herself is Triguṇamayī. The *Yantras* also differ slightly from that given above.

"The *Tantrasāra* gives another Dhyāna of Chhinnamastā which is as follows:—"She is standing with right foot forward holding in her hands her severed head and the sword—her raiment is the points of the compass and she is drinking with pleasure the nectar-like blood gushing out of her neck. The gem on her head is held there by great serpents. She has three eyes and is wearing a garland of red lotuses which is resting on her breast and she is standing on Kāma who is united with Rati. On her right is standing Varṇinī who is very white and has her hair hanging loose and holds in her hand a skull and a sword. She is the product of Rajōguṇa, she is gleefully drinking one of the streams of blood gushing out of the neck of the Dēvī and a gem is held in its place on her forehead by great serpents. On the left of the Dēvī is another (Śakti) who is standing with left foot forward. She is black in colour and holds in her hands a skull and a sword and is engaged in gleefully drinking one of the streams of blood gushing out of the Dēvī's neck. She is Tamas and her name is Ḍākinī and she is able to devour the whole world at the time of Praḷaya. Chapter XIV of the unpublished *Vārāhītantra* gives an account of Chhinnamastā. There the Mantra is given of the Dēvī; the worship of the Dēvī, it is stated there, grants Dharma, Kāma and Artha. The worship should be done on the cremation ground or in a lonely house or cave where the Sādhaka may not be observed by the Paśu. The details of the worship are also given. The Dhyāna of the Dēvī runs thus:—'Meditate upon the Dēvī Mahāmāyā who grants all blessings. Meditate upon the wonderful garden in the island in the ocean of nectar (which is) on the bank of the white lake adorned with various gems, having four entrances to it with rows of columns adding to its beauty. Four Kalpa trees constantly dropping nectar are there. Meditate there on the Dēvī Chhinnamastā who is large of belly (mahōdarī) standing on a corpse. She has four hands, her raiment is red and she has three eyes. On her head is a high crown. In her right hand is the great sword and in her left she is holding a lotus, (with the remaining) two hands she is making the gesture of the book (or holding a book). She having severed her own head is drinking the blood

that is gushing out. She is red like the rising sun and on her (severed) head (forehead) is the half moon. She is being adored by many Rishis and she is wearing a *yajñōpavīta* made of great serpents.' This Dhyāna differs in many particulars from the Dhyāna given elsewhere.

"The Dēvī in the centre represents Sattvaguṇa and the other two Rajas and Tamas guṇas as the second Dhyāna reproduced from the *Tantrasāra* shows."

While returning from the north I broke journey at Bezwada. In the ancient Mallikārjuna temple of the place-I noticed a panel of a sculpture in relief of Nṛisiṁha treading upon Hiraṇyakaśipu, built into the west wall of the central shrine and took a photograph of it (No. 655, Appendix D). It is a very ancient sculpture showing some similarities to the art of the early Pallava and Chāḷukyan periods. After finishing my tour in the northern districts, I returned to headquarters on 5th October 1920.

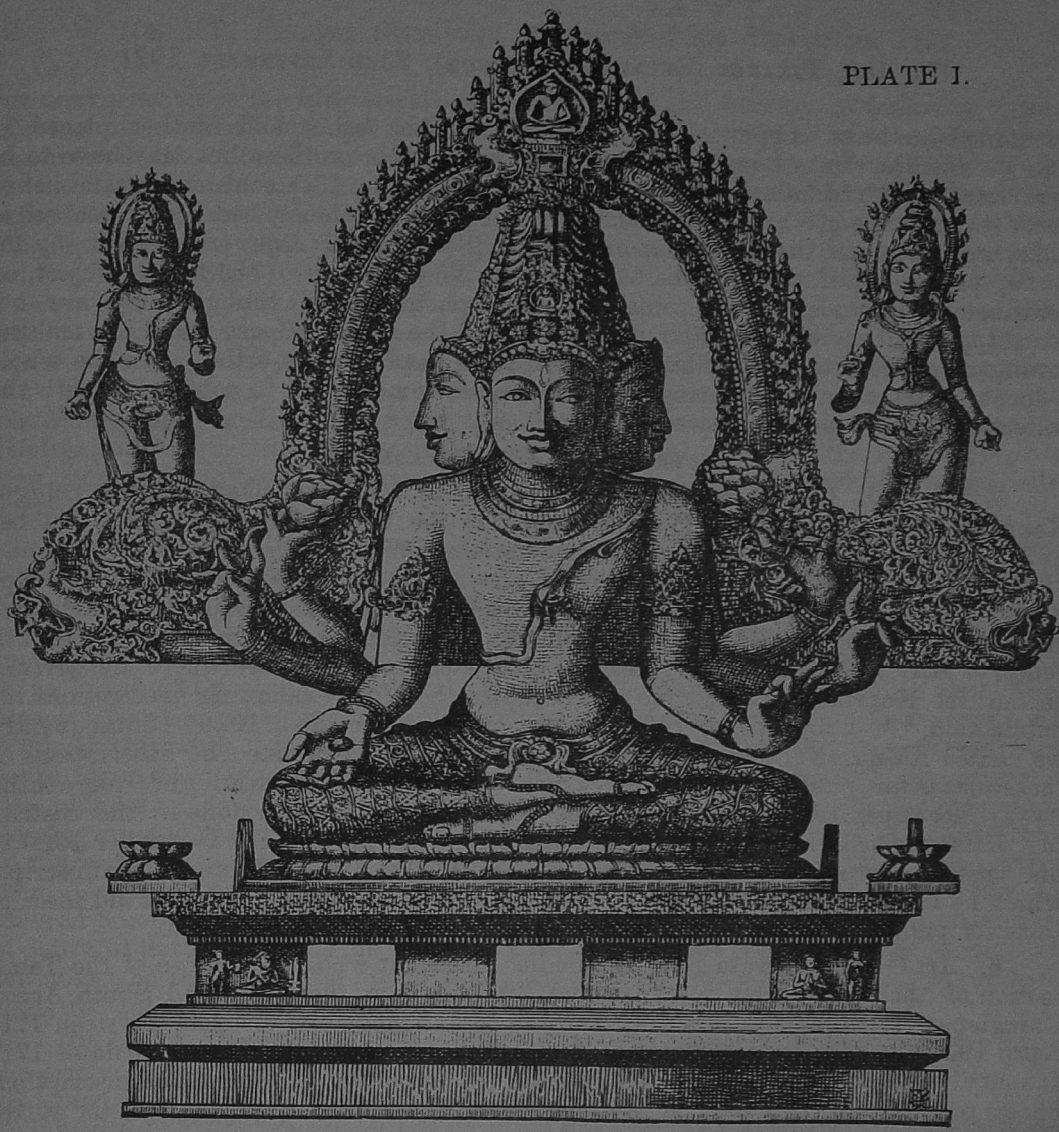
(*d*) On 16th November 1920 Mr. G. V. Srinivasa Rao and myself accompanied the Government Epigraphist for India, at his request, to Mahābalipuram to copy and read from stone a Pallavā inscription on a *balipīṭha* there and another at Vāyalūr for publication in *Epigraphia Indica*. We returned to headquarters on 21st November 1920.

(*e*) On 2nd December 1920 I left for Mangalore in the South Canara district with Mr. P. Visvanatha Ayyar to examine *in situ* the inscriptions copied in this district in 1901, for publication in *South-Indian Inscriptions*, Vol. VI. The Publication Assistant Mr. C. R. Krishnamacharlu with the Telugu-Kannada Reader Mr. T. T. Sharman had already been engaged in this work since November 1920. My work in this district occupied me till the end of December and I returned to headquarters on 31st December 1920. I took this opportunity to study somewhat closely the Jaina monuments of the district—which was the centre of this religion till comparatively a very late date, as it is even now. In the Śiva temple of Mañjunātha in the suburb of Mangalore called Kadri are three bronze statues of Jaina deities for which sketches have been made by Mr. P. Visvanatha Ayyar (Nos. 220 to 222 of Appendix E). Besides these, the two stone Jaina images called Sāraṅganātha (Śārṅganātha?) and Matsyēndranātha set up in the niches of the temple have also been photographed (Nos. 665 and 666 of Appendix D). Of the three bronze statues mentioned above, one called 'Brahmā' by the priests of the temple is particularly interesting from the standpoint of workmanship which is of a high order as can be seen from the reproduction of it given in Plate No. 1. On the pedestal of this image is an inscription in Grantha script and in Sanskrit verse which says that 'the Āḷupa king Kundavarman of the Sōmavaṁśa set up in the Vihāra at Kadirikā the image of Lōkēśvaradēva on the evening of that day in the tenth month (*i.e.*) Makara, in Kali 4068, which had Rōhiṇī as its star when Jupiter was in Kanyā. Since the other inscriptions of the place appear in *South-Indian Inscriptions*, Vol. VI (now in press), I have thought it advisable to include this inscription in the same volume. From the above-noticed Jaina associations, the neglected *mānastambha* in the compound of the temple and the name Mañjunātha of the liṅga it has to be inferred that this temple was originally a *Jaina one.*

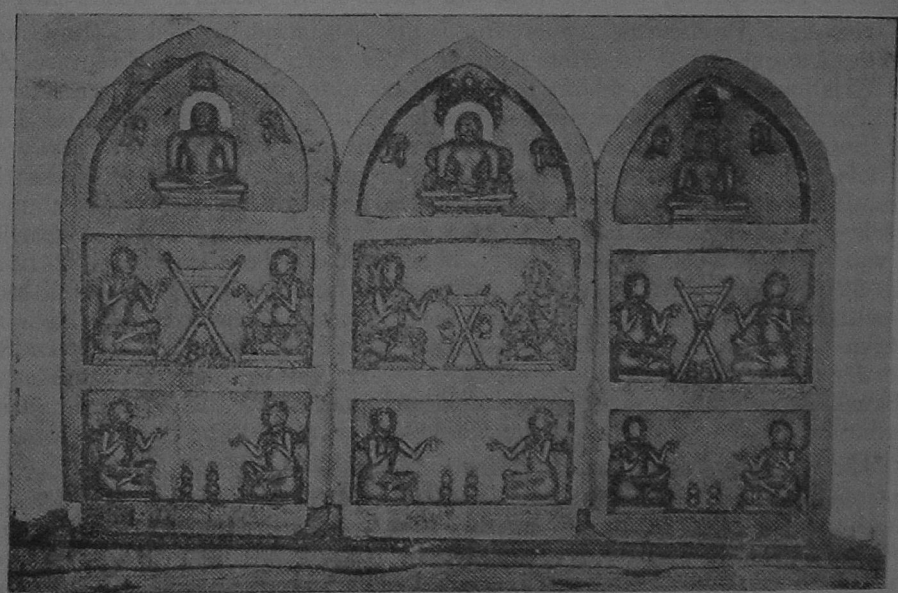
A panel of Jain teachers found at Kārkaḷa has been photographed and given as No. 2 in Plate I. The two bottom rows of the panel represent the following teachers beginning from the proper right, viz., (1) Kumudachandra Bhaṭāraka, (2) Hēmachandra Bhaṭāraka, (3) Śrī Chāru[kīrti]paṁḍitadēva, (4) Śrutamuni, (5) Dharmabhūshaṇa Bhaṭāraka, (6) Pūjyapādasvāmi, (7) Vimalasūri Bhaṭāraka, (8) Śrīkīrt Bhaṭāraka, (9) Siddhāntidēva, (10) Chārukīrtidēva, (11) Mahākīrti Rāvuḷa and (12) Narēndrakīrtidēva.

(*f*) My next tour was in the southern districts of Tanjore and Trichinopoly in connexion with the publication. It began on 9th February 1921 and closed on 3rd March 1921. Mr. G. V. Srinivasa Rao, the Senior Assistant, accompanied me to the villages, Allūr, Tiruchendurai, Andanallūr and Naṅgavāram where we examined some inscriptions in original on the stone and copied some new ones. These latter are included in *South-Indian Inscriptions*, Vol. VI—(Texts).

(*g*) On 20th March 1921 again I left with Mr. G. V. Srinivasa Rao for Conjeeveram to examine inscriptions for publication *in situ* at the neighbouring villages of Vēppaṅgulam and Śevallimēḍu and returned to headquarters on 23rd March 1921. Here Mr. Ramanatha Ayyar, the Collection Assistant and myself



1. No. 220 of Appendix E.—Bronze Statute of Barhmā (?) (Lōkēśvara) in the Śiva temple at Kadri.



2. No. 672 of Appendix D.—Sculpture of a group of Jain teachers in the Dharmādhikāri *basti* at Karkala.

examined the huge copper-images of a chief and his father and mother placed in the Varadarājasvāmin temple. These bear no writing on them but may have to be associated with Tōdaramalla who, in the beginning of the 18th century, re-established the Vishnu image of Varadarāja which for some years previously had been preserved at Udayārpāḷayam in the Trichinopoly district (See *Annual Report on Epigraphy* for 1920, pages 121 ff., paragraphs 64 and 65). The trustees of the temple object, on sentimental grounds, to the images being photographed though they are not worshipped but merely placed at the entrance of the second *gōpura* and I am making arrangements to obtain accurate sketches of them made by my artist. On the whole I spent 76 days on tour during the year under review both in connexion with the collection and the publication work.

Tours of the Establishment.

5. Mr. C. R. Krishnamacharlu accompanied by Mr. T. T. Sharman, the Telugu-Kannada Reader, proceeded to Dharmapuri in the Salem district on 19th October 1920, for reading from stone certain inscriptions copied in the district in 1900 and 1901 for publication in *South-Indian Inscriptions*, Vol. VI. He examined the inscriptions in the villages of Dharmapuri, Kūttapāḍi, Haḷēpuram, Iṇḍūr, Rāyakōṭa and Kārimaṅgalam and copied a new Vaṭṭeḻuttu inscription on a hero-stone of the 10th century A.D. at Dharmapuri. He then proceeded to Mangalore where he arrived on the 1st November 1920. He was occupied here in examining inscriptions for publication, till I joined him from Madras on 3rd December 1920. Subsequently we visited Uḍipi, Kārkaḷa, Mūḍabidure and Vēṇūr to examine the inscriptions of these places for publication, during which tour Messrs. Sharman and Visvanatha Ayyar accompanied us. Though some work had yet to be done in the district Mr. Krishnamacharlu returned to headquarters with me on 31st December 1920 as his presence was necessary in connexion with the Telugu-Kannada manuscripts which he had to pass for the Press. In addition to the examination of old inscriptions for publication, 11 new inscriptions have been copied in this tour.

6. Mr. G. V. Srinivasa Rao, the Senior Assistant who is in charge of the Tamil section of the publication work visited 39 places in the North and South Arcot, Chingleput, Trichinopoly, Madura, Tanjore and Tinnevelly districts between 12th April 1920 and 21st June 1920 at the first instance, and again between the dates 17th January 1921 and 2nd March 1921, for the examination of some stone inscriptions under publication. Further he secured estampages of 15 new inscriptions at the villages Dēśūr, Śaḷukki and Maṇimūrtēśvaram noted in the programme for the year. During these tours he copied 18 additional inscriptions which will be published in *South-Indian Inscriptions*, Vol. VI with the others of the places to which they belong.

7. Mr. A. S. Ramanatha Ayyar, the Junior Assistant worked in the Gooty taluk from 19th August 1920 to 31st August 1920 with the new Kanarese Assistant Mr. K. Krishna Ayyangar whom he had to train up in camp work. After staying at headquarters for three weeks subsequently he left it on 21st September 1920 and visited the villages Puṉṉam (Karur taluk, Trichinopoly district), Paṭṭiśam (Kumbakonam taluk, Tanjore district), Ālaṅguḍi (Pāpanāśam taluk, Tanjore district) and Kāṭṭumaṉṉārkōyil (Chidambaram taluk, South Arcot district). He then took up the work of exhaustively collecting the inscriptions in the town of Conjeeveram which was executed partly last year. This work occupied him from 24th January 1921 to 30th March 1921 on which latter date he returned to headquarters. His entire collection, numbering 228 inscriptions, contains some early Chōḷa records of Parāntaka I, Rājarāja I, Rājēndra-Chōḷa I and Kulōttuṅga-Chōḷa I. Specially noteworthy among these is the copy of the first six verses of the *Sūryaśataka* of the early Sanskrit poet Mayūra engraved in characters of about the eleventh century A.D. on a pillar in the Durgā shrine in the Kachchīśvara temple at Conjeeveram.

8. Mr. V. Venkatasubba Ayyar, the Tamil Ephigraphical student, copied inscriptions in the villages Vengaḷattūr, Kalavai, Āyal, Ayyampāḷayam, Pēraṇamallūr and Raghunāthasamudram in the North Arcot district, Mēlpāḍi and Chittoor in the Chittoor district, and Nīrperuttagaram in the South Arcot district and then inspected 167 villages of the Gudiyattam taluk in the North Arcot district. He was engaged in this work for nearly five months, i.e., 13th November 1920 to 2nd April 1921 and collected in all 106 inscriptions. About twenty villages of this taluk had to be reserved

for next year since the hilly nature of the taluk and the consequent difficulty of communication hindered rapid progress of his touring work. Mr. Venkatasubba Ayyar has noticed the existence of Jaina monuments at the villages Mēlpādi and Tennampaṭṭu in the Chittoor and North Arcot districts. The earliest record of his collection is inscribed on a hero-stone and is dated in Śaka 842 (=920 A.D.). It comes from Chandattūr in the said taluk. He also brought to my notice the existence of five sets of copper-plates (numbering 19 sheets in all) at Udayēndiram in Gudiyattam taluk which he later on secured for this office through the Tahsildar of that place These belong to the Pallava and early Chōla periods and are published in the. *Epigraphia Indica*, Vol. III, pages 75, 81 and 145 and in *South-Indian Inscriptions*, Vol. II, Nos. 74 and 76. Some of these were even then incomplete and some more plates are now missing. I have opened correspondence with the Tahsildar of Gudiyattam requesting him to make enquiries about these plates. The 19 plates now secured have been purchased for the Government Museum and will be deposited therein at an early date.

9. Mr. K. Krishna Ayyangar, the probationary Kanarese Epigraphical student, has finished the survey of the Gooty taluk where he worked from 19th August 1920 to 11th December 1920, i.e., for nearly four months. He inspected 159 villages in all of which only 66 contained epigraphs. His collection which numbers 148 inscriptions includes some records of early Western Chālukyan kings, Pulakēśin (II), Vikramāditya I, Vijayāditya, and Kīrtivarman II, whose stone inscriptions are very *rare*. These come from the villages Bētāpalli, Peddavaḍugūru, Koṇḍupalli, Dimmaguḍi and Nīlūr of this taluk. Besides these some hero-stones, of about the eighth and ninth centuries A.D. have been noticed and examined by Mr. Krishna Ayyangar at the villages, Hāvaligi (No. 443 of Appendix B), Viḍapanakallu, Vēlpumaḍugu, Appājipēṭa and Katrimalla. At Uruvakoṇḍa, Mr. Ayyangar reports, is an old library in the *maṭah*. This may be examined when convenient by the staff of the Government Oriental Manuscript Library if they have not already done so. He has also secured 8 copper-plate records most of which are of a later date and are in some cases of doubtful authenticity, being forgeries made in the interests of village officers and servants who contrived thereby to establish their rights to certain services and to the lands and incomes attached thereto.

10. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical student who began the survey of the Tenali taluk in the Guntur district, last year, has completed it this year, and in addition has visited the villages Juttiga, Mogallu, Natta-Rāmēśvaram and Tāḍuvāyi and his entire collection numbers 137 inscriptions. Thus the programme of field work as given in the last year's report has been almost completely worked out, 22 places out of 27 having been examined during the year.

The Year's Work.

Publication.

11. For the new series of *South-Indian Inscriptions*—(Texts), in addition to the 2,998 pages of manuscript for Volume V already sent to the Government Press as stated in my *Annual Report* for 1920, paragraph 9, 40 more pages have been sent for the same volume and 3,050 pages for Volume VI have also been sent to the Press during the year. The manuscript of the Ceylon inscriptions containing about 16 pages proposed to be included in Volume VI has also been sent to the Press. 157 pages for Volume IV and 37 pages for Volume V of galley proof have been received towards the close of the year since 9th March 1921 and they are being checked. 161 pages of second proofs for Volume IV received during the year since 11th February 1921 are also under correction. These will be returned to the Press at an early date. Owing to special work occupying the Government Press during the last year in connexion with the Electoral Rolls and the new Legislative Councils no proofs were received from the Press between 17th April 1920 and 11th February 1921.

Collection.

12 (*a*) As the result of the tours detailed above 675 inscriptions have been copied during the year and of these 646 are registered in Appendices B and C. The remaining 29 inscriptions are reserved for publication (see paragraphs 5 and 6).

PLATE II.

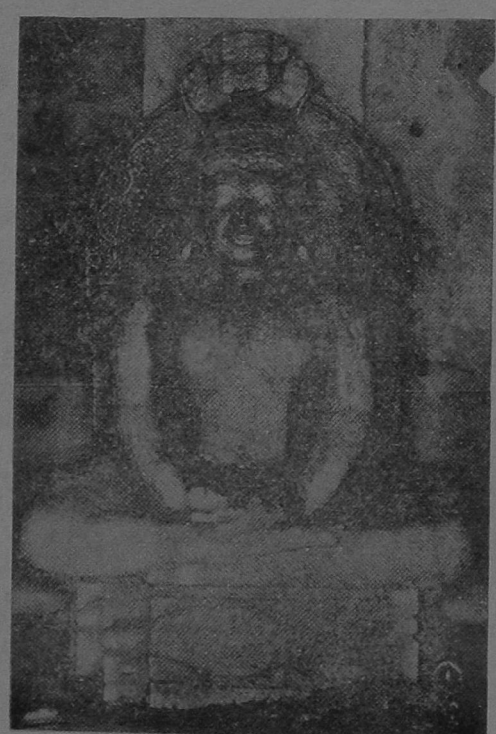
3. No. 222 of Appendix E.—Bronze Statue of Nārāyaṇa (?) in the Śiva temple at Kadri.

4. No. 223 of Appendix E.—Stone image of a Jain deity in the same temple.

5. No. 666 of Appendix D.—Stone image of Matsyēndranātha in the same temple.

3

4



5

Besides the five sets of copper-plates (already published) purchased from the trustee of the Rāmachandra-Perumāl temple at Udayēndiram, 16 new records have been secured for the office during the year. Of these, the two sets (Nos. 1 and 2 of Appendix A) sent for my examination by the Diwan of Parlakimedi and the two sets (Nos. 4 and 16 of Appendix A) which were kindly secured for my examination by Mr. T. C. Rath, B.A., District Munsif, Chodavaram, and by Mr. K. V. Lakshmana Rao, M.A., who take much interest in epigraphical studies are of an early period and their importance is fully detailed in Part II.

(*b*) The forty-nine photographs taken and five sketches made for the office by Mr. P. Visvanatha Ayyar during the year are registered in Appendices D and E. Appendix F contains the date calculations made for some of the year's inscriptions by the office with the help of Diwan Bahadur L. D. Swamikannu Pillai and his *Ephemeris*.

Conservation.

13 (*a*) Besides the five sets of copper-plates noted in paragraphs 8 and 12 above four other sets (Nos. 1, 2, 11 and 12 of Appendix A to the *Annual Report* for 1920) which are also of an early period have been purchased for the Government during the year and are deposited in the Madras Museum. The Tahsildar of Nellore, who was requested to arrange for the purchase for Government of the early copper-plate record No. 2 of Appendix A to my Report for 1920, states that the discoverer of the plates rescued them from an attempt to melt them. It is reported by the owner that another set discovered together with this had been melted previously. In view of this tendency in ignorant people to destroy valuable records in this manner it is advisable that the Government request the district officers to take special interest in the collection of such records. It may not be too much for the Government to issue notifications or leaflets in the vernaculars promising good prices for inscribed copper-plates brought to the notice of Government officials by private persons. Such valuable material should thus be saved from destruction and made available for purposes of research.

(*b*) With regard to the conservation of stone inscriptions, I have to bring to the notice of the Government the following facts and request that necessary action may be taken in a more effective manner than had been done hitherto with regard to their preservation. Mr. C. R. Krishnamacharlu, in the course of his inspection at Mangalore, found an inscribed stone containing inscription No. 23 of 1901 (already copied) missing. The matter was referred to the Collector who on inquiry reported that the local officers could not trace out the stone and in his letter Ref. on C. No. 179/21-E, dated 11th March 1921, requested me to furnish him with a list of all the inscribed stones of the district so far registered in order that he might take steps to ensure their proper preservation in future by making the village *Patels* responsible for the work. A list of these was furnished to him with my letter No. 194, dated 19th March 1921. I wish to represent to the Government in this connexion that all Collectors be requested to take such steps as would save from misuse or neglect *all* epigraphical monuments in their jurisdictions already inspected or otherwise.

(*c*) Mr. V. Venkatasubba Ayyar reports that the inscribed stones in the Kailāsanātha temple at Veṅgalattūr, Cheyyar taluk, North Arcot district, have been misplaced in the *recent* renovation of the structure and some of these stones are missing. There are not wanting other instances of epigraphical monuments missing or being misused. My Kanarese Assistant, Mr. K. Krishna Ayyangar, reports that in the Gooty taluk of the Anantapur district the following inscribed stones noticed by Mr. Sewell in his *List of Antiquities*, Volume I, are now lost :—

(1) Stone on the tank-bund at Gooty.
(2) Stone at Seṭnepalli.
(3) Stone at Ūṭakallu.
(4) Stone at Tamballapalli.

And again two inscribed stones at Pātakottacheruvu noticed by Mr. V. Rangachari in his *Inscriptions of the Madras Presidency* (Volume 1, page 6, Nos. 36 and 37) are missing. Mr. Krishna Ayyangar also brings to my notice that an inscribed stone

at Kudulapalli in this taluk noticed by Mr. Sewell was broken into pieces just a few days before his visit to the village and built into the new Āñjanēya temple. There are instances also of inscribed stones being used in private houses.

(*d*) The deserted temple of Śiva to the north of the village of Śeṅkuṇṟam in the Gudiyattam taluk, North Arcot district, is an ancient one and contains inscriptions of the time of Rājarāja I and his son who came to the throne in A.D. 985 and 1011 respectively. In structure it resembles the early temples of Mēlpāḍi which have been conserved by Government. I recommend its conservation since the temple is in a dilapidated condition and roots of the trees growing on the top have pierced through into the walls of the temple. The inscribed stones are certain to fall to the ground if left uncared for and are likely to be utilized by the villagers for private purposes as they have done with the other stones of the temple.

(*e*) Piramiyam, a village situated about 10 miles from Dhārāpuram in the Coimbatore district, was visited during last year and was found to contain a small unicellular temple in ruins, the walls of which are covered with a number of inscriptions, in early Vaṭṭeḻuttu characters and in a sufficiently good state of preservation, of a certain Kalimūrkha Vikrama-Chōḷa, probably a Koṅgu-Chōḷa king, who has, on the evidence of a dated inscription of his at Tiṅgaḷūr, Coimbatore district (No. 614 of 1905) been assigned to the first half of the eleventh century A.D. The temple has no *liṅga* in it and no worship is being conducted therein; and in view of the importance of the information which these inscriptions furnish in respect of the later kings of Koṅgu and the Vaṭṭeḻuttu script in which the records are engraved and in consideration of its neglected condition, the shrine is recommended for conservation and may be repaired at a small cost by keeping the fallen slabs in their proper positions.

14. Among the other objects of epigraphical interest that have been examined during the year and deserve to be conserved as protected monuments are—

(1) The deserted temple at Allūr in the Trichinopoly taluk and district which is completely built of stone and contains many inscriptions of the early Chōḷa period. This temple is situated in the midst of the wet lands, a mile to the south of the village.

(2) The Śiva and Vishṇu temples at Naṅgavaram, Kulittalai taluk, Trichinopoly district. The central as well as all the minor shrines are built of stone from the pinnacle to the bottom.

(3) The Śiva temple at Tiruchchendurai, Trichinopoly taluk and district, which is grossly neglected and has its inscriptions buried under earth.

(4) The deserted temple with early Chōḷa inscriptions at Śeṅkuṇṟam referred to above.

Besides, the Collector of Anantapur may be requested to issue instructions for the proper preservation either by the village officers or by removal to the taluk office, of :—

(1) The stone at Bētāpalli containing an inscription of Vijayāditya (No. 333 of Appendix B).

(2) The stone at Peddavaḍugūru containing inscriptions of Satyāśraya (Pulakēśin II) (No. 343 of Appendix B).

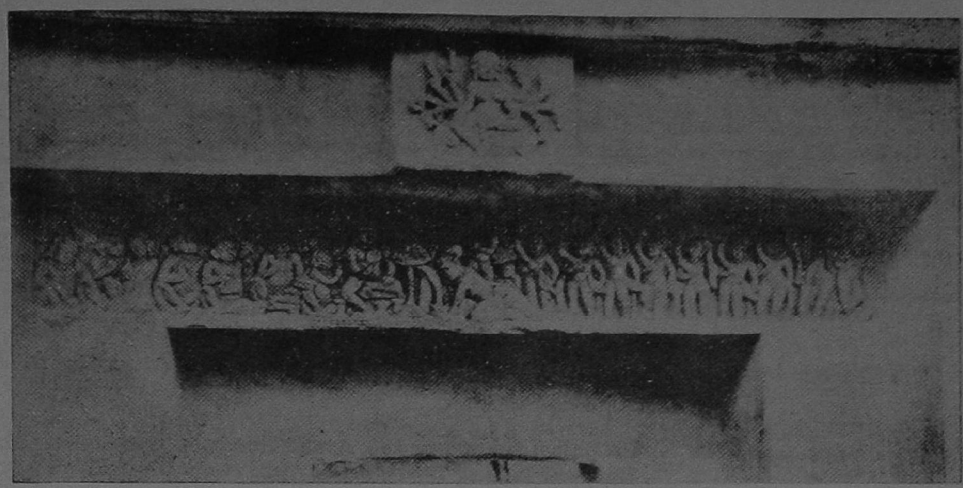
(3) The stone near Koṇḍupalli containing an inscription of Vijayāditya (No. 359 of Appendix B).

(4) The stone at Dimmagudi with an inscription of Vikramāditya I (No. 364 of Appendix B).

(5) The inscribed pillar in front of the *temple* at Nīlūru (No. 346 of Appendix B).

(6) The hero-stone at Hāviḷigi engraved in early Kannaḍa characters (No. 443 of Appendix B).

15. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy, Madras, during 1920–21 :—



6. No. 640 of Appendix D.—Lintel of the second entrance in the Mukhaliṅgēśvara temple at Mukhaliṅgam.

7. No. 647 of Appendix D.—Nṛisiṁha in the Mukhaliṅgēśvara temple at Mukhaliṅgam.

8. No. 655 of Appendix D.—Nṛisiṁha in the Mallikārjuna temple at Bezwada.

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	4,290	13	5
Establishment (including the temporary additions to pay)...	16,266	3	10
Travelling allowances	3,442	13	3
Contingencies	7,053	14	8
Total ...	31,053	13	2

Receipt.

Grazing fees	7	0	0

16. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1921.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920–21.		Total of (2) and (3).		Written off during 1920–21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		Rs. A. P.		Rs. A. P.		Rs. A. P.				Rs. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphrams, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3–14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles)..	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	..	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

17. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Anantapur district.*—66 villages of the Gooty taluk.

II. *North Arcot district.*—167 villages of the Gudiyattam taluk, Āyal (*Arkonam*), Ayyampāḷayam (*Arni*), Kalavai (*Walajah*), Mēlśēshamaṅgalam, Dēśūr and Veṅgaḷattūr (*Cheyyar*), Peraṇamallūr, Raghunāthasamudram and Śaḷukki (*Wandiwash*).

III. *South Arcot district.*—Kāṭṭumaṇṇārkōyil (*Chidambaram*) and Nīrperuttagaram (*Gingee*).

IV. *Chingleput district.*—Conjeeveram (*Conjeeveram*), Puḷal (*Saidapet*) and Śiṅgaperumāḷkōyil (*Chingleput*).

V. *Chittoor district.*—Chittoor and Mēlpāḍi (*Chittoor*).

VI. *Guntur district.*—84 villages of the Tenali taluk and Tāḍuvāyi (*Sattenapalle*).

VII. *Kistna district.*—Mōgallu (*Bhimavaram*), Juttiga and Natta-Rāmēśvaram (*Tanuku*).

VIII. *Madura district.*—Koṭṭapaḷḷi (*Dindigul*).

IX. *Tanjore district.*—Āḷaṅguḍi (*Papanasam*) and Paṭṭīśam (*Kumbakonam*).

X. *Trichinopoly district.*—Puṇṇam (*Karur*).

18. Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1921-22.

A.—Places reported to contain inscriptions by Government officers and private gentlemen and selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Adamaṅkōṭṭai	Dharmapuri-Salem ..	An inscription on the Salem-Bangalore road.
2	Araśarkōyil	Madhurāntakam-Chingleput.	A Vishṇu temple with inscriptions.
3	Bhairavakoṇḍa	Udaiyagiri-Nellore ..	Cave temple.
4	Gujarātipēṭa	Chicacole-Ganjam ..	An old temple with inscriptions.
5	Hampi	Hospet-Bellary	For reading inscriptions *in situ* for publication.
6	Koṇḍakambēru	Malkangiri-Vizagapatam.	Reported to contain inscriptions.
7	Konthagai	Madura-Madura	Do.
8	Nellittōppu	Papanasam-Tanjore ..	A temple of Śiva with inscriptions under repairs.
9	Pallāvaram	Chingleput-Chingleput ..	To copy the beginning of the inscription in the cave temple.
10	Paṭaṇam	Kadiri-Anantapur ..	Contains old inscriptions.
11	Purushōttapuram	Chicacole-Ganjam ..	Rock-cut images.
12	Śiṅgaperumāḷkōyil	Chingleput-Chingleput ..	To see whether the cave shrine of Nṛisiṁha contains any inscriptions.
13	Śiruguppa	Adoni-Bellary	An inscribed slab on the Dēsanūr anicut.
14	Śriperumbūdūr	Saidapet-Chingleput ..	Contains a Vishṇu temple full of inscriptions.
15	Veligoṇḍa	Nellore	Reported to contain old inscriptions.

B.—Detailed survey of inscriptions—talukwar.

1. Bapatla taluk—Guntur district.
2. Conjeeveram taluk—Chingleput district.
3. Madanapalle taluk—Chittoor district.

I have the honour to be,

Sir,

Your most obedient servant,

G. VENKOBA RAO,

Assistant Archæological Superintendent.

APPENDIX.

A.—List of copper plates examined during the year 1920-21.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Agent and Diwan to the Hon'ble the Raja of Parlakimedi, Ganjam district.	Eastern Gaṅga.	Mahārāja Dēvēndravarman, son of Guṇārṇava.	184th year of reign.	Sanskrit (in Telugu).	Returned to the owner.	Epigraphica Indica.	Records the tax-free grant of the village Huḍuvaka in the Pushyagiri-Pāñchāli-vishaya, by the king, to his guru Pataṅga-Śivāchārya for *guru-pūjā*. The latter gave half of the village to (the god) Yōgēśvara-Bhaṭṭāra.
2	Do.	Do.	Mahārāja Anantavarman, son of Mahārājadhirāja Dēvēndravarman.	204th year of reign, Mārgaśirsha, śukla, trayōdaśi.	Do	Do.	Do.	States that the king made a tax-free gift of the village Talatthere in Kṛōshṭuka-varttani to the venerable scholar Vishṇu-Sōmāchārya of the Parāśara-gōtra residing at Śriṅgāṭika-agrahāra in the Kāmarūpa-vishaya. The grant was made on the occasion of a marriage at the request of the king's brother Jaya-varman.
3	M.R.Ry. T. C. Rath, B.A., District Munsif, Chodavaram, Godavari district.	Śailōdbhava.	Dharmarāja	Samva[t] [8]—100 (i.e., 800), Vaiśākha, śu. daśao.	Sanskrit (in Nāgarī).	Do.	Do.	Records the tax-free gift of half of the village Koṇḍoḍḍa in the Khiḍiṅgahāra-vishaya to the Agnihōtri and Bhaṭṭāra Gōnadēvasvāmi of the Kauśika-gōtra and Vājasanēya-charaṇa.
4	M.R.Ry. Pottam Venkappa Garu of Konakondla through the Tahsildar of Gooty taluk, Anantapur district.	Vijaya-nagara.	Kṛishṇarāya	Śaka 1435, Aṅgirasa, Āshāḍha, Śukla-dvādaśi.	Do.	Do.	~~Do.~~ S.J.J.	Registers the grant by the king of the villages Kṛishṇipāḍu, 'Pinna-Pūsalapāḍu, Pedda-Pūsalapāḍu, Śikēsala and Vēmulapāḍu with the village Daṇḍanāyaka-cheruvu surnamed Kṛishṇarāyasamudram, to a large number of Brahmans on the occasion of the gift of Dhanya-Mēru (i.e., Mēru of grain) The village belonged to the 'Eḍapti'-sima of the Gutti-rājya.
5	M.R.Ry. Busi Nagi Reddi Garu, Vajra-Karur in the same taluk.	Do.	Vīrapratāpa Bukkarāya ..	Śaka 1169, Jaya (wrong), Āśvija, śu. 10.	Telugu ..	Do.	South-Indian Inscriptions.	A clear forgery. Presumes to register the several ayagāras (incumbents) like reḍḍi, karaṇam, purohita, etc., for the villages of Poṭṭipāḍu and Kavuḷūru in the Gutti-durga founded by some private individuals. Reference is made to a certain Sambhaṭi Tipparāju.
6	M.R.Ry. Chinnappa Reddi of Chitfur in the same taluk.	Do.	Vīrapratāpa Hariharadēva-Mahārāya, 'ruling at Vidyānagara'.	Śaka 1093, Vijaya, Vaiśākha ba. 7.	Do. ..	Do.	Do.	Characters are too late for the date given. Also a forgery. Gives the lands assigned to the several services attached to the village Tarimela in the Gutti-rājya. Lands attached to the local temples of Chennakēśvara and Īśvara are also mentioned.
7	M.R.Ry. Garudacharlu, Dharmakarta, Āñjanēya-svāmin temple at Kasapuram in the same taluk.	Do.	Vīrapratāpa Sadāśivarāya-Mahārāya, 'ruling at Vidyānagara'.	Śaka 1377, mistake for 1477, Rākshasa, Śrāvaṇa śu. 5.	Telugu and Sanskrit.	Do.	Do.	Purports to be an agrahāra-śāsana (gift-deed) granted by the king in respect of the village Neṭekallu, while camping near it on his way to Gutti, being told that god Hanuman was manifest (jāgrata) there.

A.—List of copper plates examined during the year 1920-21—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
8	M.R.Ry Hanuma Reddi Garu of Konganapalli in the same taluk.	Vijayanagra.	Vīrapratāpa Vijaya-Bukkarāya	Śaka 1109, Jaya (wrong), Āśvija, śu. 10	Telugu ..	Returned	South-Indian Inscriptions.	Like No. 5 above is a forgery of the same date giving the several āyagāras for the three villages Konganapalle, Śankarabanda and Mulukalapenṭa, which were founded by certain private individuals and mentions the same chief Sambhaṭi Tipparāju.
9	M.R.Ry. Yella Reddi Garu, Khadarpeta in the same taluk.	Do.	Vīrapratāpa Hariharadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1270, Sarvajit Vaiśakha, śu. 15.	Telugu and Sanskrit.	Do.	Do.	Registers the grant, of the post of reddi with lands attached to it, to a certain Kōṭireddi Nāraparedḍi in respect of the village Dēvarapalle in the Gutti-rājya known as Bhāskara-kshētra (i. e., seat of the Sun).
10	The Reddi of Gundala in the same taluk.	..	....	....	Telugu ..	Do.	Do.	Incomplete. Narrates in detail the troubles undergone by a Nāyaka who owned the village Paṭakottacheruvu in the matter of making good the loss of merchandise sustained by certain merchants while in transit, in the vicinity of the village. The incident is referred to the time of the occupation of the Karṇaṭaka and the Gutti fort by the Nawab of Gōlkonda on behalf of the Pachchhāyi (i.e., the Mughal Emperor of Delhi). At its commencement the record quotes the date Śaka 1344, Vijaya (wrong), Kārtika, śu. 10 and refers to the Vijayanagara king Praudhadēvarāya.
11	M.R.Ry. P. Narasimha Reddi Garu of Havili in the same taluk.	Vijayanagra.	Sadāśiva-Mahārāya.	Śaka 1481, Siddhārthi, Bhādrapada krishṇa.	Sanskrit (in Nāgarī).	Do.	Do.	Incomplete, Plates 2 and 4 are missing. Registers the sarvamānya grant of some double-crop (dvisāra) land in the village Chembāla lying in the Rāyadurga-venṭe (i.e., province) and Uruvakonda-sīma for the benefit of the temple of Chennakēśvara built on the east side of the village.
12	The District Munsif of Kavali, Nellore district.	Gajapati ..	Pratāparudra ..	Śaka 1432, Pramōda, Kārtika, śu. 3, Friday.	Sanskrit (in Telugu).	Do.	Do.	Registers the grant of the village Velicherla in the Jaladaṅki-sthāla of the Paṅkanāṭi-sīma to the east of the Udayāchala (i.e., Udayagiri)-durga, by the king who was ruling at Undrakonda, to the Brahman Kondaya of the Bhāradvāja-gōtra and Yajus-śākha. The donee was a resident of the village Pulugulla.
13	M.R.Ry. Perumal Gowndan, Gudiyattam taluk, North Arcot district.	..	Ālavagiri Bāsha (Ālamgir?).	Śaka 1012 (wrong), Krōdhana, Vaiyāśi, 21, ba., pañchami, Monday, Śravaṇa.	Tamil	Do.	....	States that a family of seven gaundas, which hailed from Vēlūr-śīrmai on the northern bank of the Pālār river in Āyinda-nāḍu, a sub-division of Paluvūr-kōṭṭam, a district of Jayaṅgonḍa-Toṇḍamaṇḍalam and which settled down near Vēlūr having founded the village of Laṭṭēri by clearing the forest, succeeded in repulsing the attack of a band of 500 freebooters who came from the north and that as a reward for this act of heroism Abarangbeg-Pasha conferred on the gaundas the headmanship (?) (gaudikai) of the village of Laṭṭēri with right to collect one kalam of grain on every kaṇi of certain lands specified therein. The record seems to be a forgery.

A.—List of copper plates examined during the year 1920-21—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
14	M.R.Ry Rao Bahadur V.A. Vandayar Avargal, Managing Member, Temple Committee, Tanjore.	Mahrattas of Tanjore.	Pratāpasiṁha ..	Śaka 1680, Kali 4862, Pramādi, Tai 21, Uttarāyaṇa, Thursday, Pushya.	Tamil ..	Returned ..	South-Indian Inscriptions.	Registers that Savāyi Vijayaraghunātha Gōpālar, son of Savāyi Vijayaraghunātha Kiṇamettanan Gōpālar, who was the chief of Sirunellikkōṭṭai in Pāmba-vaḷanāḍu, a subdivision of Rājeṇdraśōḷa-vaḷanāḍu in Rājagaṁbhīravaḷanāḍu, a district of Rājarāja-vaḷanāḍu, gave 46 poṉ of gold to the temple Jayaṅgoṇḍanāthasvāmin in Pāmbanāḍu for the evening service of the god therein. Another record dated in Śaka 1690, Kali 4860, Īśvara, Vaigāśi, 2, is engraved in continuation of the above on the same plate and registers a gift of 45 Rājagōpālaṇchakram-poṉ of gold by the inhabitants of the sixteen divisions between the western and eastern boundaries of Pāppākkuḍi-nāḍu, a sub-division of Poyyūr-kūṟṟam, a district of Jayaṅgoṇḍanāḍu, for the midday service of the god Jayaṅgoṇḍanāthasvāmin consecrated in a temple which was newly erected after clearing some fruit-gardens.
15	Do.	Do.	Do. ..	Śaka 1680, Kali, 4861, Bahudhānya, Āṇi. 16, Uttarāyaṇa, Monday.	Do. ..	Do. ..	Do.	Records a further gift of 91 poṉ and 2 paṇam by the individual mentioned in No. 14 above for conducting a service called Kōlāhala-śāṇḍi in the same temple. The poṉ (gold coin) is called Rājagōpālachakram. Another record in continuation of the above registers the gift of 46 Rājagōpālaṇchakram-poṉ by Rāmaviruda Vijayadēvar, son of Umayanallavaṉ Vijayadēvar of Neṉmalivāḍi in Sirunellikōṭṭai, a portion of Pāppākkuḍi-nāḍu, a sub-division Poyyūr-kūṟṟam, a district of Rājarāja-vaḷanāḍu, Rājeṇdraśōḷa-vaḷanāḍu for the midnight offerings to the god mentioned in No. 14 above. This supplemental record is dated in Kali 1680, Śaka 4861 (transposed), Bahudhānya, Vaigāśi 2.
16	M.R.Ry. K. V. Lakshmana Rao Garu, M.A., Diwan of Munagala.	Eastern Chāḷukya	Bāḍapa	..	Sanskrit in Telugu.	Do. ..	Epigraphia Indica by Mr. K. V. Lakshmana Rao.	Records the grant of the village Ārumbāka in the Velanāṇḍuvishaya by the king to the chief Gaṇḍanārāyaṇa and its grant by the latter to his mother's sister's son Chandena ; see below Part II, paragraph 14.

B.—Stone inscriptions copied in 1920 (continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	ANANTAPUR DISTRICT, GOOTY TALUK.					
317	On a pillar to the left side of gate No. 5 of the fort at Gooty.	Vijayanagara	Vīrapratāpa Rāmadēvarāya	Prabhava, Phālguṇa.	Telugu ..	Records the gift of the village Turukapalle attached to Gutti, to Jātikartta Nārāyaṇar by Biravōli Tiruveṅgaḷanātharāja.
318	On a rock near the Narasiṁhasvāmin temple on the northern hill in the same village.	..	....	....	Kanarese (verse).	Praises god Narasiṁha. The characters are of about the 14th century A.D.
319	On another rock in the same place.	..	....	....	Do.	Do. do.
320	On a slab set up in the prākāra of the Rāmasvāmin temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 148 [3], Raudri, Vaiśākha, śu. 15.	Telugu ..	Gift of some annual monetary contributions by the soldiers and other servants residing on the fort at Gutti, to a certain Veṅkaṭayya-Ayyavāru attached to the maṭha of Raghupati, for the merit of Yara-Timmarāja.
321	On a pillar lying in the prākāra of the same temple.	..	..	[Vyaya], Śrāvaṇa, ba. 30.	Do. ..	Mentions the Mahāmaṇḍalēśvara Rāmarāja Biravōlu Timmarājayyadēva-Mahārāja and registers an agreement regarding certain income in grain, settled previously. The village Hampe is also mentioned.
322	On another pillar in the same place.	Vijayanagara	Vīrapratāpa Vīra Veṅkaṭapatidēva-Mahārāya, 'ruling at Ghanagiri-durga.'	Śaka 1515, Vijaya, Jyēshṭha, śu., 2.	Do. ..	Records a gift of money made for the supply of garlands daily to the god Rāmachandradēva in Jagatāpi-Gutti, by the Mahāmaṇḍalēśvara Alluḍu Raghunātharājayyadēva-Mahārāja of the Solar race and Kāśyapa-gōtra.
323	On the same pillar	..	....	Vyaya, Chaitra, ba. 5.	Do. ..	Mentions the Mahāmaṇḍalēśvara Rāmarāja Biravōlu Timmarājayyadēva-Mahārāja and Alluḍu Nāgarāja. Registers an agreement relating to the village Karūru, similar to the one given in No. 321 above.
324	On another pillar in the same place.	..	....	Taraṇa, Māgha, ba., 12.	Do ..	Mentions the same two chiefs and records a similar agreement in respect of the village of Taṭrikaḷḷu.
325	On a rock between gates Nos. 7 and 8 of the fort in the same village.	..	....	Chāḷukya-Vikrama year 14, Śukla, Bhādrapada (?) amāvāse.	Kanarese ..	Damaged and incomplete. Mentions Daṇḍanāyaka Pōcharsa, Chaṇḍya-[nā]yaka and Chandayanāyaka and records a grant of land to god Vināyaka.
326	On a stone built into the western wall of the mosque near the cemetery in the same village.	Vijayanagara	Harihara	Lost	Sanskrit (verse).	Damaged. Gives in succession a list of Jaina teachers of the Kondakunda line, viz., Vakragrīva, Ēlāchārya, Amarakīrti, Siṁhanandi, and Vardhamāna-Dēśika and refers to the building of a Chaityālaya (Jaina basti) for Pārśva-Jinanātha by the general Iruga. The country Kuntala is herein said to be a part of Karṇāṭa.
327	On a rock by the side of the road to Kurnool, two miles from the same village.	..	....	Vyaya, Vaiśākha, śu., 12.	Telugu ..	Records a gift of land in the village Śeṭṭaninapalle by its Reḍḍi and Karaṇam and the Dēśāyi of the Gutti-Sarakāru to a private individual for his having constructed a well.
328	On a stone set up in a field to the west of Yerratimmarajucheruvu.	..	....	Durmati, Śrāvaṇa, śu., 10, Monday.	Kanarese ..	Mentions a certain Raghunātharājayya and registers certain privileges to be enjoyed in connexion with the procession of the local deity.
329	On another rock to the west of the same village.	..	....	Śaka 1481, Siddhārthi, Mārgaśira, ba., 11.	Do. ..	Damaged. Records a lease of the forest land [Jaṅgiligutta] granted in the time of the Mahāmaṇḍalēśvara Rāmarāja Tirumalarājayya.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On a stone lying in a field to the east of the same village.	Vijayanagara	Vīrapratāpa Vīra Śadāśivadēva-Mahārāya.	Śaka 1477, Rākshasa, Chaitra, ba., 12.	Telugu ..	Incomplete; mentions Jagatāpi Gutti-sīma and the god Virūpāksha of the agrahāra village Narasāpuram alias Krishṇarāyapuram.
331	On a stone set up in front of the Timmarāju temple at **Betapalli**.	Do.	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 1477. Ānanda, Adhika-Āshaḍha śu., 15, Lunar eclipse.	Do. ..	Records the grant of three varāhas of Dombari-pannu realised from the agrahāra village Bētāpalle to the god Tirumaladēva of the village by the Dombaras (acrobats).
332	On another stone set up in the same place.	Do.	Do.	Śaka 1477, Rākshasa, Vaiśākha śu. 1, Sunday.	Do. ..	Records the grant by the Vipravinōdis, of a certain Vipravinōdi income to the god Veṅkaṭādri of the village Bētāpalle alias Gaṇarājapuram attached to the Puleṭimāgāṇi in Jagatāpi Gutti-sīma.
333	On a stone lying in a field to the north of the same village.	Western Chāḷukya.	Vijayāditya Satyāśraya Pṛithvīvallabha..	....	Kanarese (Archaic).	Registers a grant of land made by Vikramāditya while Bāṇarāja was ruling over the Toramara-Vishaya; mentions Taruṇa-Vasantan and Sāmanta-Kēsari as titles of Vikramāditya.
334	On a stone built into a well at **Utakallu**.	..	....	Śaka 1707, Krōdhi, Vaiśākha, śu. di., 10.	Telugu ..	Records the construction of the well by a certain Yarra-reḍi.
335	On a rock at the top of the Raṅgasvāmi hill near **Tondapadu**.	..	....	Svabhānu, Chaitra, śu., 1.	Do. ..	Damaged. Records the gift of a Garuḍa-pillar by a private individual.
336	On a stone set up near the Āñjanēyasvāmin temple at **Turukapalli**.	Vijayanagara	Vīrapratāpa Rāmadēvarāya	Prabhava, Phalguṇa	Do. ..	Partially damaged. Seems to record the gift of the village Turukapalle attached to Gutti to Jātikarta Nārāyaṇa. See No. 317 above.
337	On a stone set up on the tank-bund at **Ubacherla**.	Western Chāḷukya.	Sarvajñachakravarti Bhūlōkamalla, 'ruling at Kalyāṇa.'	Chāḷukya-Bhūlōkamalla year 10, Rākshasa, Jyēshṭa, śu. 3, Sunday, Uttarāyaṇa-Saṁkrānti.	Kanarese ..	Registers a gift of land and an oil-mill made by the Vaiśya Kuchi-seṭṭi in the presence of some royal officials for the worship and offerings of the gods Jakkēśvara and Kēśavadēva o the village Uppuṅgere.
338	On the eastern wall of the Chaudēśvarī temple in the same village.	..	....	Nandana, Kārttika, śu., 6, Sunday.	Do. ..	Records a grant of land made out of the estate belonging to the temple of Chaudēśvarī to a certain Mallōja for having given the finish (baṇṇa) to the images of Chaudēśvarī and other deities.
339	On a stone set up in a field to the east of the same village.	Western Chāḷukya	Jagadēkamalladēva	[4]th year . . . . Uttarāyaṇa-Saṁkrānti.	Do. ..	Much damaged. Seems to record a gift of grain made to the god Rāmēśvaradēva at Uppuṅgere. Mentions the Daṇḍanāyaka Siṅgi-Nāyaka.
340	On a slab lying in front of the Āñjanēya temple at **Avulampalli**.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 1478, Rākshasa, Śrāvaṇa, ba., 5, Thursday.	Do. ..	Stone mutilated. Seems to record a grant made by a private individual to a god (name lost) at Virūpākshapura for burning the lamp on the occasion of Kārtika-pūja.
341	On a stone lying in a field to the west of **Ramarajupalli**.	Western Chāḷukya.	Tribhuvanamalladēva, 'ruling at Kalyāṇa.'	Chāḷukya-Vikrama-year 45, Śubhakṛit, Āśviyuja, śu., Full moon, Monday, Lunar eclipse.	Do. ..	Records a gift of land made in the name of Kumāra-Tailapadēva while he was ruling the Sindavāḍi Thousand province, by his subordinate Mahāmaṇḍalēśvara Trailōkyamalladēva . . . . Mahārāja who was then ruling over Hāmbuḷige.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a stone lying in a field to the east of **Peddavaduguru.**	..	....	Khara, Āśvija, śu., 1.	Telugu ..	Records a gift of land in the village Peddavaḍugūru by a certain Āḍappanāyaka to Vīrōju, son of Biḍḍauja.
343	On a stone lying near the Īśvara temple in the same village.	Western Chaḷukya.	Satyāśraya Śrī Pṛithvīvallabha	....	Kanarese (Archaic).	Records the gift of the village Naḍanūru and certain taxes in the country of Bāṇarāja by Ereyitiyaḍiga[who conquered Raṇavikraman. The engraver of the inscription was Mahēndrapallavāchāri.
344	On a slab set up in the prākāra of the Āñjanēyasvāmin temple at **Chinnavaduguru.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1474, Parīdhāvi, Kārttika, śu., 12, Saturday.	Telugu ..	Partially damaged; records a gift of money made by certain Vipravinōdins to the gods Hanumantadēva and Rāmēśvara of the agrahāra village Pinavaḍugūru alias Timmasamudram on the occasion of the Utthāna-dvādaśi.
345	On a slab set up in a field to the north of **Niluru.**	Yādava ..	. . . nārāyaṇa Pratāpachakravarti Simhaḷadēva.	6th year, 1137, Yuva, Vaiśākha, śu, 10, Thursday.	Kanarese (verse and prose).	Partially damaged; records the gift of land and money made to the god Bhōgēśvaradēva of the village Hāmbuḷige by the Mahāmaṇḍalēśvara Raṇakumāra Jagatāpu [Daṇḍi]dēva Chōḷa-Mahārāja who was ruling over the village.
346	On a broken pillar set up before the shrine of a liṅga a mile to the north of the same village.	Western Chaḷukya.	. . . rttivarma Satyāśraya Śrī Pṛithvīvallabha.	....	Kanarese ..	Damaged. Seems to register certain incomes (?) viz., biḍuvāra, santiga, etc., to certain gāvuṇḍas.
347	On a slab set up in the Pāmuḍammaguḍi at **Pamidi.**	..	....	Śaka 1437, Yuva, Śrāvaṇa, śu., 15, Thursday.	Telugu ..	Damaged. Mentions the Goddess Chauḍēśvarī and the village Pāmiḍi.
348	On a stone lying at the western end of the main street of the same village.	Vijayanagara	Vīrapratāpa Achyutadēvarāya-Mahārāya.	Śaka [1457], Manmatha, [Kā]rttika, śu. 15.	Do. ..	States that the Mahāmaṇḍalēśvara [Ma]llināṭha Yarayadēva-Mahārāja's son Tirumalayadēva-Mahārāja built a paḷem (hamlet) to the west of the village Pāmiḍi in the Jagatāpi-Guṭṭi-sīma and made a grant of the several incomes from the hamlet to the god Bhōgēśvara of Pāmuḍi which had been granted as a māgāṇi by the Mahāmaṇḍalēśvara Saḷakarāja Tirumalayadēva-Mahārāja.
349	On a slab built into the floor in the prākāra of the Bhōgēśvara temple in the same village.	..	....	Śaka 1 .. 5., Śukla Śrāvaṇa, śu., 15.	Do. ..	Registers the gift of a stone pillar for burning a lamp thereon to the god Bhōgēśvara, by a private individual.
350	On another slab set up in the same prākāra.	..	....	Śaka 1440, Pramāḍi, Magha, śu., 11.	Do. ..	Built in; mentions China-Tirumalayya, son of Sōmarsayya, who was the pradhāni of the Mahāpradhāna Saḷuva Timmarsayya.
351	On a third slab set up in the same prākāra.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 14[76], Ānanda, Nija-Ā[shaḍha], śu.,11.	Do. ..	Damaged; mentions the god Bhogēśvara of Pāmiḍi.
352	On a fourth slab set up in the same prākāra.	..	....	Chaḷukya-Vikrama year .. Vijaya, Chaitra, amāvasye, Monday, Solar eclipse.	Kanarese ..	Much damaged; mentions Chamḍaḷadēvī and records a gift, by the Mahāmaṇḍalēśvara Kumāra Taḷapadēva, of land in the villages Duggarasanahaḷḷi and Hāmbuḷige and also money for the worship and offerings and lamp to god Vishṇu of Hāmbuḷige and for the maintenance of the worshipping āchārya of the temple.
353	On a stone lying beside the Īśvara temple at **Gajarampalli.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Naḷa, Āshaḍha, ba., 13.	Telugu ..	Damaged; mentions Jagatāpi Guṭṭi-sīma, Gajarāmanapalli and Rāyasamudram.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
354	On another stone lying in the same place.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 146[6], Krōdhi, Kārttika, śu., 12.	Telugu ..	Damaged. Records the remission by the king and Rāmarāja of certain taxes payable by the barbers of the agrahāra-village Gajarāmapalli in Gutti-durgam.
355	On a slab set up in the Vīrabhadra temple at **Miduturu.**	Do.	Vīrapratāpa Vīra Kṛishṇarāya Mahārāya.	Śaka 1439, Īśvara, Āshāḍhā, śu., 11.	Do. ..	Records the grant of the village Miduturu in the [Puli]ṭimāṅgiṇi lying in the Gutti-sīma to the god Vighnēśvara of Burudāla, by Sāluva Gōvindaya, son of Rāchiraju of the Kavundinya-gōtra and Āpastamba-sūtra, on the occasion of the Prathama-ēkādaśi.
356	On a stone set up beside the same temple.	Bāṇa ..	Mahāmaṇḍalēśvara Chiṭṭarasa	Chaḷukya-Vikrama year 47, Śubhakṛit, Āśvayuja, śu., 13, Monday.	Kanarese .	Records the grant of the village Bāḍa-Miṭṭuru in the Hāmbuḷige Thirty district by the king to a number of persons. Also states that a copper-plate grant was also issued in respect of this.
357	On another stone set up in the same place.	Vijayanagara	Vīrapratāpa Śadāśivadēva-Mahārāya ..	Śaka 14[..], Krōdhin, Kār[tika]. bu., 12.	Telugu .	Records the remission of certain taxes due by the barbers of the village Miduturu in the [Puliṭi]-māgaṇi of Guti-durgam by the Mahāmaṇḍalēśvara Alludu (Aḷiya?) Rāmarāja. Compare No. 354 above.
358	On a stone lying in front of the mosque at **Appecherla.**	..	....	Paraṇa, Māgha, śu., 1.	Do. ..	Records the grant of some money made for the burning of a lamp to the god Mallikārjunadēva by a private individual.
359	On a stone lying in a field to the north-east of **Kondupalli.**	Western Chaḷukya.	Vijayāditya Satyāśraya Śrī Pṛithvīvallabha.	Regnal year 23 ..	Telugu (Archaic).	Refers to a fight between the governors of Turamaravishaya belonging to Vikramāditya Bali Indra-Baṇarāja, son of Paḷikulatilaka Narasimha Baṇadhīraja, and the lords of Pulagicheruvu and records a grant of fifty maṟutus of land in Pulagicheruvu to a certain Padi-Śarmāri.
360	On a slab lying near the Āñjanēya shrine at **Medimakulapalli.**	Vijayanagara	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1452, Khara, Mārgaśira, ba., 5.	Kanarese ..	Completely damaged.
361	On another slab set up in the same place.	Do.	Vīrapratāpa Vīra Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1562, Vikrama, Bhādrapada, ba., 12.	Telugu ..	Registers a grant of land in the village Medimākulapalli in the Jagatāpi Guttidurga-sīma by Biravōli Timarājadēva-Mahāraja for the lamps to the god Hanumantarāya of the village, on the occasion of the Prathama-dvadaśi.
362	On a slab set up in front of the Āñjanēya temple at **Kandlaguduru.**	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 146[6], Krōdhi, Magha, śu., 15.	Do. ..	Damaged and mutilated; mentions Rāmaraja Yara-Timaraja and Jagatāpi Gutti-sīma. Refers to a tax called bōyi-suṅkamu.
363	On another slab set up in the same place.	..	....	Śaka 1495, [Si]dhārthi (wrong), Śrāvaṇa, śu., 5.	Do. ..	Records the grant of a tax called Dombari-pannu to the god Hanumanta-Perumaḷu of Kaṇḍlagūḍūru by the Dombari Timmayya.
364	On a stone lying in a field to the north-east of **Dimmagudi.**	Western Chaḷukya.	Vikramāditya Satyāśraya Pṛithvīvallabha.	27th year	Telugu (Archaic).	Damaged; records a grant of 20 maṟutus of land in the village of Muttaḷūru.
365	On a stone set up in front of the Īśvara temple in the same village.	..	....	Śaka 4446 (probably mistake for 1446) Jaya (wrong), Mārgaśira, śu., 5.	Telugu ..	Damaged. Refers to some gift made by a private individual to the temple of Rāmaya-liṅga at Dimmaguḍi.
366	On a slab lying near the Īśvara temple at **Chitrachedu.**	Vijayanagara	Vīrapratāpa Śrīraṅgarāyadēva-Mahārāya, 'ruling at Penukoṇḍa.'	Śaka . . . . Śrīmukha, Āshāḍha. . .	Do. ..	Registers the confirmation of the gift of mānya lands belonging to the gods and the Brahmans of the villages Chitrachēḍu and Malakaṭaḷa by a certain Raṅgōjaḷu in the presence of the god Raghunātha on the occasion of the Utthana-dvadaśi.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab lying in the compound of the mosque at the same village.	..	....	Śaka 1448, Vyaya, Kartika, śu., 12, Thursday.	Telugu ..	Records the confirmation of the grants of lands originally made to the gods and Brahmans of the five villages, Malakatala, Chintalacheruvu, Kōṭakoṇḍa, Teliki and Chitrachēḍu in the Guti-rajya in the time of Viraprataṕa Kumara Bukkarāya by the Mahānāyakāchārya Kaṭi-Nāyaka, by his descendant Tamma-Nāyaka.
368	On another stone lying in the same compound.	Vijayanagara	Viraprataṕa Sadaśivadēva-Mahārāya ..	Śaka 147[7], Ānanda, Bhādrapada, śu., 15.	Do ..	Records the gift of the tax called Dombari-pannu realized from the village of Chitrachēḍu to the gods Chennakēśvara, Rāmēśvara and Gaṇadhipati of the village which had been granted as nāyaṅkara to Kumāra Kondrājaya by the Mahāmaṇḍaleśvara Rāmarāja Yara-Timmayadēva-Mahārāja.
369	On a third slab lying in the same compound.	Do.	Do	Śaka 1473, Sādhāraṇa, Āshāḍha, śu., 10.	Do. ..	Incomplete. Mentions Śri Śantabhikshavritti-Ayyavāru and the god Mallikārjuna at Śrīśailam worshipped by the Narapati, Aśvapati and Gajapati kings.
370	On a stone set up at the eastern end of **Molakatalla**.	..	....	Śaka 14[94], Āṅgirasa, Pusbya.	Do. ..	Damaged. Mentions Yara-[Timma]rāja, Chitrachēḍu and Gutti-rājya. Seems to record a gift, of the tax Dombari-pannu payable by the village Malakatala, to the god Anantagirināṭha.
371	On a stone set up in front of the Āñjanēya shrine at **Ramapuram**.	..	....	Śaka 1*9*, Saumya, Jyēshṭa, śu., 10.	Do. ..	Records a gift of land made to a certain Sañjīvi for having built the temple, tank and well at Sañjīvipuram, by the reḍḍi and karaṇam of Chitrachēḍu.
372	On a stone set up in front of the Āñjanēya shrine at **Nagalapuram**.	Vijayanagara	Viraprataṕa Śādaśivadēva-Mahārāya ..	Śaka 1774 (mistake for 1477), Rakshasa, Āśvija śu., 2.	Do. ..	Damaged. Mentions Nagalāpuram in Jagatāpi Gutti-śima and seems to record a grant of rice, green-gram and oil for the Kārtika festivals.
373	On a rock known as the Nāgappalagunḍu at **Nagasamudram**.	..	....	Śaka 1604, Rudhirōdgāri, Vaiśākha, śu., 10.	Do. ..	Records the allotment of the lands under a tank built by Mugala, the son of Daḷevāyi Timmaya.
374	On a stone set up in front of the old Gōpālasvāmin temple at **Anumpalli**.	Vijayanagara	Vīrapratāpa Vīra Rāmadēvarāya, 'ruling at Penukoṇḍa.'	Śaka 154 [8] Vibhava, wrong Kartika, ba., 2.	Do.	Records the gift of lands made by Immaḍi Pāpi-Nāyaka, the son of the Mahānāyakāchārya Nagasamudram Antari Pēda Pāpi-Nāyaka to the god Gōpālasvāmi of the village Anuppalle attached to the Penakalacharla-śima of the Jagatāpi Gutti-śima.
375	On a stone set up in front of the Āñjanēya temple in the same village.	..	Lost	Śaka 1572 ..	Do. ..	Registers the gift of money made to the gods Gōpālasvāmi and Hanumantaraya and the Purōhit Gōpāla-Bhaṭṭa by the Vaiśyas, Nagaras, and other subjects of the village of Anuppalle in the Jagatāpi Gutti-śima while the Mudrakarta of the Nabābu was staying at Ghaṇḍikōṭa.
376	On a rock behind the deserted Īśvara temple at the same village.	Vijayanagara	Vīra Rāmadēvarāya, 'ruling at Penukoṇḍa.'	Śaka 154[8], Krōdhana, Phalguṇa, ba, 30.	Do. ..	Damaged. Registers the grant of some land for the worship of Śiva in the village Anumpalli made by a private individual on the occasion of the Solar eclipse.
377	On a rock near the doṇagaṭṭa at **Khadarpeta**.	..	....	....	Kanarese ..	Gives the eastern and western boundaries of a canal dug by Sōyidēva of Honnahaṭige under the orders of its Mahājanas.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On a slab lying in the temple of Āñjanēya in the same village.	..	....	Śaka 1644, Śubhakṛit, Ni[ja]-Śrāvaṇa, śu., 3 Saturday.	Telugu ..	Records the gift of the Garuḍa-pillar by some private individuals.
379	On a rock in the water-course at **Obalapuram** near the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya	Śaka 1478, Rakshasa, Pushya, ba., 30, Ardhōdaya.	Do.	Registers the gift of the Vipravinōdi-vartana realized from the agrahāra villages Dēvarapalli in Gutti-sīma and Jambuladinne attached to Peṇṇakajarla, for the daśami festivals of the god Doḍa-Avubhaladēva by the Vipravinōdi Channaya.
380	On a stone set up near the well at **Mamuduru**.	..	....	Śaka 1750, Sarvajit, Vaiśakha, śu., 5.	Do. ..	States that a certain Veṅkaṭa-Reḍḍi constructed the well as a dedication to the god Veṅkaṭēśvara.
381	On a stone lying in a field to the north-east of the same village.	..	....	Śaka 1450, Sarvadhāri, Śrāvaṇa, ba., 10.	Kanarese ..	Registers the grant of a vṛitti made by a certain Bumi-Nāyaka in the village Mame[ḍūru] attached to the Puleka-māgaṇi, lying in the Guti-sīma, to a certain Liṅgaya.
382	On a stone set up near the Āñjanēya temple at **Marnepalli**.	Vijayanagara	Vīrapratāpa Vīra Veṅkaṭapatidēva-Mahārāya 'ruling at Penukoṇḍa.'	Śaka 1525, Śubhakṛit, Mārgaśira, ba., 6.	Telugu ..	Records the grant of the village of Marinēnipalle in the Puleṭi-māgaṇi of the Gutti-sīma for the offerings of the god Raghunāyaka at Gutti-Durgam by Allāḍu Rāmarājadēva-Mahārāja.
383	On a slab set up in the temple of Hanumantarāya at **Sangala**.	..	....	Śaka 1480, Kālayukti, Mārgaśira, ba., 11.	Do. ..	Records a grant of land made by Mantram Timminēḍu for the worship of the god Hanumantadēva set up by him at the village Saṅgāla alias Śrīraṅgapuram.
384	On a stone set up near the well in **Kasavāpuram**.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1469, Plavaṅga, Bhadrapada, śu., 15, Tuesday.	Kanarese .	Registers the remission of certain taxes levied from the village Kasuvāpura granted to Daḷavāyi Yellāpa-Nāyaka as an umbaḷi by Kōneṭi Timmarājayya, son of Rāmaraja Koṇḍarāja.
385	On a stone in the temple of Āñjanēya in the same village.	..	....	Akshaya, Śrāvaṇa, śu., 15.	Telugu ..	Records that the steps of the maṇḍapa of the god Hanumanta of Neṇṭikallu were built by a certain Giḍḍana-gauḍa, son of Kundagurti Kēsana-gauḍa.
386	On a stone near the Āñjanēya temple at **Timmancherla**.	Vijayanagara	Harihara	..	Sanskrit and Kanarese.	Records gift of Chimmanakere, in the Gutti-vaḷita of the Ghanādri(Penukoṇḍa)-rājya to Gōpālarādhya of the Harita-gōtra.
387	On a slab set up in the Āñjanēya temple at **Gadekallu**.	Do.	Achyutarāya	Śaka 1453, Khara, Māgha, ba., 14, Śivarātri.	Kanarese .	Records a grant of land in Gaḍekallu to Koṇḍa-Jyōsya, son of Purushōttama-Bhaṭṭa of Polaki by Muttina Lakimi-seṭṭi, officer-in-charge of the diamond treasury (vajra-bhaṇḍāra) at Karūru in the Vuruvakoṇḍe-sīme granted to Yellapanna by the king.
388	On the same slab	..	....	Khara, Māgha, ba., 14, Śivarātri.	Do. ..	Records a grant of land to a certain Bhūsi-Bhaṭa by Lakimi seṭṭi, son of Muttina Lakimi seṭi.
389	On a stone set up in a field to the north-east of the same village.	..	....	Siddhārthi, Vaiśakhā, śu., 10.	Telugu ..	Records a grant of land by Channappagāru the Dēśayi of the Uruvakoṇḍa-sīma to Akkarāma Vaḍagiri-Śrīpāda.
390	On a stone built into the outer wall of the Obaḷēśvara temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Plavaṅga, Bhadrapada, ba., 12.	Kanarese ..	Declares that the barbers in the bhaṇḍāra-grāmas (crown villages), agrahāras (Brahman villages) and dēvasthāna-grāmas (temple villages) in the Uruvakoṇḍe-sīme wer exempted from certain taxes by order of Appalarāja.
391	On a stone lying near a well in **Kadadarabenchi**.	Do.	Vīrapratāpa Śrīraṅgarāya	Śaka 150[0 ?], Īśvara, . . . ba., 12.	Do. ..	Much damaged. Mentions Raja Śri Haṇḍeya Hanuma-Nāya[ka ?].

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
392	On a slab set up in the Bhōgēśvara temple at **Donekallu.**	Western Chāḷukya.	Trailōkyamalladēva	Śaka 981, Vikari ..	Kanarese ..	Registers the grant of some lands made to a certain Nijjara-gāvuṇḍa who pierced himself to death while the Chakravarti (the Chāḷukya king) went on an expedition to the south and the Mahāmaṇḍalēśvara Chiddanna Chōḷa-Mahārāja was ruling the Sindavāḍi Thousand.
393	On a stone set up in the same village.	Do.	Tribhuvanamalla Permāḍirāya, ' rulin at Kalyāṇapura.'	Chāḷukya-Vikrama year 65, Durmati, Jyēshṭa, śu. 10, Sunday.	Do. ..	Damaged. States that a certain Vijayāditya established a herd of cows attached to the temple of Vijayēśvaradēva, and granted land for the worship of the god and repairs of the temple and a garden and a tank to Sarvēśvara, probably the priest of the temple.
394	On a stone set up in front of the Krishnasvāmin temple at **Guntakal.**	Vijayanagara	Vīrapratāpa Sadāśivarāya	Śaka 14[80], Kālayukti, Kārttika, śu., 12.	Telugu ..	Records a gift of land and money to the pipers of the village who were to serve in the temple of Kēśava-perumāḷ at Guntakallu by a chief who had obtained the village as nāyaṅkara from the Mahāmaṇḍalēśvara Rāmarāja Tirumalayadēva-Mahārāja.
395	On another stone set up in the same place.	Do.	Vīrapratāpa Sadāśivarāya	Śaka 1480, Kālayukti, Vaiśākha, śu., 15.	Do. ..	Records the gift of the Vipravinōdi income from the village of Guntakallu to the gods, Mūlasthāna-Bhōgīśvara, Kēśava-perumāḷ and Vīrēśvara of the village by three persons of the Vipravinōdi community.
396	On a stone built into the west wall of the same temple.	Do.	Vīrapratāpa Vīra Sadāśivarāya	Śaka, 14.., Krōdhi, Kārttika, śu., 12.	Do. ..	Damaged. Mentions the Guntakaṇṭi-sīma.
397	On a stone in the Āñjanēya temple in the same village.	..	....	Śukla, Āśvija, śu., 10.	Do. ..	Damaged. Mentions the village Guntakallu and the god Hanumanta there and seems to record a gift of land to the deity by Rāyavibhāḍa Salakaya Chenna[ya]n-gāru.
398	On a stone set up in the village of **Patakottacheruvu.**	..	....	..	Do.	Refers to a gift of land made for the offerings and lamp to the god Hanumantadēva at Kōttacheruvu Pedalakshmipuram.
399	On a stone set up in front of the Peddamma-guḍi at **Vajrakaruru.**	..	....	Krōdhi, Chaitra, śu., 15, Monday.	Kanarese ..	Registers a grant of land in the village of Karūru by Chikavoḍeya-Mahārāya to Jaṅgama Nāgidēva-Āchiyaru of Koṇḍakuṇḍi
400	On a stone lying in a field by the side of the road to Guntakal from the same village.	..	..	..	Do. ..	Records a gift of land in Koṇḍakuṇḍi to Viṭhaladēva.
401	On a stone lying in a field to the east of the village **Gulapalayamu.**	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1331, Sarva-[jitu], Jyēṣṭa, śu., 5, Saturday, Lunar eclipse.	Do. ..	Damaged; registers a gift of land to a Brahman. Mentions Koṇḍakuṇḍeya-sīma attached to the Gutti (province).
402	On a stone set up behind the Āñjanēyasvāmin temple at **Ragulapadu.**	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1476, Pramāḍi, Māgha, śu., 7, Tuesday.	Kanarese and Tamil.	Seems to register the undertaking given by certain Vipravinōdis for the conduct of the Kārtika pūje of the god Hanumantadēva of the agrahāra village Raganahāḷu, situated in the Uruvakoṇḍa-sīme, attached to the Rāyadurga-vēṇṭhe in the Muḍu-nāḍu district of the Hastinavati-valita.
403	On a stone set up in the village of **Chinnahoturu.**	Do.	Lost	Śaka 1478, Nala, Vaiśākha, śu. 15.	Telugu ..	Records the grant by the Vipravinōdis of the Vipravinōdi income realized from the agrahāra village Chinahōtūru alias Dēvarāyapuram in the Vurōkoṇḍa-vēṭhya of the Rāyadurga-rājya for the Dhanurmāsa worship of the god Channakēśavadēva of the village.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
404	On a stone set up in a field to the north-east of the same village.	..	....	Śaka 14[0]4, Āṅgirasa, Śravaṇa, ba., 10.	Kanarese ..	Gives certain land measurements adopted in the agrahāra village Chikahōtūru of the Vurvakoṇḍa-vēṇṭhe.
405	On a stone lying in a field to the west of the same village.	..	....	Yuva, Mārgaśira, ba., 13.	Do. ..	Damaged; seems to record a grant of land made by the Mahājanas of the agrahāra village Chikahōtūru to a certain Chyavi Reḍḍimayya for constructing a tank.
406	On a slab set up near an old well at **Peddahoturu**.	Western Chāḷukya.	Tribhuvanamalladēva, 'ruling at Manneyakere.'	Chāḷukya-Vikrama year 3[8], Vijaya, Kārtika, śu., 9, Wednesday.	Do. ..	Records a grant of land made by Kumāra-Tailapadēva who was ruling over the Sindavāḍi Thousand province with his capital at Tumbuḷa for a sacrifice (Janna) instituted in the village Gaḍiya-Vōtūru situated in the Chindavāḍi 86, by the officers of the Mahāmaṇḍalēśvara Daḷuvaparasa at their request. Land was also given by him to the three Śiva temples of the village.
407	On a stone set up near the Āñjanēya temple at **Chyabala**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Naḷa, Vaiśākha, śu., 15.	Do. ..	Records a grant of the Vipravinōdi income accruing from the agrahāra village Tāvaregoḷa alias Krishnarāyapura attached to Uruvakoṇḍe in the Rāyadurga-nāḍu by three members of the Vipravinōdi community for the lamps to the god Channakēśavadēva of the said village.
408	On a stone set up in front of the Chennakēśavasvāmin temple in the same village.	Do.	Sadāśivarāya	Śaka 14**, ba., 7.	Do. ..	Lays down the conditions of cultivation agreed upon for the village (name lost) by Koṇḍarājaya Kōnēṭirāja on one side and the pārupatyagār (manager), sēnabōva (karaṇam) and the people of the village on the other.
409	On a slab set up in the Malleśvara temple at **Uravakonda**.	..	Kacha-Rājēndra 'ruling at Dēvagiri' ..	Śaka 1425, Dundubhi, [Kā]rtika, śu., 15, Vishu.	Do. ..	Registers a grant of land in the village Lattavaram for the offerings of the god Siṅgēśvara-Mahādēva at Urvakoṇḍe by Dēvāmbike on the occasion of her founding a well in the latter village.
410	On a stone preserved in the taluk office in the same village.	Western Chāḷukya.	Tribhuvanamalladēva	Virōdhi, Pu[shya] ...., Vyatīpāta.	Do. ..	Records the gift of land made for the worshippers of the gods Ādityadēva and Siddhēśvaradēva by the Mahāmaṇḍalēśvara Ghaṭeyaṅka...ruling at Kaṇeyakallu. The chief bears the Chōḷa titles.
411	On a stone set up in a field to the south of the same village.	..	....	Siddhārthi, Vaiśākha, ba., 10.	Do. ..	Damaged. Mentions the Mahāmaṇḍalēśvara Āravēṭīśvara Aḷiya Rāmarāja Mahā-arasu.
412	On a rock behind the Liṅgāyatmaṭha in the same village.	Vijayanagara	Kṛishṇarāya-Mahārāya	Śaka 1439, Yuva, Phālguṇa, śu., 10.	Do. ..	Records a grant of land in Uravakoṇḍa by Amarada Timmarasu, agent of the king, to a certain Tippayya for having constructed a tank to the south of the village.
413	On a stone lying in a field near the Bhūtamallakoṇḍa near **Budagavi**	..	....	Rudhirōdgāri, Bhādrapada, śu., 3.	Do. ..	Incomplete. Mentions by names the officers of the village Būdigevi.
414	On a slab set up in the Bhōgīśvara temple at **Undabanda**.	Western Chāḷukya.	Tribhuvanamalladēva 'ruling at Kalyāṇa'.	Chāḷukya-Vikrama year 7, Dundubhi, Pu[shya], ba., 5, Wednesday].	Do. ..	Damaged. Records grants of certain vṛittis by the Mahāmaṇḍalēśvara Iṛiva [Maṅ]ge-arasar of the Chōḷa family who was a subordinate of the king.
415	On a stone set up near the Pōtappagudi in the same village.	..	....	....	Do.(Archaic).	Damaged. Refers to some grant made by the thrity-two (managing) members of the village Muṇḍakuruke in connection with a tank.
416	On a rock in front of the Chennakēśvara temple at **Amidala**.	..	....	Śaka 984, Śubhakṛit.	Do.	Damaged. Seems to register grants of lands made to a number of persons by Champakarasa of the Chōḷa family.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
417	On the same rock	..	....	Śaka ... Bahudhānya, Magha, śu., 5, Sunday, [Mūla], Uttarāyaṇa-Saṁkrānti.	Kanarese (Archaic).	Damaged. Registers grants of lands made for the maintenance of the several servants attached to the temple of Bhōgīśvaradēva and for the feeding of ascetics, by Noḷamba-gāvuṇḍa of Anedale.
418	Do.	..	....	....	Do.	Damaged. Mentions Maleyarasa.
419	On the first pillar left of entrance in to the same temple.	..	....	Śaka 892, (in words).	Do.	States that the pillar was built by Kenta-Marayya, son of Vīra Biliyamayya of Karggūr when the Maṇḍalika Chandayya was ruling over Kaṇey[a]kallu. The latter bears the title Kāñchīpuravarēśvara.
420	On the same pillar	..	....	Chaḷukya-Vikrama year 49, Krōdhi.	Do.	Records the gift of a row of lamps by Kalpa Rēchi-gāuṇḍa of Anadale, when Manneya Malarasa was ruling over Kaneyakallu.
421	On the first pillar, right of the entrance, into the same temple.	..	....	....	Do.	States that the pillar was the gift of a certain Benagamayya.
422	On the other two pillars in the same temple	..	....	....	Do.	Refers to the building of the upper shrine by a resident of Dōniyūru and to the gift of a pillar by another individual.
423	On a slab set up in the Nṛisiṁhasvāmin temple at **Pennahobilam.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya	Śaka 1478, Naḷa, Āshaḍha, śu., 11.	Sanskrit and Kanarese.	Begins with an invocation to god Nṛisiṁha. Records the remission of certain taxes on certain agrahāra villages, lying in the Uruvakoṇḍe-sīme attached to the Rāyadurga veṇṭhe, by the Mahāmaṇḍalēśvara Kōnapadēva-Mahā-arasu, son of Rāmarāja Āpayadēva-Mahā-arasu of the Ātrēya-gōtra.
424	On a second slab set up in the same temple.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya	Śaka 1474, Parīdhāvi, [Āshaḍha], ba. 15.	Telugu .	Damaged ; Mentions the Mahāmaṇḍalēśvara Rāmarāja Kōnēṭi China-Tirumaladēva Mahārāja and seems to record a grant of land.
425	On a third slab set up in the same temple.	..	....	Śaka 1481, Siddhārthi, Śrāvaṇa, śu., 15, Saturday.	Do. ..	Records the provision made for the food-offerings of the god Penn-Avubhaḷēśvara by a subordinate of the Mahāmaṇḍalēśvara Rāmarāja Tirumalarājayyadēva-Mahārāja.
426	On a stone lying near the flight of steps at the southern door-way of the same temple.	..	....	Naḷa, Kārtika, śu...	Kanarese ..	Records that the diḍḍibagalu (the narrow gateway) on the south was constructed by a certain Jōgināyaka for the merit of his parents.
427	On a slab built into the northern wall of the maṇḍapa of the inner shrine of the same temple.	..	....	....	Sanskrit and Telugu in very modern characters.	States that a certain Veṅkaṭādri-Nāyaka paid respects to the god. He is said to have belonged to the family of Prāchētasa (i.e., Vālmīki,) the author of the Rāmakathā (Rāmāyaṇa).
428	On a slab set up in the Rāmēśvara temple near **Rampuram.**	..	..	Viśvāvasu, Śrāvaṇa u., 5, Monday.	Kanarese ..	Records the grant of land made by Būmaya-Nāyaka, an officer of Anantarasa-Voḍeya, the chief minister of Vīra-Bukkarāya, for offerings to the god Rāmayadēva at the village of Jarevūṭu.
429	On another slab set up in the same temple.	Saḷuva.	Immaḍi Narasiṁharāya-Mahārāya	Śaka 1419, Piṅgaḷa, Chaitra, śu., 9, Saturday.	Telugu ..	Records the gift of the village Jarivūṭu in the Pennamāgaṇi attached to Jagatāpi Guṭṭi, to the god Rāmēśvara of the village, by the Mahānāyakāchārya, Kēsama-Nāyaka with the permission of the king and of Narasa-Nāyaka.
430	On a stone lying by the side of the approach to the same temple.	..	....	....	Kanarese ..	Damaged ; states that the service rendered to the god Rāmayadēva by Śivarāmaya, a disciple of Siddayadēva of Kollapura should not be hindered.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
431	On a slab set up near the Āñjanēya temple at **Narimetla.**	..	....	Śaka 1558, Sarvadhāri, (wrong) Mārgaśira, śu., 5.	Telugu ..	Records the gift of the village Narimeṭla in the Uravakonḍa-sīma to 6 nambis of the temple of Penna-Āvubhaladēva for offerings and lamps to the god, by an officer of Pemmasāni Timma-Nāyaka.
432	On another slab set up in the same place.	..	....	Lost	Kanarese ..	Damaged. Seems to mention Mahāmaṇḍalēśvara Rāmarāju [Tirumala]....arasu. Registers an agreement for the cultivation of lands (of the village Narimeṭla) granted to the village officers and the people by the pārupatyagāra (manager) of Vuruvakoṇḍe.
433	On a slab set up in the Āñjanēya temple at **Palturu.**	..	....	Śaka 1451, Virōdhi, Vaiśākha, śu., 10.	Do. ..	Registers an agreement similar to the above granted to the officers and the people of the village Pālaṭūru by Sōmaṇa-Nāyaka, the agent of Chapparada Kōnappa-Nāyaka.
434	On a stone lying in a field near the same temple.	..	....	Chāḷuky a-Vikrama year 6, Dundubhi, Mārgaśira, ba., 13, Monday.	Do. ..	Damaged and incomplete. Mentions Nāḍahaḷḷi and Koḷiyaṇa-nāḍu.
435	On another stone lying in the same field.	..	....	Chāgadēva's year Rākshasa, Chaitra, amāvāsya, Monday.	Do. ..	Records the death of some persons in a cattle raid at the village Pāluṭuru.
436	On a stone lying in a field to the north-west of the same village.	..	....	Śaka 1532, Vyaya (wrong), Śrāvaṇa, ba., 10.	Telugu ..	Records a grant of land to a certain Baṇḍapa, a mason of the village Palutturu by Pemmasāni Timma-Nāyaka.
437	On a slab set up in the Vīrabhadra temple in the same village.	..	....	Khara, Chaitra, śu., 2, Monday.	Kanarese ..	Refers to the re-employment of the pūjāris of the god Vīrabhadra at Baṇḍe by an officer of Kōnappa-Nāyaka exempting them from the payment of certain taxes formerly levied from them by the chief.
438	On a stone lying in a field to the north-east of **Karakamukkala.**	..	....	Raudri, Jyēshṭa, śu., 15, Wednesday.	Do. ..	Incomplete. Records a gift of land made by a certain Siḍaṇa-Nāyaka for the offerings to the god Mūlasthāna Mallikārjunadēva at Karukamukala.
439	On a stone set up near the ruined temple of Channkēśava at **Havaligi.**	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 4, [Si]ddhārthi, Pushya, amāvāsya, Thursday Uttarāyaṇa-Saṁkrānti.	Do. ..	Damaged. Registers a gift of land, a garden and an oil-mill to the priest (ācharya) of the temple of the god Pañchaliṅga-Siddhēśvaradēva by the Mahāmaṇḍalēśvara Maṅgarasa " the lord of [Ora]yūrpura," who was ruling over the Maṭṭe 300 and Kaṇeyakallu 300 districts.
440	On a slab built into the well in a field to the south of the same village.	..	....	Chāḷukya-Vikrama year 55, Sādhāraṇa, Paushya, śu., 10, Thursday, Uttarāyaṇa-Saṁkrānti.	Do. ..	Beginning lost. Registers a gift of land free of taxes (sarvamānya) to the Mahājanas of the agrahāra village Hāmbuḷige, under the orders of the Mahāmaṇḍalēśvara Iruṅgōḷa-Mahārāja.
441	On a stone lying in a field two miles to the north of the same village.	..	....	Śaka 1639, Hēviḷambi, Phālguṇa, śu., 15.	Telugu ..	Records a gift of land to a certain Chintāmaṇi-Ayyavāru for conducting certain services in the temple of Kapilēśvaradēva at Pampākshētra by the Dēśāhi of Uravakoṇḍa and the Reḍḍi and Karaṇam of the village Hābiḷige.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
442	On a stone lying in a field to the east of the same village.	..	....	Hēviḷambi, Kārttika, śu., 5.	Telugu ..	Mentions Hābalige. Records a grant of land as pūlimānya to a certain Butsayya by the Dēśāhi of Urōkoṇḍa and the Reḍḍi and Karaṇam of Hāmbaḷige.
443	On a broken hero-stone lying in a field south of the same village.		....	....	Kanarese (Archaic).	Incomplete. States that Kundaman, a relative of the king, made an attack (and probably died) while the king (name lost) was capturing the Chiriyaḷa fort.
444	On a slab set up in front of the Vīrabhadra temple at **Vidapanakallu.**	Vijayanagara	Achyutarāya	Śaka...., Śrāvaṇa.	Kanarese ..	Damaged. Seems to regulate certain taxes due from the village Viḍupanakallu.
445	On a stone lying in a field to the north of the same village.	..	....	Svabhānu, Māgha, śu., 1.	Do. ..	Damaged. Records the terms of the grant of land made to the chappara-bōyis (seat-carriers) by Bujabalarāya, an officer of Haṇḍeya Nāmi-Nayana.
446	On a stone set up near the deserted Āñjanēya temple at **Malapuram.**	..	....	Śaka 1452, Vikṛiti, Āśvīja, śu., 2.	Do. ..	Damaged. Registers the terms of lease granted for the cultivation of the lands of the village Kōṭanahaḷḷi (which had been deserted), by the officer Vīrappa-Nāyaka, to the officers and residents of the village.
447	On a stone set up near the Īśvara temple at **Velpumadugu.**	..	....	....	Do. ..	Fragmentary. Registers a grant of land to a certain Erāōja.
448	On a slab lying near the Channakēśava temple in the same village.	..	....	Śaka 1700, Hēviḷambi, Mārga[śira], śu., 1, Sunday and Phālguṇa ba. 10.	Telugu ..	Damaged. States that the mukha-maṇḍapa in the temple of Channakēśavasvāmi at Vēlpumaḍugu was constructed by some members of the Nandavarika community.
449	On a rock in a field to the south-east of the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēvarāya-Mahārāya.	Śaka 1470, Kīlaka, Kārtika, śu., 5.	Kanarese ..	Registers the terms of lease granted in respect of the village Āpalapura founded as a pali (hamlet) of the village Vēlupaṭige by the Mahāmaṇḍalēśvara Rāmaraja Appayyadēva Maha-arasu, to the officers and people of the village.
450	On a rock to the west of the same village.	Do.	Vīrapratāpa Vīra Kṛishṇadēvarāya-Mahārāya.	Śaka 1446, Taraṇa, Māgha, śu., 7, Monday.	Do. ..	Registers the terms of settlement given to the officers and residents of the market-place (pēṭe) founded in the village Vērupaṭige in the name of the king and called Kṛishṇarāyapura, by Dhārāsura Liṅgarasa-Oḍeya.
451	On a stone lying in a field to the east of the village **Poliki.**	Western Chaḷukya.	.... vanamalladēva ..	Śaka 997, Parīdhāvi, Āshāḍha, ba.,.. Sunday, Uttarāyaṇa-Saṁkrānti.	Do. ..	Damaged. Seems to record a grant of land.
452	On the sides and base of a Vishṇu image lying in the compound of the new Īśvara temple in the same village.	..	....	Krōdhi, Āshāḍha, ba.,..Thursday.	Do. ..	Damaged. Refers to the village Poliki and Akkasali Nāmōja.
453	On a stone lying in a field by the side of the cart track to Vajrakarūr at **Pottipadu.**	Vijayanagara	Vīrapratāpa Vīra Achyuta[rāya-Mahārāya].	Śaka 1452, Vikṛiti, Chaitra, ba., 1, Monday.	Do. ..	Mentions the god [Channakē]śvaradēva of Karūru.
454	On a stone built into the north wall of the Channakēśvarasvāmin temple at **Konakondla.**	..	....	....	Do. ..	Registers a grant of land made by Saṅkarasa-Rēvarasa of Koṇḍakuṇḍe belonging to the Solar race, Kāśyapa-gōtra and the Karikāla family, to a certain pūjāri.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On two stones built into the steps of a well near the Mallēśvara temple in the same village.	Western Chaḷukya	Tribhuvanamalladēva	Śaka 9 [94], Virōdhikṛit, Uttarāyaṇa-Saṁkrānti.	Kanarese ..	Damaged. Records the grant of the villages Beṭṭekere, Taṭṭarakallu and Nemalipāḍu to the temple of Mallikārjunadēva at Koṇḍakunḍe.
456	On a stone lying in a field near the same temple.	..	....	....	Kanarese (Archaic).	States that a certain Kanponneyan of Koṇḍakunḍe founded a tank, a maṭha and built the prākāra of the temple.
457	On a slab set up before the Ādi-Channakēśavasvāmin temple in the same village.	..	....	Durmati, Chaitra, śu., [5].	Telugu ..	Registers the terms of cultivation in respect of the lands of the god Kēśava-Perumāḷ at Konakoṇḍla, granted by the Mahāmaṇḍalēśvara Mādirāja Vallabhayadēva-Mahārāja to the Reḍḍi and Karaṇam of the village.
458	On the same slab	Western Chaḷukya	Tribhuvanamalladēva, 'ruling at Kalyāṇa'.	....	Kanarese, verse and prose.	Much damaged. Praises the Jaina teacher Padma-Nandi Bhaṭṭāraka and the Koṇḍakunda line. Refers to Kumāra Taila ruling over the Sindavāḍi 1,000 and (his subordinates) Saṅkarasa, Muddarasa, etc.
459	On a rock near the Muhammadan cemetery in the old fort on Palliguṭṭa in the same village.	..	....	....	Kanarese (Archaic).	Mentions Bammi-Menkuṭṭhi.
460	On a stone lying in a field near **Kandlapalli**.	..	....	[Chai]tra, amāvāsye, Monday.	Kanarese ..	Beginning lost. Records a grant of the village Kaṇḍalahaḷḷi for daily offerings, festivals, satra-Brahmans and servants of the temple of Bhōgēśvaradēva at Haṁbuḷige.
461	On a slab set up in the Īśvara temple at **Appajipeta**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1485, Rudhirōdgārin, Āshāḍha, śu., 15, Lunar eclipse.	Telugu ..	Registers a grant of land in the village Kallūruvāṭu made by the Mahāmaṇḍalēśvara Peda Singarājayyadēva Mahārāja, grandson of Kandanavōli Rāmarāja and son of Mūrtirāja to the temples of Rāmēśvara on the hill and in the village.
462	On a stone set up near the same temple.	Do.	Do do.	Śaka 1470, Kīlaka, Vaiśākha, śu., 11.	Do. ..	Registers the grant of the village Āluguvāṭu in the Penakacharla-sīma to the god Rāmēśvara of the village by Mūrtirāja-Rāmarāja.
463	On a stone lying in the prākāra of the Vēmula-Veṅkaṭēśvara temple at **Palem**.	Do.	Do. do.	Śaka 1481, Kālayukti, Āśvija, śu., 15.	Do. ..	Records the grant of half of the village Mūrtirāyapuram in the Penakacherla-sīma as agrahāra to the Brahmans and the other half of the villge to the god Viṭhaladēva by the Mahāmaṇḍalēśvara Viṭhalarājayyadēva Mahārāja, son of Mūrtiraja and grandson of Kandanavōli Rāmarāja.
464	On a stone behind the tank-bund at **Ramgiri**.	..	....	Śaka 1595, Parīdhavi, Kartika, śu., 15.	Do. ..	Damaged. Seems to refer to a gift of land.
465	On the north wall of the central shrine in the Manukulamahādēva temple at **Salukki**, Wandiwash taluk, North Arcot district.	Pāṇḍya ..	Īśvaravarmān Tribhuvanachakravartin Kulaśēkharadēva.	41st year ..	Tamil ..	Records gift of the village of Murukkēri in Śaḷukkipparru as a tax-free dēvadāna to the temple of Āḷuḍaiyar Manukulakēsarīśuram-Uḍaiyar for worship and repairs.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the west and south walls of the same shrine.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya, 'who took every country'.	Śaka 1440, Īśvara, Mithuna, śu., pañchamī, Monday, Śravaṇa.	Tamil	Records the remission of a tax (śōḍi) of 20 poṉ and the transfer, as sarvamānya, of the two temples of Uḍaiyār Manukulamādīśvaram-uḍaiya-Nayiṉār and Perumāḷ Śōḻakēraḷaviṉṉagaram-Emberumāṉār of Śaḷukki alias Śōḻakēraḷam from the administrative control of Vandavāśi-śīrmai to that of Vīrabhadrarāyar-śīrmai, for purposes of the expenses connected with offerings, worship and festivals in these temples.
467	On the south wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva (I).	49th year	Do.	Begins with the introduction "புகழ்மாது விளங்க," etc. Registers the sale as dēvadāna of two vēli of land by the merchant-guild (nagarattār) of Śōḻakēraḷapuram, a city in Veṇkuṉṟa-nāḍu, a subdivision of Veṇkuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, to Sundari Udayañjeydāḷ alias Pūvēndiyaśōḻa-māṇikkam, a dancing-girl attached to the temple of Manukulakēsari-Īśvaram-Uḍaiyār, for setting up the image of Tiruppaḷḷiyarai-nambirāṭṭiyār and for offerings to and for burning a perpetual lamp before the image.
468	On the same wall	Do. ..	Vikrama-Chōḷadēva	4th ,, ...	Do.	Registers gift of gold by a private individual for burning two twilight lamps in the temple and for offerings to the god during new-moon days.
469	On the south wall of the maṇḍapa in front of the same shrine.	..	....	....	Do. ..	Incomplete. Seems to record the order of Śamubuvarāya remitting certain taxes on certain lands in Śaḷukkipaṟṟu for the expenses connected with offerings, worship and burning perpetual lamps in the temple of Uḍaiyār Manukulakēsarīśvaram-uḍaiya-Nayiṉār.
470	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva (II).	3rd year	Do.	Incomplete. Begins with the introduction, "பூமேவிளங்க," etc. Seems to register a sale of land. The city (nagaram) of Śaḷukki alias Śōḻakēraḷapuram was situated in Veṇkuṉṟa-nāḍu, a subdivision of Veṇkuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
471	On the east wall of the same maṇḍapa.	..	....	Vibhava, Mārgaḻi 22.	Do.	Mentions that as the weavers of Śaḷukki were unable to pay the various minor taxes and had left the village, these taxes were consolidated into a lump-sum tax on each loom, with provision for remission where looms were not working, etc., so as to induce the weavers to recolonise the village.
472	On the same wall	Chōḷa ..	Rājakēsarivarman alias Uḍaiyār Śrī Rājendra-Chōḷadēva.	4th year	Do.	Damaged. Begins with the introduction, "பூமிபுக்திருவும்," etc., and also mentions the third year of the king, 'who having taken Kalyāṇapuram and Kolhāpuram died on the elephant's back.
473	On the north and west walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Vīrarājendradēva	6th ,, ...	Do.	Much damaged. Begins with the introduction, "திருவளர்," etc. Records a gift of land by the merchants (nagarattār) of Śōḻakēraḷapuram by purchase from the temple treasury of Manukula-Mahādēva for the conduct of street-processions on Sundays and for providing offerings and a perpetual lamp to the god in the temple.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the south wall of the central shrine in the Sāgaranārāyaṇa-Perumāḷ temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷa-dēva.	Kaṇṇi, ... śu., pañchami, Thursday, Rēvati.	Tamil	States that Pondai-Muṟaṭpuḷi of Veṅkuṇṟa-kōṭṭam consecrated the images of Śōḷakēraḷa-viṇṇagar-Emberumāṉ of the western temple, Manukulamādēvīśvaram-Uḍaiyār of Śrīkayilāyam (temple), Vīrakēraḷapperumbaḷḷi and Uttarādēvi as a protection of the city (Śaḷukki) and made provision for worship, offerings, lamps and flower-gardens in the first two temples mentioned above and also made gifts of land to all the temples by assigning the villages of Eṟumbūr, Kuṟumbūr, Vīraperumbākkam and Iluppai. The servants required for these temples were also given house-sites.
475	On the west and south walls of the maṇḍapa in front of the same shrine.	..	Tribhuvanachakravartin Kōṉēṉmaikoṇḍāṉ.	13 + 1st year, Māśi.	Do.	Records gifts of certain taxes to the temple for conducting a service called Kōdaṇḍarāmaṉ-śandi in the name of the king and for offerings and worship to the god, Nāyaṉār Śōḷakēraḷa-viṇṇagar-Emberumāṉ and for repairs to the temple.
476	On the south wall of the same maṇḍapa.	Paṇḍya ..	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	10th year, Makara, ba., daśami, Thursday, Anuśha.	Do.	Damaged. Records the tax-free gift of certain lands in the hamlets of this village as kuḍiniṅgāda-tiruvidaiyāṭṭam to the god Śōḷakēraḷa-Emberumāṉ by the residents of Śaḷukki alias Śōḷakēraḷapuram.
477	On the same wall	Chōḷa ..	Rājarājadēva	4th year	Do.	Mentions that Puṭṭuḷaṉ Āḷuḍaiyāṉ Kāmaṉ Vaśiṟavaṇaṉ built the maṇḍapa, the sōpāna (flight of steps) and the stone-gateway of the temple of Śōḷakēraḷa-viṇṇagar-Emberumāṉ and covered them with plaster.
478	On the east wall of the same maṇḍapa.	Paṇḍya ..	Perumāḷ Kulaśēkharadēva	16th ,, ...	Do.	States that Vijayapāḷaṉ of Puḍuppākkam made an ornamental pedestal and had the god installed on it.
479	On a slab in the irrigation tank at Desur, same taluk and district.	..	....	....	Do.	Mentions that the tank was dug and the stone revetment constructed by Dēvaraṭṭi-Periyapaṭṭiyār.
480	On the right door-post of the maṇḍapa in front of the rock-cut shrine in the Narasimhasvāmin temple at Singaperumalkoyil, Chingleput taluk and district.	..	....	Sarvadhāri, Kārtikai.	Do.	In modern characters. Mentions that the door posts of stone were the gift of Veṅgappa-Nāyaka, son of Muḍiyaḍi Nāgappa-Nāyaka.
481	On the rock behind the Āṇḍāḷ shrine in the same temple.	Chōḷa ..	Rājarājakēśarivarman (Rājarāja I) ..	8th year	Do.	Damaged and incomplete. Seems to refer to some gift made by a private individual . . . . Ayyāṟa-Nakkaṉ for offerings to the god Naraśiṅga-viṇṇagar-Āḻvār of Seṅguṉṟam in . . . . kuṉṟa-naḍu, a subdivision of Kaḷattūr-kōṭṭam.
482	On the base of the south wall of the central shrine in the Tirumūlanāthasvāmin temple at Pulal, Saidapet taluk, Chingleput district.	..	....	Plavaṅga, Tai, 2 ..	Do.	Records the conversion into sarvamanya (tax-free), of certain lands belonging to the temple of Tirumūlasthānam-Uḍaiya-Nāyaṉār at Puḷal by the chief Mahāmuṇḍaḷēśvara Immaḍi Gaṅgayadēva-Mahārāja.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	On the same base	..	Rājanārāyaṇa-Śambuvarāya	8th year, Karkaṭaka, śu., tṛitīyā., [Sunday], Makha.	Tamil	Built in to the stone flooring. Refers to Vāgīśvaradēva belonging to the Kiḷaimaḍa-santānam in Śellatiruvārūr and residing in Perumbarrappuliyūr (Chidambaram), to whom some gift seems to have been made by a native of Puḷal.
484	On the base of the north wall of the same shrine.	..	Do.	[4]th year		Records a tax-free gift (sarvamānya) of 5,000 kuḷi of land by the residents of Puḷal for the maintenance of a maṭha, to Tirukkaḍavūr-Mudaliyār.
485	On the outer base of the east wall of the maṇḍapa in front of the same shrine.	..	....	Īśvara, Chitrai, 10 .	Do.	Records gift of oil derivable from one oil-mill to the god Tirumūlasthānam-uḍaiya-Nāyiṉār, for the merit of Guruvarājayya and the residents of Puḷal.
486	On the same base	Vijayanagara	Mahamaṇḍalēśvara Vīra Dēvarāya ..	Sarvadhāri, Vṛiśchika, śu., daśami, Monday, Rēvati.	Do.	Registers the assignment to certain individuals of the charge of the temple lamps (tiruviḷakku-maṇṛāḍi) for Uḍaiyār Tirumūlasthānam-Uḍaiya-Nāyaṉār of Puḷal alias Rāya-sundarinallūr in Puḷal-nāḍu, a subdivision of Puḷal-kōṭṭam alias Vikramaśōḷa-vaḷanāḍu, a district of Jayaṅgonḍa sōḷa-maṇḍalam.
487	Do.	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka, 1451, Vikṛiti, Kumbha, ba., chaturdaśi, Wednesday, Śivarātri.	Do.	Records gift [illegible]śvamaṇḍala-śīrmai of the two villages of Muṉaināl[illegible] and Attippaṭṭu in Puḷal-śīrmai to Pirāṉūr, Nayiṉār of Gōvindapuram and of the Muṟgala-gōtra by Taḷuvakkulaindaṉ-Bhaṭṭar of Conjeeveram for the merit of Śellappa Saḷuva-Daṇḍanāyakar for conducting the festivals of the god Tirumūlasthānam-uḍaiya-Nāyaṉār of Puḷal.
488	On certain stones built in round the Amman shrine and in the outer maṇḍapa in the same temple.	..	....	Hēviḷambi, Arpaśi, 2.	Do.	Refers to a gift of fifty kuḷi of land by Piḷaiporuṭṭār-Piḷḷai, for certain offerings to the god during nights in addition to that previously granted by Kaḷattinātha-Mudaliyār of Vallaippākkam and the residents of Puḷal for the day offerings.
489	On the door-jambs of the entrance into the Amman shrine in the Narasimhasvāmin temple at Kottapalli, Dindigul taluk, Madura district.	..	....	[Bha]va, Āḍi 5 ..	Do.	Records that the Amman temple was repaired during the time of Śinna-Kadira Nāyakkaṉ, Raṅga-Dēvanāyakkaṉ and the latter's son Narasiṅga-Nāyakkaṉ, when they were headmen of the village.
490	On the base of the Āḻvār shrine in the same temple.	Pāṇḍya ..	....	+ 11th year ..	Do.	Begins with the introduction, "பூவின் மிதந்தி," etc. Much damaged. Seems to record a gift of land.
491	Inside the same shrine	..	....	Dhātu, Vaiyyāśi 8	Do.	Records that the Āḻvār temple was built by Periyaṇa-Piḷḷai, son of Vīraṇa-Piḷḷai.
492	On the base of the maṇḍapa in front of the Pushpavananāthēśvara temple at Punnam, Karur taluk, Trichinopoly district.	Koṅgu-Chōḷa	Tribhuvanachakravartin Vīrarājēndradēva.	22nd year .. .	Do.	Records that the outer maṇḍapa was the gift of the villagers of Puṉṉam in Veṇgaḷa-nāḍu, a subdivision of Vīraśōḷa-maṇḍalam.
493	In the same maṇḍapa right of entrance.	Ummattūr ..	Naṉjarāya	40th ,, ...	Do.	Records the gift of dry land by the residents of Puṉṉam to a stone-mason for having chiselled a stone lamp-pillar for the temple of Puṟpavaṉam-Uḍaiyār.
494	Do. do.	Do. ..	Naṉjarāya-Urimaiyar	Do.	Do.	Records a gift of land as dēvadāna by the residents of Puṉṉam for offerings twice a day to the god, Āḷuḍaiya-Tambiraṉār Puṟpavaṉam-uḍaiya-Nāyaṉār at that village.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
495	Inside the kitchen in the same temple.	..	Tribhuvanachakravartin	42nd year	Tamil ..	Seems to record gifts of money and land to the god by Kaṇṇuḍai Vāṇādhirāya one of the fishermen (i.e. padavar?) of Puṉṉam on his return from Conjeeveram.
496	On the base of the north wall of the central shrine in the Apatsahāyēśvara temple at **Alangudi**, Papanasam taluk, Tanjore district.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva ..	7 + 1st ,, Mithuna, Monday, Śravaṇa.	Do.	Incomplete. Begins with the introduction "தும்மை வளர," etc. Mentions the temple of Tiruvirumbūḷai-Uḍaiyār in Jananātha-chaturvēdimaṅgalam, a brahmadēya in Muḍichchōṇāḍu, a subdivision of Śūtamaḷi-vaḷanāḍu.
497	On a pillar in the maṇḍapa in front of the same temple.	Do. ..	Rājakēsarivarman alias Uḍaiyār Śrī Rājendra-Chōḷadēva II (Kulōttuṅga I).	3rd year	Do	Incomplete. Begins with the introduction, "திருமன்னி வினங்கு," etc. Mentions Jananātha-chaturvēdimaṅgalam, a brahmadēya in Muḍichchōṇāḍu, a subdivision of Kalyāṇapuraṁkoṇḍaśōḷa-vaḷanāḍu.
498	On the same pillar	Do. ..	Rājakēsarivarman	[9]th ,, ..	Do. ..	Records gift, on a solar-eclipse day, of land by the headman of Tañjāvūr in Tañjāvūr-kūṟṟam for midday offerings daily to Rāghava-Perumāḷ of the sacred Vishṇu (tirummeṟṟāḷi) temple at Irumbūḷai in Śiṁhavishṇu-chaturvēdimaṅgalam, a brahmadēya on the southern bank.
499	On the south wall of the second prākāra of the same temple.	....	Śrīmatu Ariyappa-Nāyaka	Nandana, Āḍi 8.	Do ..	Records the gift by the agent Nāgappa-Nāyaka of one vēḷi of land in Gaṅgaikoṇḍaśōḷanallūr to Ariyappaśōḷakkōṉ for the umbrella-bearing service (kuḍaiāḷi-māṉiya).
500	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	14th year	Do. ..	Begins with the introduction, "தும்மை வளர" etc. Damaged and incomplete. Seems to confirm certain gifts of land made to the god Tiruvirumbūḷai-Uḍaiyār for perpetual lamps, in the time of Tribhuvanachakravartin Kō[nēri] mēlkoṇḍāṉ.
501	Do. ..	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	49th ,, Tulā, śu., navamī, Uttiraṭṭādi, Monday.	Do. ..	Begins with the introduction, "புகழ்மாது" etc. Records gift of 10 kāśu by a private individual of Pāṇḍikulāśaṉichchēri for a perpetual lamp, to the temple of Tiruvirumbūḷai-Uḍaiyār.
502	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	3rd ,, Makara, śu., Friday, tritiyā, Aviṭṭam.	Do. ..	Begins with the introduction "தும்மாது வளர" etc. Records gift of paddy by a weaver named Porkōyil-Śōḷaṉārāyaṇ for a perpetual lamp in the same temple.
503	Do ..	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th ,, ...	Do. ..	Engraved in continuation of the above. Records gift of 3 kāśu by a private individual of Paṭṭam in Ārūr-kūṟṟam, a subdivision of Nittavinōda-vaḷanāḍu for a twilight lamp to the god.
504	Do. ..	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirājadēva.	6th ,, śu., trayōdaśī, Wednesday, Pushya.	Do. ..	Begins with the introduction, "கடல்சூழ்ந்த" etc. Records gift of land by Tiruchiṟṟambalam-Uḍaiyaṉ of Karuppūr in Marugal-nāḍu, a subdivision of Gēyamāṇikka-vaḷanāḍu for perpetual lamps to the god Tiruvirumbūḷai-Uḍaiyār and Vināyaka-Piḷḷaiyār.
505	Do. ..	....	....	Śaka, 1 [1]82, Makara, ba., pañchamī, Sunday, Chitrai.	Do. ..	Records the assignment, free of taxes, of certain lands in the village of Tiruvirumbūḷai for the maintenance of a maṭha of Yēḷiśaiṉāyaka-Muḍaliār.
506	Do. ..	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	24th year, Karkaṭaka, 1.	Do. ..	Begins with the introduction "புகழ்மாது" etc. Records gift of paddy by a private individual of Nelkuṉṟam, a hamlet of Parāntakachchēri for burning a perpetual lamp in the same temple.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
507	On the west wall of the same prākāra.	....	....	Śaka 1182, Māgha, ba., daśami, Wednesday, Anurādhā, Siddhayōga.	Grantha and Tamil.	Records gift of land by Uḍayaperumāḷ alias Piḷḷai Kōśalarāyar of Perumbaḷūr, from the produce of which offerings etc., were provided to the image of Śivajñānēśvaram-Uḍaiyār, which was set up by him in the northern corner of the western tirumāligai in the first prakāra of the temple of Tiruvirumbūḷai-Uḍaiyār.
508	On the same wall	....	....	Do.	Do.	Gives details of the lands mentioned in No. 507 above.
509	On the north wall of the same prākāra.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Kanni, ba., tritīyā, Saturday, Kārtikai.	Tamil ..	Records the order of the assembly of Ālaṅguḍi alias Jananātha-chaturvēdimaṅgalam, a brahmadēya of Muḍichōḻ-nāḍu, a subdivision of Śuttamali-vaḷanāḍu in respect of the mēlvāram on the different crops raised on the lands.
510	On the same wall	Do. ..	Do. do.	Do.	Do. ..	Records an agreement by the naṭṭār of Muḍichchōḻ-nāḍu in Ālaṅguḍi alias Jananātha-chaturvēdimaṅgalam that certain quantities of paddy should be collected from them during kār and paśaṇam for the expenses connected with the daily offerings and worship of the god and repairs to the temple of Tiruvirumbūḷai-Uḍaiyār.
511	Do.	Chōḻa ..	Tribhuvanachakravartin Rājarājadēva (III).	27th ,, Kumbha, śu., Tuesday, Aśvati.	Do ..	Records gift of certain house-sites in the four streets surrounding the tank at Ālaṅguḍi and prescribes rules for the construction and occupation of the houses by temple servants, etc., and the rents to be paid by the occupants.
512	On the east wall of the same prākāra; left of entrance.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḻadēva.	7th ,, Vṛśchika, śu., aṣhṭami, Saturday, Pūrvaphalguni.	Do. ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ" etc. Records gift of paddy by a private individual of Saṅkarappāḍi in Sattimangalam for a perpetual lamp in the temple.
513	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	5th ,, Mārgaḻi ..	Do. ..	Records tax-free gift of two vēḷi of land on which a single crop was to be raised and the produce utilised for the expenses connected with worship and offerings during the fifth festival-day of the god.
514	Do.	Chōḻa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḻadēva.	7th ,, Kumbha, [27].	Do. ..	Begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ", etc. Records gift of paddy by a dancing girl for a perpetual lamp to the temple of Tiruvirumbūḷai-Uḍaiyār at Jananātha-chaturvēdimaṅgalam.
515	Do	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva (I).	47th ,, Makara, śu., chaturthi, Monday, Pūrvaṭṭādi.	Do. ...	Begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ" etc. Records gift of 7 kaśu by Pañchanētri Parāntakadēva alias Kulōttuṅga-Chōḻa Koṅgarāja of Kurichchi in Vennikūrram, a subdivision of Śuttamali-vaḷanāḍu for burning a lamp in the same temple.
516	Do.	Do. ..	Rājakēsarivarman Tribhuvanachakravartin Rājarājadēva (II).	14 + 1st ,, ..	Do. ..	Begins with the introduction, "ஸ்வஸ்திஸ்ரீ" etc. Records gift of land by Vāṇādarāya alias Rājēndra-Kōrramaṅgalam-Naḍaḻvāṉ for constructing with stone the second prakāra of the temple and for offerings to the god.
517	Do.	Do. ..	Rājakēsarivarman Tribhuvanachakravartin Vikrama-Chōḻadēva.	7th ,, Tulā, ba., [daśami], Chitrā, Saturday, [Vishu].	Do. ..	Begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ", etc. Records gift of paddy by a merchant of Rājanārāyaṇapuram in Śōvūr-kūrram, a subdivision of Arumoḻidēva-vaḷanāḍu for burning a perpetual lamp in the same temple. The donor was the headman of Kāvanāḷūr.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
518	On the east wall of the same parâkâra ; left of entrance.	Chôḷa ..	Râjakêsarivarman alias Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva I.	46th year, Kumbha, śu., 19, shashṭi, Monday, Kârtigai.	Tamil ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records gift of 12 kâśu by Arayan Tiruvamantiśar alias Râjamâṇikka-Mûvêndavêḷân of Vîrapâṇḍyanallûr in Kunrûrnâḍu, a subdivision of [M]aṇaiyil-kôṭṭam, a district of Jayaṅgoṇḍaśôḷa-maṇḍalam, for a perpetual lamp
519	On the same wall	Do. ..	Do. do.	49th ,, Tulâ, śu., Monday, Śrâvaṇa.	Do. ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records gift of paddy by a resident of Vêṇbarrûr in Veṇṇaikûrram for burning a perpetual lamp in the temple.
520	Do.	Do. ..	Do. do.	50th ,, Vaigaśi, ba., 2, Monday,	Do. ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records gift of paddy by a resident of Jananâthachchêri, a hamlet of the above village, for a perpetual lamp.
521	On the same wall; right of entrance.	Do. ..	[..]kêsarivarman alias Tribhuvanachakravartin Râjarâjadêva II.	6th ,, Mêsha, śu., pañchamî, Friday, Ârdra.	Do. ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records exchanges of certain tax-free lands made in lieu of certain ornaments belonging to the temple which were appropriated on two former occasions, viz., when Vijayarâjêndra ordered, while camping in Vêṅgai-maṇḍalam, a tax of one kaḻuñju of gold on every vêli of land and also when in a season of drought, some loan was needed to improve existing irrigation. Gives also the details of a day in the third year of Uḍaiyar Vikrama-Chôḷadêva, viz. Makara, śu. chaturdaśî, Saturday, Śatabhishaj. The village assembly met in the hall (śadura-śâlai) called Śembiyanmâdêvi.
522	On a lion-pillar in the Vâhana-maṇḍapa of the same temple.	Do ..	Râjarâjakêsarivarman (Rajarâja I) ..	18th ,, ..	Do. ..	Incomplete. Begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ", etc. Mentions Śrîmhavishṇu-chaturvêdimaṅgalam, a brahmadêya of Muḍichchôḷa-nâḍu in Nittavinôdavaḷanâḍu.
523	Round the central shrine of the Varadarâja-Perumâḷ temple in the same village.	....	....	Dhâtu, Mâśi, 10 ..	Do. ..	Carelessly written in modern characters. Seems to record gifts of house-sites to certain Brahmans and others.
524	Round the base of the central shrine in the ruined Gôpinatha-Perumâḷ temple near **Pattisam**, Kumbakonam taluk, Tanjore district.	Vijayanagara	Mallikârjunadêva-Mahârâya, son of Vîrapratâpa Dêvarâya-Mahârâya, 'who instituted the elephant hunt.'	Śaka 1372, Pramôdûta, Puraṭṭâśi.	Do. ..	Records gift of land given by Sâḷuva Tirumalayadêva-Mahârâya for offerings and worship to the god Gôpinatha-Perumâḷ of Tiruchattimurram alias Muḍigoṇḍaśôḷapuram. The name Lakshmîpati is engraved in the end in Telugu characters.
525	On the base of the ruined platfrom in front of the same shrine.	Chôḷa ..	Tribhuvanachakravartin Râjarâjadêva ..	15th ,, Dhanus, ba., pañchamî, Wednesday, Śatabhishaj.	Do. ..	Incomplete. Mentions the temple of Âraya-perumâḷ-taḷi alias Virudaraja-bhayaṅkarêśvaram-Uḍaiyâr in Râjarâjapuram and seems to record a gift of land for the maintenance of a maṭha, called the Śaindavarkuḷaḷi maṭha.
526	On two slabs lying in the same temple.	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	4th ,, Mêsha, . . Wednesday.	Do. ..	Damaged. Records gift of gold for a perpetual lamp to the temple of Uḍaiyâr Tirunâraimetta . . . of Râjarâjapuram in Tirunâriyûr-nâḍu.
527	On the left door-jamb of the ruined gôpura in front of the same temple.	Sâḷuva ..	Mahâmaṇḍalêśvara Tirumalaiyadêva-Mahârâja.	....	Do. ..	States that the gôpura was the gift of Sâḷuva Tirumalayadêva-Mahârâja.
528	On the beam of the ceiling at the entrance of the same gôpura.	Do. ..	....	....	Telugu ..	A Telugu verse in praise of Sâḷuva Tippa, son of Gôpaya.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the base of the south wall of the central shrine in the Viranārāyaṇasvāmin temple at **Kattumannarkoyil**, Chidambaram taluk, South Arcot district.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	24th year, Makara, ba. ēkādaśi, Tuesday, Anurādhā.	Tamil	A few syllables missing at the end. Records sale of house-site to Tiruchchirrambalam-Uḍaiyān of Poruvanūr in Paṭṭiṇa-kūrram, a subdivision of Gēyamānikka-vaḷanāḍu by the trustees of the Mathurāpati-Emberumān temple at Viranārāyaṇam alias Sundarapāṇḍya-chaturvēdimaṅgalam for constructing and maintaining a maṭha and for feeding ascetics and Vaishṇavas therein.
530	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	13th ,, Siṁha, ba. dvādaśi, Friday, Mṛigaśirsha.	Do.	Registers a sale-deed of 60 mā of land to the temple of Mathurāpati-Emberumān for 45,000 kāśu by Kirāñji Śiriluṅgō-Bhaṭṭan alias Vikramaśōḷa-Brahmādarāyan in Virāśikā-mukachchēri, hamlet of Viranārāyaṇachchēri-chaturvēdi-maṅgalam, in Virudarājabhayaṅkara-vaḷanāḍu on the northern bank.
531	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōnēriṇmaikoṇḍān.	8th ,, and 334th day	Do.	Records the tax-free gift by the king of 20 vēli of cultivated land for providing offerings and conducting festivals every month on the day of Mūlā, the day of the king's nativity and for offerings to the image of Poṉmēynda-Perumāḷ, which was set up by him in his name.
532	On the north wall of the same shrine.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th ,, ...	Do.	Records that the produce of the areca-growing lands between the rivers Kolliḍam (Coleroon) and Veḷḷāru were assigned by the king to meet the deficit in the amounts required for conducting proper worship to the god and for repairs to the temple.
533	On the same wall	Do.	Tribhuvanachakravartin Kōnēriṇmaikoṇḍān.	[18]th ,, and 96th day.	Do.	Records gift of 10 vēli of land free of taxes for maintaining a service called Sundarapāṇḍyan-śandi after the king and for providing offerings and worship to the god.
534	Do.	....	Sakalabhuvanachchakravartin [Kōnēriṇmaikoṇḍān].	Year lost and 65th day	Do.	Damaged. Records that the lands granted out of the fines levied from some private individual were ordered to be engraved on the walls of the temple. The 15th year of the king is mentioned in the middle of the inscription.
535	On the inner wall of the second gōpura of the same temple; left of entrance.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10th year ..	Do. ..	Records the agreement by the trustees of the Tiruvanantēśvarasvāmin and Nāyaṉār-Mannaṉār temples and those of the temples situated between the Kolliḍam and Veḷḷāru rivers that certain dues on lands in the village belonging to the temple at Chidambaram should be remitted and that the amount should be rateably enhanced on the remaining lands in the village.
536	In the same place; right of entrance.	....	Tribhuvanachakravartin Kōnēriṇmaikoṇḍān.	Year lost and 93rd day	Do.	Records the tax-free gift by the king of land in Viranārāyaṇanallūr in Gaṅgaikoṇḍaśōḷapurapparru for the maintenance of a service called Rājakkaṇṇāyan-śandi after the king and for offerings and worship to the god.
537	On the south wall of the central shrine in the Anantīśvarasvāmin temple at **Udayargudi**, a of the same village.	Chōḷa ..	Parakēsarivarman	2nd year, Siṁha, Monday, Makara.	Do.	Unfinished. Gift of gold for 96 sheep and a ram by a private individual for a perpetual lamp in the temple of Tiruvanantīśvaram-Uḍaiyār.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
538	On the same wall	Chōḷa ..	Rājakēsarivarman	4th year	Tamil	Records a gift of gold for a lamp to the temple of Ananti-śvaram-Uḍaiyār at Vīranārāyaṇa-chaturvēdimaṅgalam, a brahmadēya on the northern bank.
539	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	33rd ,, ...	Do.	Gift of 3 vēli of land by Nandiśiruppirāṇ alias Ananta vikramappēraraiyaṇ, a mahāmatra, for feeding twenty-five Brahmans and of gold for burning two perpetual lamps in the temple of Perumāṇaḍigaḷ at Tiruvanantīśvaram.
540	Do.	Do. ..	Parakēsarivarman	2nd ,, ...	Do.	Records gift of 96 sheep and a ram for a perpetual lamp by Parāntakaṇ-maḍēviḍigaḷ alias Śembiyaṇ-maḍēviyār, the daughter of Maḷavaraiyar and queen of Gaṇḍaraditta-dēvar, 'who went to the west' (mēṟkkeḻunḍaruḷiṇa-dēvar).
541	Do.	Do. ..	Do.	2nd ,, ...	Do.	Gift of gold by a maid-servant for a perpetual lamp to the temple of Anantēśvarattāḻvār.
542	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Gift of gold by a private individual of Śirukaḍambūr in Viḷattūr-nāḍu for a perpetual lamp to the same temple.
543	Do.	Do. ..	Do.	Do. ..	Do.	Gift of gold by a private individual of Paṇḍitavatsalachchēri for a lamp to the same temple.
544	Do.	Do. ..	....	....	Do.	Records that the pedestal for the god at Tiruvanantīśvaram was the gift of Śōḷaipirāṇ, son of Koraṇji Sōmadēva-Bhaṭṭar.
545	Do.	Do. ..	Parakēsarivarman	2nd year	Do.	Records gift of gold by an individual of the Kōḍaṇḍara-matteriñja-Kaikkōḷa community for a perpetual lamp in the same temple.
546	Do.	....	....	....	Sanskrit in Grantha.	States that a Brahman named Vīranārāyaṇa made provision for feeding one Brahman daily in the temple of Anantēśvara.
547	Do.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	38th year	Grantha and Tamil.	Gift of gold by Nīli, daughter of Kēśava-Bhaṭṭa and wife of Ravidāsa-Kramavittan of Śrīkāmukhachchēri Pāpanachchēri, hamlet of Vīranārāyaṇa-chaturvēdimaṅgalam for a perpetual lamp.
548	Do.	Vijayanagara	Mahāmaṇḍalēśvara Vīra Ariyappa-Uḍaiyar.	....	Tamil	Mentions the Mahāpradhāni Dēvaraśa-Uḍaiyar.
549	Do.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	37th year	Do.	Gift of 96 sheep for a perpetual lamp by a merchant of Terkilaṅgaḍi, a hamlet of the same village (No. 547 above).
550	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Gift of 45 sheep for ½ lamp by a private individual residing in Kaḍambūr.
551	Do	Do. ..	Do.	Do.	Do.	Gift of gold for a lamp by a resident of Paṇḍitavatsalachchēri, hamlet of the same village (No. 547 above).
552	Do.	Do. ..	Parakēsarivarman	2nd year	Do.	Gift of 96 sheep for a lamp by Śāttappaḍi-uḍaiyāṇ Aiyyaṟaṇ Śēndaṇ alias Nikaḷaṅka-Mūvēndavēḷāṇ of Vēśāḷippaḍi.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
553	On the same wall	Chōḷa ..	Parakēsarivarman, 'who took Madurai and Īḻam'.	37th year	Tamil	Records that a maid-servant of the kitchen made a gift of gold which was invested on land and that the proceeds from it were utilised for feeding three persons daily.
554	Do.	Do. ..	Parakēsarivarman	10th ,, ...	Do.	Gift of twenty Īḻakkāśu and a lamp-stand by Sembiyan Mūvēndavēḷān of Paṇaippākkam for a perpetual lamp, to the temple of Tiruvanantīśvaram.
555	Do.	Do. ..	Do.	2nd ,, ...	Do.	Records that Araiyan Gēyaviṭaṅkan, one of the Tāyatoṅgatteriñja-Kaikkōḷa community, made a gift of ten kāśu, from the interest on which a pair of cloths was to be presented to Kūttapperumāḷ (i.e., Naṭarāja) and also mentions that the same individual built the shrines of Kūttar, Gaṇapati and Pichchar in the temple.
556	Do.	Do. ..	Do.	3rd ,, Makara, Thursday, Aviṭṭam.	Do.	Gift of gold by Kaṭṭukkuri Yajña-kramavittan of Paṇḍitavatsalachchōḷēri, a hamlet of this village, for a perpetual lamp.
557	Do.	Do. ..	Parakēsarivarman, 'who took the head of Vīra-Paṇḍya'.	2nd ,, ...	Do.	Gift of three kāśu by Araiyan Gēyaviṭaṅkan, one of the Siṅgaḷāntakatteriñja-kaikkōḷa community from the interest on which was to be supplied a pair of cloths to the god Kūttapperumāḷ of the stone temple at Tiruvanantīśvaram.
558	Do.	Do. ..	Parakēsarivarman	2nd ,, Tula, Sunday, Jyēshṭha.	Do.	Gift of gold for a lamp by Tennavan Mirainaṭṭu Mūvēndavēḷān of Dēvaṅguḍi in Mīrai-kūrram on the northern bank.
559	Do.	Do. ..	Do.	3rd ,, Rishabha, Tuesday.	Do.	Damaged. Gift of 96 sheep by Śōḷaipirān of Paṇḍitavatsalachchōḷēri, a hamlet of this village, for a perpetual lamp.
560	Do.	Do. ..	Rājakēsarivarman	4th ,, ...	Do.	Records gift of land by purchase by Paṭṭamuḍayan Uttaman Chandran alias Śembiyan Pallavadaraiyan of Āvūr-kūrram on the southern bank for providing one midday meal to three persons daily. The land was purchased from a resident of Dēvanmaṅgalam, a brahmadēya in Mōrka-nāḍu.
561	Do.	Do. ..	Do.	17th ,, ...	Do.	Gift of land and a lamp-stand by a native of Adumbantiṭṭai of Iḍaiyan-nāḍu for burning a perpetual lamp in the temple.
562	Do.	Do. ..	Do.	4th ,, Kumbha, Tuesday, Uttirāḍam.	Do.	Gift of land by the great assembly of Vīranārāyaṇachaturvēdimaṅgalam which was assembled at Vīranārāyaṇa-vinnagar, for providing food-offerings to the Paramasvāmin of Tiruvanantīśvaram on the three occasions daily.
563	Do.	Do. ..	Parakēsarivarman	11th ,, ...	Do.	Gift of a lamp-stand by Nakkan Piratamādēvi alias Mummuḍiśōḷat-talaikkōḷi, daughter of Ārūr-Dēvanār for a perpetual lamp in the temple.
564	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	33rd ,, ...	Do.	Incomplete. Records gift of land by purchase by the individual mentioned in No. 539 above for a certain feeding-charity instituted by him. The land was situated in Dēvanmaṅgalam, a brahmadēya in Mōrka-nāḍu.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
565	On the same wall	Chōḷa ..	Rājakēsarivarman	5th year	Tamil	Gift of gold by Irāyūr Śoṭṭai Aiyanambi-Bhaṭṭan of Śrīdhara-Nārāyaṇachchōri.
566	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	6th ,, ...	Do.	Incomplete. Begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ, etc ," and stops with the name of the king.
567	On the base of the verandah of the south prākāra.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndradēva.	4th ,, ...	Do.	Built in at the bottom and at the end. Begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ, etc." Records gift of land and paddy for burning two perpetual lamps and for feeding the worshipping-Brahman once a day in the temple of Trivanantīśvaram-Uḍaiyār at Vīranārāyaṇa-chaturvēdimaṅgalam, a brahmadēya in Rājādhirāja-valanāḍu, by a native of Tiṅgaḷūr in Tiruppiḍavūr-nāḍu, a sub-division of Rājāśraya-valanāḍu by the command of Śembiyan-Mūvēndavēḷār, who was an officer (adhikārin) of the king at this time.
568	On the right wall of the store-room in the same prākāra.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍya-dēva.	14th ,, ...	Do.	Records the tax-free gift by the king of certain dry lands which were to be converted into gardens where possible; the income accruing therefrom was to be utilised for providing oil for lamps and for repairs to the temple. Vīranārāyaṇam is here called Sundara-Pāṇḍya-chaturvēdi-maṅgalam.
569	On the left wall in the same place	Do. ..	Māravarman Kulaśēkharadēva	36th ,, Mēsha, ba., daśamī, Wednesday, Śravaṇa.	Do.	Registers the sale of five mā of land by Marudūr Ḷaiya Mādhava-Bhaṭṭan of Śūraśūḷāmaṇichchōri to the temple of Tiruvanantīśvaram-Uḍaiyār at Vīranārāyaṇam alias Sundara-Pāṇḍya-chaturvēdimaṅgalam.
570	On the same wall	Do. ..	Perumāḷ Sundara-Pāṇḍyadēva	15th ,, Mēsha, śu., saptamī, Wednesday, Punarpūśam.	Do.	Damaged. Records a similar sale to the same temple by Marudūr Aruḷāḷa-bhaṭṭa.
571	On the wall of the maṇḍapa in the south prākāra, near the kitchen.	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th ,, Kumbha, ba., daśamī, Saturday, Mṛigaśīrsha.	Do.	Built in at the bottom. Seems to record a settlement of the dispute between certain Śaivāchāryas regarding the right of worship in the temple of Kulōttuṅgachōḷīśvaram-Uḍaiyār at Suttavallinallūr.
572	On the west wall of the central shrine.	Chōḷa ..	Rājakēsarivarman	12th ,, ...	Do.	Records gift of land by purchase by Uḍaiyapiraṭṭiyar Vīman-Kundavaiyār, the mother (āchiyār?) of Arinjiya-Pirāntakadēvar, for bathing the god with a thousand potfuls of water on the San ..uti day ..ery month.
573	On the same wall	Do. ..	Do.	8th ,, ...	Do.	Gift of 90 sheep by a private individual or a perpetual lamp in the temple.
574	Do.	Do. ..	Parakēsarivarman	2nd ,, ...	Do.	Gift of gold by the community of Parāntakatteriñja-kaikkōḷas on behalf of one of their members for a perpetual lamp to the temple.
575	Do.	Do. ..	Rājakēsarivarman	Lost	Grantha and Tamil.	Gift of gold by Korri, wife of Śaṅkara-Nārāyaṇa-Bhaṭṭa for 96 sheep for burning a perpetual lamp in the tem.. for the merit of her husband.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the same wall	....	....	....	Sanskrit in Grantha.	Seems to record a gift of land for feeding a Brahman.
577	Do.	Chōḷa ..	Rajakēsarivarman	2nd year, Mēsha, Sunday, Pūraṭṭādi.	Tamil	Records gift of land and house-sites by purchase from Ravidāsa-kramavittaṉ and others of Malayaṉūr by Bharataṉ alias Vyālagajamallap-Pallavaraiyaṉ, son of Nakkaṉāvaṇaiyaṉ alias Pallavamuttaraiyaṉ of Veṇṇaiyūr in Veṇṇaiyūr-nāḍu for feeding fifteen Brahmans and five Śivayōgins, and for paddy for a Brahman who supplied water for the sacred bath of the god.
578	Do.	Do. ..	Uṭṭama-Chōḷa	10th ,, ...	Sanskrit in Grantha.	Records the building of the sabha by Nambiyeṉṟaṉ and gift of land for feeding 100 Brahmans in that hall.
579	Do.	....	....	....	Do.	A verse in praise of god Anantēśvara of the temple.
580	Do.	Chōḷa ..	Rājakēsarivarman	4th year and 20th day.	Tamil	Much damaged. Seems to grant certain lands in lieu of those already granted in the village of Kiḷiñjaḷūr to the temple for daily offerings and worship.
581	Do.	Do. ..	Parakēsarivarman	2nd ,, ..	Do.	Gift of gold by Arayaṉ Vēṅkaṭavaṉ, one of the Muttavalperrakaikkōḷa community for a perpetual lamp, to the temple.
582	Do.	Do. ..	Do.	3rd ,, ..	Do.	Damaged at the end. Records gift of land, by purchase, by Mattaṉ-Kāmaṉ alias Nāraṇa Viḷuppamārāyaṉ for offering a special dish called akkāradiyal to the god.
583	Do.	Do. ..	Do.	12t ,, ..	Do.	Damaged and incomplete. Records a gift of land by a private individual of Puḷḷaḷūr for offerings and worship three times a day to the god Tiruvanantīśvara of the temple.
584	On the north, west and south walls of the same shrine.	Do. ..	Do.	2nd ,, ..	Do.	Records gift of gold by a member of the Mūttavalperrakaikkōḷa community for 96 sheep and one ram for burning a perpetual lamp to the god Chandraśēkhara-Perumāḷ in the temple of Tiruvanantīśvara.
585	On the same walls	Do. ..	Rājakēsarivarman	6th ,, ..	Do.	End built in. Records gift of land, by purchase, to the assembly called Śāsanānuddha-chaturvēdabhaṭṭa-perumbaḍi-sahasradāna-perumakkaḷ of Vīranārāyaṇa-chaturvēdimaṅgalam by Śēkkiḻaṉ-Araiyaṉ Śaṅkaraṉārāyaṇaṉ alias Śōḻa-muttaraiyar of Mēṟpaḻuvūr in Maṇayil-kōṭṭam, a sub-division of Toṇḍaināḍu, as a charity to the temple.
586	On the west and south walls of the same shrine.	Do. ..	Parakēsarivarman	2nd ,, ..	Do.	Gift of gold for 96 sheep and one ram by Teṉṉavaṉ Brahmādarāyaṉ of Gōmapuram in Rājamalla-chaturvēdimaṅgalam, a brahmadēya in Veḷa-nāḍu for a perpetual lamp in the temple of Tiruvanantīśvarattu-Aḻvār.
587	On the north wall of the same shrine.	Do. ..	Rājakēsarivarman	12th ,, ..	Do.	Records gift of land, by purchase, by Āditṭaṉ Kōdaipirāṭṭiyār, queen of Aṟiñjigaivarman who died at Aṟṟūr, for bathing the god during Chitrai-vishu with 108 potfuls of water; and another by Uḍaiyapirāṭṭiyār Vīmaṉ-Kuṇḍavaiyār for 1,000 potfuls of water for the same purpose.
588	On the same wall	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	3rd ,, Kaṉṉi, Tuesday, Uttirashaḍha.	Grantha and Tamil.	Gift of gold by Kaṇḍaṉ Paṭṭalakaṉ alias Parāntakavāraṇappēraraiyaṉ, the headman of Vaḷamāṟvu for two perpetual lamps to the god.

B.—Stone inscriptions, copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
589	On the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman	14th year ..	Tamil ..	Gift of land, by purchase, by Uḍaiyapirāṭṭiyār Vīmaṉ Kundavaiyār for bathing the god on the Saṁkramaṇa of every month with 1,000 potfuls of water.
590	On the same wall	Do. ..	Pārakēsarivarman	2nd ,, ..	Do. ..	Gift of gold by a private individual belonging to the Śiṅgaḷāntakatteriñja-kaikkōḷa community for a perpetual lamp in the temple.
591	Do.	Do. ..	Do.	[9]th ,, ..	Do. ..	Fragment.
592	Do.	Do. ..	Do.	12th ,, ..	Do. ..	Records that Aḍigaḷ Pūveṭṭaraiyaragaṇḍaṉ Sundaraśōḷa made, for the merit of his brother Gaṇḍaṉ Śatrubhayaṅkaraṉār, a gift of land by purchase for feeding five brahmans every day and for burning a perpetual lamp in the temple.
593	Do	Do. ..	Do.	10th ,, ..	Do. ..	Records gift of gold by Nandipūttāṉ alias Śembiyaṉ Mūvēndavēḷāṉ, which was invested on land and utilised for providing one midday meal for five Brahmans in the temple.
594	Do.	Do. ..	Do.	2nd ,, ..	Do. ..	Records gift of gold by Kōyilperṟāḷ alias Vānavaṉmādēviyār, daughter of Bhūpālaśēkhariyār, for the expenses connected with the burning of a perpetual lamp and providing midday offerings to the god and the sumptuous feeding once a day for one Brahman learned in the Vēdas.
595	Do.	..	....	..	Sanskrit in Grantha.	Records the consecration of the image of Pārvatī (Āryā) in the temple of Anantēśvara at Vīranārāyaṇam by a private individual.
596	Do.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	38th year, Siṁha, Tuesday, Anurādha.	Tamil	Gift of gold by a private individual of Maḻa-nāḍu for a perpetual lamp.
597	Do.	Do. ..	Do.	37th year, Mēsha, Friday, Viśākha.	Do. ..	Gift of 96 sheep by a private individual for burning a perpetual lamp in the temple.
598	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	3rd year ..	Do ..	Incomplete. Records gift, by Kambaṉ Madurāntakaṉ, an elephant-mahout of the king, of a lamp-stand and gold for burning a perpetual lamp and for offerings to the god on certain festival days in Vaikāśi and Margaḻi.
599	Do.	Do. ..	Rājakēsarivarman	3rd year, Karkaṭaka, Saturday, Ārdrā.	Do. ..	Gift of gold by a Brahman lady of Vādavūr in Pāṇḍi-nāḍu for a perpetual lamp to the god of Tiruvanantīśvaram.
600	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th year ..	Do. ..	Gift of 96 sheep and a ram by a private individual for burning a perpetual lamp in the temple and of gold for providing the sacred bath of the god, on rising from sleep, (tiruppaḷḷi-eḻuchchi).
601	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Gift of gold by a private individual for a perpetual lamp to god Tiruvanantēśvara.
602	Do.	Do. ..	Parakēsarivarman	3rd ,, ..	Do. ..	Gift of gold by Pañchavaṉmādēvi, the wife of Araiyaṉ Mahimālaya alias [Parānta]ka-Muttaraiyaṉ, for a perpetual lamp to the god Chandraśēkhara-Perumāḷ in the same temple.
603	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Gift of gold by Vēṅgai-Pōśar Daśapurīya Śōmāśiyār of Kārambichēṭṭu for a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
604	On the north wall of the same shrine.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	38th year, Kanni, Thursday, Mūla.	Tamil	Incomplete. Records gift of 3 vēli of land by Ananta-vikramamaṅgala-pēraraiyar of Dēvaṉmaṅgalam, for the expenses of feeding twenty-five Brahmans in the temple and states that the king remitted the taxes on this land. Teṉṉavaṉ Viḻuppēraraiyar, called 'nammagaṉār' of the king, is mentioned to have built a hall in which the assembly met.
605	On the same wall	Do. ..	Parakēsarivarman	3rd year ..	Do.	Incomplete. Registers that Dēvaṉ-dēvaṉ of Kaṇḍiyūr, who was supervising the affairs of the Tiruvanantīśvara temple during the year, distributed the temple lands amongst the temple servants, in proportion to the services rendered by them.
606	Do.	Do. ..	Do	12th ,, ..	Do.	Incomplete and damaged. Seems to record the setting of an image of Sūryadēva by Kundavaiyār and her gift of gold for burning a perpetual lamp in front of it.
607	Do.	Do. ..	Rājakēsarivarman	2nd ,, ..	Do.	Incomplete. Records gift of gold by a private individual for burning a perpetual lamp in the temple.
608	On the wall of the verandah in the same prakāra behind the image of Gajalakshmi.	Do. ..	Parakēsarivarman, alias Rājēndra-Chōḷa-dēva.	7th year, Karkaṭaka	Do.	Damaged. Begins with the introduction, "திருமன்னி உலக," etc.
609	On the same wall	Do. ..	Parakēsarivarman	2nd year ..	Do.	Gift of 12½ kalañju of gold by Paḻavēṭṭaraiyaṉ Kōdaṇḍaṉ Tappilidharmaṉ for burning a perpetual lamp in the central shrine of the temple.
610	On the outer base of the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th year, Makara, Monday, Kṛittika.	Do.	Records gift of dining utensils and money in gold by a private individual from the interest on which one person was to be sumptuously fed daily.
611	On the same base	Do. ..	Rājakēsarivarman	1[5th] year ..	Do.	Incomplete and stops with the preamble.
612	Do.	Do. ..	Do.	9th ,, ...	Do.	Gift of 90 sheep by a private individual of Kaḍambūr for a perpetual lamp in the temple.
613	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	4th ,, ...	Do	Records gift of an umbrella containing 19,908 pearls and surmounted by a gold ornament weighing 25¾ kalañju of gold by the Kaikkōḷas of Vīranārāyaṇa-chaturvēdi-maṅgalam, a brahmadēya in Rājēndrasiṁha-vaḷanāḍu.
614	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Records gift of 19 vēli of land, by purchase, by Gaṅgaṉ Ambalavaṉ Gaṇadittaṉ alias Mummuḍiśōḷa Viḻupparaiyaṉ and two others for feeding 56 brahmans in all. King Uttama-Chōḷa is mentioned.
615	On the outer base of the north wall of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Rājarājadēva (I).	27th year, Vṛiśchika, Saturday, Chitra.	Do.	Records that the assembly of Vīranārāyaṇa-chaturvēdi-maṅgalam met in the hall called Rājarājaṉ and under the orders of the great assembly decided that a fourth share of all the lands and tanks within the hamlets should belong to the Tirvanantīśvara temple.
616	On the same base	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	3rd year ..	Do.	Fragment. Seems to register a sale of land to the temple of Tiruvanantīśvarattu-perumaḷ.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
617	On the same base	Chōḷa ..	Parakēsarivarman	14th year ..	Tamil ..	Records gift of some tank-irrigated land, by purchase, by Kaḷi-kaṟṟaḷi, a member of the Uḍaiyār-Karikāla-Śōḷatteriñja-Kaikkōḷa community to seven musicians conducting the śrībali ceremony to the god Tirum[ḷ]ūr-Uḍaiya-Paramēśvara of Tirumu[ḷ]ūr alias Simhavishṇu-chaturvēdimaṅgalam, a brahmadēya of Kā-naḍu on the northern bank.
618	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do. ..	Gift of gold by a private individual of Parakēsarichchēri for 96 sheep and one ram for burning a perpetual lamp in the temple.
619	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Paṇḍya.'	4th year, Vṛischika, Wednesday, Śravishṭa.	Do. ..	Gift of 96 sheep and a ram by a private individual of Kaḷattūr for a perpetual lamp.
620	Do.	Do. ..	Do.	4th year, Makara, Pushya.	Do. ..	Gift of gold by a private individual of Vīraśrīkāmukachchēri for a perpetual lamp.
621	On detached stones in the maṇḍapa behind the Navagraha images.	Do. ..	Parakēsarivarman	16th year	Do. ..	Some stones missing. Records gifts of lands in Vīranārāyaṇa-chaturvēdimaṅgalam and Nindānallūr by two vāniyars and also of gold for reclaiming the former for cultivation and states that from the produce of the land two batches of 80 and 20 brahmans respectively were stipulated to be fed, for the merit of the donor's uncle, in the choultry erected by them.
622	On the east wall of the second prākāra.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th ,, ..	Do.	Damaged. Begins with the introduction, "மருவுலகு," etc. Seems to record a gift of tax-free land to restore the charity of feeding twelve brahmans, which had been conducted in the maṭha erected by and called after Periya Rājēndra-Śōḷan, 'who was pleased to take the Ganges, Kiḍaram and Pūrvadēśam', but which charity had fallen into disuse after his time.
623	On the same wall	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin-Vīra-Pāṇḍyadēva.	14th year, Tuḷā, ba., trayōdaśi, Wednesday, Chitrā.	Do. ..	Incomplete. Mentions Śrī Vīranārāyaṇam alias Sundara-Pāṇḍya-chaturvēdimaṅgalam, an independent village of Virudarājabhayaṅkara-vaḷanāḍu on the northern bank.
624	Do.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷadēva I.	8[]th year, Mēsha, Sunday, Makha.	Do. ..	Begins with the introduction "திருமன்னி வளர", etc. Records gift of gold by sale of land by Tribhuvanamahādēviyār Vānavanmahādēviyār, queen of Rājēndra-Śōḷadēvar, for providing offerings and worship to the two images of Chandraśēkhara-Perumāḷ and his consort set up in the temple by her which were taken out separately in procession during śrībali and festivals.
625	Do.	Do. ..	Do. do.	10th year, Kumbha, Wednesday, Pushya	Do. ..	Begins with the introduction, "திருமன்னி வளர", etc. Records gift of sixty kāśu by Kuḍitaṅgiyūraṉ alias Parākrama-Śōḷa-Muvēndavēḷāṉ, the headman of Ārkkāḍu in Arkkāṭṭu-kūṟṟam, a subdivision of Pāṇḍikulāśani-vaḷanāḍu for the daily supply of one thousand lotus flowers for the worship of the god. The village assembly met in the hall constructed by Teṉṉavaṉ Viḷupparaiyar, who is mentioned by the king as nam-maganār.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
626	On the east wall of the second prākāra.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	10th year, Kumbha, Wednesday Pushya.	Tamil	Begins with the introduction, "திருமன்னி வளர," etc. Registers the agreement given by certain villagers to supply flowers stipulated in No. 625 above, as interest on the amount of 60 kāśu received by them from the temple treasury.
627	On the same wall	Do. ..	Do. do.	17th year, Mēsha, Monday, Purvāshāḍha.	Do. ..	Built in at the bottom. Begins with the introduction, "திருமன்னி-வளர," etc. Records the gift of certain lands by purchase, the income from which together with the amount accruing from the remission of taxes thereon was utilised for providing meals to ten devotees at the time of the midday worship of the god and for feeding twenty-five Brahmans in the choultry erected for the merit and in the name of the queen Vāṇavaṉ-mādēvi.
	GUNTUR DISTRICT, TENALI TALUK.					
628	On a rough stone set up in a street at **Amritalur**.	..	....	Pramōda, Jyēṣṭha, ba., 13, Wednesday.	Telugu ..	Registers the agreement (Kaulu) granted by Mahāmaṇḍalēśvara Chintagunṭa Timmarājayya to the people that settled at the pēṭa (market village) built by him to the south of Amritalūru in the name of Mahānandirāja. No taxes were payable by the settlers in the pēṭa for the first three years. After that period they were required to pay taxes on ploughs, looms, and houses, big and small.
629	On another stone in the same place.	Vijayanagara	Vīrapratāpa Vīra Śrīraṅgarāyadēva-Mahārāya.	Dhātu, Bhādrapada, ba., 7.	Do. ..	States that Nagappa Nāyaka the agent (kāryakarta) of the king gave an agreement to the merchants, weavers, etc., of Śrīraṅgarāyapēṭa at Amritalūru, remitting the taxes payable by them for the first three years on account of a plunder suffered by the people.
630	On the same stone	..	....	Bhāva, Jyēṣṭha, śu., 10, Thursday.	Do. ..	Registers an agreement in the terms of the above in respect of Śrīraṅgapēṭa of Amritalūru. No mention is made of any plunder. Refers to Śrīraṅgarāya who was evidently ruling then.
631	On a stone called Pōturāju set up before the Puṭṭalamma temple in the same village.	Velanāṇḍu..	Mahāmaṇḍalēśvara Rājēndra-Chōḍadēva	Śaka 1054, Kārttika, ba., dvādaśi, Sunday.	Do. ..	Records the grant of 50 sheep made for the provision of ghee for a perpetual lamp to be burnt in the temple of Amritēśvara at Amutunūru, by the Mahāmaṇḍalēśvara Paḍumana, a subordinate of the king.
632	On the same stone	..	....	Śaka [9]99, Uttarāyaṇa-Saṅkrānti.	Do. ..	Incomplete. Registers a gift of sheep by a certain Kāma for a perpetual lamp in the temple of Amirtiśvara at Amutunūru.
633	On a pillar in the temple of Saptakōtēśvara at **Anantavaram**.	..	....	Sarvadhāri, Jyēṣṭha, ba., 30, Thursday.	Do. ..	States that a certain Yalayya constructed the maṇḍapa wall and the gateway of the temple of Saptakōṭi-liṅga.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On a stone planted in a field at **Angalakuduru**.	..	....	Bahudhanya, Chaitra, śu., 5, Thursday.	Telugu ..	Registers a gift of land for the daily offerings of the god Miṇḍa-Gōpinatha at Aṅgalakuduru by Enumula Timminēniṅgāru for the merit of Sāḷuva Timmarasayya, the Pradhāni of Kṛishṇadēva-Mahārāya.
635	On a pillar in the temple of Gōpālasvāmin in the same village.	..	....	Naḷa, Māgha, śu., 14, Monday.	Do. ..	Says that the four pillars of the central hall (raṅgamadhya) were polished by (i.e., at the expense of) Cherukumbalḷi Gōpinēḍu.
636	On the southern gate of the Vallīśvarasvāmin temple at **Chavali**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 148[9], Māgha, Prabhava, śu., ēkādaśi.	Sanskrit and Telugu	Registers the grant of the village of Tōṇṭapalli in the Koṇḍavīḍu-sīma to the god Vallīśvara of Chavali by Mahāmaṇḍalēśvara Kumāra-Veṅkaṭayyadēva-Mahārāja. The village was originally granted to the god by [the king] Purushōttama-Gajapati and the present gift is its renewal. A few other grants of land made to the temple are also registered.
637	On the stone to the north of the eastern gateway of the same temple.	..	....	Ānanda, Phālguṇa, śu., 10	Telugu ..	Registers the construction of the entrance-hall by a certain Chivaṭayakka Liṅgana.
638	On stone to the south of the eastern gateway in the same place.	..	....	Dundubhi, Āshāḍha, śu., 10, Monday.	Do. ..	Records that Ālapaṭi Tippiseṭṭi constructed the dvaraśākhas (door-jambs), the lintel and the threshold of the temple for the merit of his parents.
639	On a Nandi-stone set up before the Rāmaliṅgēśvara temple at **Chilumūru**.	..	....	Śaka [1]075, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers the gift of land and money made, for the worshipping priest and the dancing girls attached to the temple of Rāmīśvara at Chunumūru and for feeding daily ten Brahmans in the satra (choultry), by Muppa Nāge-Nāyaka, a servant of Velanāṇṭi Goṅkarāja.
640	On the same stone	..	....	Śaka 1075, Uttarāyaṇa-Saṅkrānti.	Do. ..	Damaged. Registers a grant of land made by Muppa Nāre-Nāyaka, a servant of Velanāṇṭi Goṅkarāja for the feeding of five Brahmans daily in the satra at Chunumūru. Below this is another inscription of the same date recording a grant by Muppa Kāmi-Nāyaka (who was a brother of Nāre-Nāyaka).
641	On a black stone lying before the temple of Vēṇugōpālasvāmin in the same village.	..	....	....,	Do. ..	Beginning lost. Registers a grant of land at Ātumūṇḍi by the commanders (Paḍalu) Viṭṭapa-Nāyaka and Gōpi-Nāyaka to the god **Gōpāladēva**. Refers to Kākatīya Gaṇapatidēva-Mahārāja and his subordinate Koḍaṅki Pōti-Nāyaka.
642	On a stone lying before a private house at **Chunduru**.	Telugu Chōḍa	Mahāmaṇḍalēśvara Pottapi Kāmadēva Chōḍa-Mahārāja.	Śaka 11[8]8 ..	Do. ..	Registers that the king constructed a Śiva temple and set up the god Chōḍa-Ballīśvara in the name of his younger brother for the merit of his father Udayādityadēva Chōḍa-Mahārāja and his mother Kāmaladēvī.
643	On the same stone	..	....	....	Do. ..	Registers the lands in Chundrūru granted to (the god) Īśānadēva and a number of Brāhmaṇas by Mahārāya Gajasāhini Manma Gaṇapaya-Nāyaka.
644	On the Nandi-pillar lying before the Pāpēśvara temple in the same village.	..	....	Śaka 1690, Sarvajit, Kārtika, Bṛihaspati in Kanya.	Sanskrit (in Telugu).	Damaged. Contains the praises of the god Śiva worshipped at the confluence of the Tuṅgabhadrā and Kshīranadī. Refers to a Brahman named Rudra.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
645	On the black granite pillar set up before the Gōkarṇēśvara temple at **Davuluru.**	Velanāṇḍu.	Mahāmaṇḍalēśvara Goṅkarāja	Śaka 1054 ..	Sanskrit verse and Telugu prose.	Registers that the king who was the son of Mahāmaṇḍalēśvara Velanāṇṭi Rājēndra-Chōḍa Gāṅgēyarāya gave to Kommaya-Nāyaka, the son of Āytama-Nāyaka, the Raḍḍikam, i.e., the office of raḍḍi of Dāvulūru and that Kommaya-Nāyaka set up the god Gōkēśvara with Pārvati in the village and presented three puṭṭis of land to the temple and 55 sheep for a perpetual lamp. Grants of lands made to the dancing girls, drummer, etc., of the temple are also recorded.
646	On the same pillar	Do.	Goṅka	Śaka 1063 ..	Do. ..	Damaged. Refers to the king Rājēndra-Chōḍa and states that Kommaya-Nāyaka built the Chaṇḍēśa-maṇḍapa of the Śiva temple of Goṅkēśvara built by him already.
647	Do.	Do.	Rājēndra-Chōḍa	Śaka 10[6]5, Vishu-Saṅkrānti.	Do. ..	Registers that Āytamāmbika presented 55 sheep for the maintenance of a perpetual lamp in the temple of Gōkēśvara at Dāvulūru. She was the wife of Āytama-Nāyaka who was the favourite servant of Velanāṇṭi Rājēndra-Chōḍa and the raḍḍi of the villages Kuruṅgallu and Dāvulūru.
648	On a rough black stone lying in a street **Ipur.**	..	....	Kīlaka, Kārtika, śu., 15, Sunday.	Telugu ..	Damaged. Refers to Kubu, i.e., Kuṭubu and Mokhasa Āga Śirama Sāyibu. The village Ipūru is mentioned.
649	On a broken stone lying in the temple of Saṅgamēśvara at **Jagarlamudi.**	Gōlkoṇḍa ..	Rājadhiraja Mahāraja Śrī Maha[maṇḍu] Kolli Ku. . . Śāha.	Śaka 1520 . . . . . Mārga.	Do. ..	Damaged. Registers grants of lands in the village Chāmarlamūṇḍi (Jāgarlamūḍi) and Kolaṅkalūru. The names of the donor and the donee are lost. Mentions Mṛittijānagaram (i.e., Koṇḍavīḍu).
650	On another stone lying in the same temple.	Do. ..	Rājadhiraja Mahāraja Śrī Mahamaṇḍu Khulli Pāḍuśāha.	Śubhakṛit, Jyēṣṭha, Jamālusāni, Chandurōju (Monday ?).	Do. ..	Damaged and fragmentary. Mentions Mṛittijānagaram in the (Koṇḍavīḍu)-sīma and the agrahāra Chāmarlamūṇḍi and the laying out of a mango garden in the latter village.
651	On a pillar planted before the temple of Mallikārjunasvāmin at **Kathevaram.**	..	....	Śaka 1737, Yuva, Chaitra, śu., 13, Friday.	Do. ..	Narrates the experiences undergone in the quest for beatitude by a certain Timmarāja-Yōga Tīrthurālu.
652	On the outer south wall of the Chennakēśavasvāmin temple at **Kolakaluru.**	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja.	Śaka 1240, Kālayukti, Āśvayuja, śu., 14, Monday.	Do. ..	Registers a grant of land made by Pōchulēṅkaṅgāru, son of the commander-in-chief Sōmaya-lēṅka for the Saturday offerings of the god Kēśava-Perumāl at Kolaṅkulūru.
653	On a stone set up before the temple of Agastyēśvarasvāmin in the same village.	Do. ..	Do.	Do.	Do. ..	Registers a grant of land made by the same person for the Monday offerings (nibandhana) and flowers of the god Agastyēśvara at Kolaṅkulūru.
654	On a pillar set up before the garbhagṛiha of the Vēṇugōpālasvāmin temple at **Kolluru.**	..	....	Śaka 1418, Śubhakṛit, Kārtika, śu., 15, Thursday.	Do. ..	Records a gift of land made for the midday offerings of the god Gōpīnātha at Kollūru by the daughter-in-law of a certain Tipparusayya.
655	On a Nandi-pillar lying before the Ramachōḍēśvara temple at **Modukuru.**		....	(Śaka) 1093, Uttarāyaṇa-Saṅkrānti.	Sanskrit and Telugu.	Registers that Śūrapa-Nāyaka, the lord of Mrōntukūru, who was the servant of the Mahāmaṇḍalēśvara Chōḍadēva, and who was the main pillar to the kingdom of the Chālukyas, constructed the temple of Chōḍēśvara in the name of his maternal uncle and made the necessary provisions by giving land for offerings and for servants and giving the necessary utensils to the temple.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
656	On a pillar in the temple of Vīrabhadra at **Modukuru**.	..	....	Durmati, Āshāḍha, Śukla, Monday.	Sanskrit and Telugu.	Incomplete. Registers that a śūdra named Liṅgaya-Nāyaka established the goddess Bhadra-Kāḷi in the temple of Vīrēśvara at Mōdukūru on the banks of the Tuṅgabhadrā stream.
657	On a pillar lying before the Chōḍēśvarasvāmin temple at **Moparru**.	..	....	Śaka 109[2], Vishu-Saṅkrānti.	Telugu ..	Records that Goṅkaya, the commander (paḍavāḷu) of Mahāmaṇḍaḷēśvara Kulōttuṅga Rājēndra-Chōḍayarāja constructed the temple of Chōḍēśvara at Mrōmparu for the merit of his father Chōḍaya-Nāyaka and his mother Kaṭṭasāni. He also presented 110 sheep for the maintenance of two perpetual lamps in the temple. Also registers the grant of 55 sheep for another lamp by Gōkāsāni for the merit of her husband Goṅki-Nāyaka and the grant of some land for the daily offerings of the god.
658	On the same pillar	..	....	Śaka 1092, Chaitra, amāvāsya.	Sanskrit and Telugu.	Registers that the chief Goṅka and his wife Gōkaṁbika granted to the god Śaṅkara of Mrōmparu two perpetual lamps and one perpetual lamp respectively. At the beginning is given the genealogy of Goṅka. Paḍavāḷu Chōḍa was the servant of Veḷanāṇḍu Goṅka and governed the Shaṭsahasra (six thousand, i.e., Āruvēḷu) country and Veṅgi. Gives the names of the dancing girls appointed to serve in the same temple.
659	On the southern side of the eastern gateway of the same temple.	..	....	....	Do.	Defines in a ślōka the lengths of the linear measures of aṅgula, vitasti and daṇḍaka. Half of the circumference of the thumb is an aṅgula. Twelve aṅgulas make one vitasti and thirty-two vitastis make one daṇḍaka. In the Telugu portion the kēsaripāṭi-ghaḍa which corresponds to the daṇḍaka is mentioned. A vertical line is cut over the inscription to give the exact measurement, evidently, of the vitasti. It measures a little over 1 foot and 3 inches.
660	On a stone built into the north wall of the Chennakēśava temple at **Mulpuru**.	Kākatīya ..	Mahāmaṇḍaḷēśvara Rudradēva-Mahārāja.	Śaka 1192, Chaitra, śu., 13, Thursday.	Telugu. ..	Registers the gifts of lands made in several villages by Vallaya-Nāyaka a bodyguard (aṅgarakṣha) of the king, for offerings and lamps to the god Nīḷi-Kēśavadēva.
661	On a broken pillar set up before the Śiva temple at **Nandivelugu**.	..	....	Vyaya, Phālguṇa, śu., 3, Sunday.	Do. ..	Much damaged. Registers the grant of land made to the god Agastyēśvara of Nandivelugu. The grain measure kēsaripāṭi-tūmu is mentioned.
662	On a stone built into the wall of the same temple.	..	....	Śaka 1528, Śaṁkaradina (Śivarātri?)	Sanskrit ..	Fragmentary. Registers that Vīraya Mutta-Mantri, the disciple of Rāmaliṅga, born in the family of Paṇḍita Mallikārjuna made the grant of a garden in the village Chintalapūṇḍi to the lord of Śrīśaila, i.e., god Mallikārjuna.
663	On a stone built into the roof of the same temple.	Eastern Chaḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja alias Rājarājadēva.	Regnal year 37, Śaka 980.	Telugu ..	Registers the gift of sheep made for a perpetual lamp in the temple of Abbēśvara at (the village) Vallavaru.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
664	On a pillar lying in the compound of the Mādhavasvāmin temple at **Peravali.**	..	....	Śaka 1078.	Telugu (verse and prose.)	Registers that the temple of Mādhavadēva in the agrahāra of Peruvali was built by Kommamāmbika, the wife of the general Māraya-Paṇḍa, who was the maternal uncle of Goṅka. She was the daughter of Niḍumrāni Kommaya and Mallāmbika. Some land was granted by her son the general (daṇḍēśa) Chōḍa to the god and to the priest Mādhava-Bhaṭṭa.
665	On a stone built into the roof of the same temple.	..	....	. . . . . bahula, ashṭami.	Do. ..	Much damaged; narrates the philanthropic acts (of a chief whose name is lost) among which was the foundation of a feeding-house (satra-śāla) and a temple. He was the son of Mallāmba. A certain Paḍḍeya-Nāyaka is mentioned and a gift of sheep is also recorded.
666	On the eastern side of the southern entrance to the Vēṇugōpālasvāmin temple at **Tenali.**	..	....	Parīdhāvi, Nija-Vaiśākha, śu., 2, Tuesday.	Telugu ..	Registers the grant of jewels to the gods Gōpīnatha and Gōvardhanarāya by Dēvana Nāgireḍḍi.
667	In the same place.			Śaka 1225, Krōdhi, Chaitra, śu., 1, Thursday.	Do. ..	Incomplete. Mentions (the god) Gōpīnatha.
668	On a stone set up before the Gōvardhanasvāmin temple at the same village.	..	....	Śaka 1411, Saumya, Vaiśākha, Śukla-paksha. Haridina (i.e. ēkādaśī).	Sanskrit (verse.)	Damaged. Gives a descriptive praise of (the god) Gōvardhanēśa, who appeared in the form of a cowherd to his devotee Vallabha, quoting the famous verse in the Bhagavad-Gītā, which ends with 'Dharmasamsthāpanāya sambhavāmi yugē yugē.' Says also that the god became manifest (i. e., his image was established) at Tenālinagara on the date quoted. The Vijayanagara king Kṛishṇarāya and his minister Sāḷuva Timmarasu are said to have visited the temple and made gifts to it.
669	On a stone lying before the Svayambhvēśvara temple at **Valiveru.**	..	....	..	Telugu ..	Registers a gift of 50 sheep made by Guṇḍyabōya, a servant of Mahāmaṇḍalēśvara Kulōttuṅga-Chōḍa Gaṅgēyarāya Vēlanāṇṭi Goṅka for the maintenance of a perpetual lamp in the temple of Prōlērusāni (i.e., Pōlēramma) at Valivēru.
670	On a stone lying in the same place.	Velanāṇḍu.	Sarvalōkāśraya (!) Rājēndra-Chōḍa-Mahārāja.	Regnal year . . . Śaka . . . Saṅkrānti.	Telugu verse and prose.	Mentions the two chiefs Vēlanāṇṭi Chōḍa and Goṅka, Bayya the favourite servant of the latter, Bayya's wife Brammamāmbika and her brother Bolla; registers the gift of a perpetual lamp made to the god Traipurushadēva of Valivēru by Bolla.
671	On the same stone	Eastern Chāḷukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	Regnal year 41, Śaka 983, Plava.	Telugu ..	Records the gift of 50 sheep made for a perpetual lamp by a private individual to the temple of Traipurusha-Mahādēva at Valivēru.
672	Do.	..	..	..	Do. ..	Belongs to the same period as the above and registers the gift of 50 sheep each by two Brāhmaṇas for perpetual lamps to the god Vishṇu of Valivēru.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the same stone	....	....	Śaka 965, Subhānu, Uttarāyaṇa.	Telugu ..	Records the gift of 150 sheep made for 3 perpetual lamps in the temple of Traipurushadēva at the agrahāra village Valivēru in Velanāḍu by the Daṇḍanāyaka (general) Tikkapayya-Nāyaka and of 50 sheep for a perpetual lamp to the same god by Aggiya-Shaḍaṅgavi Bhaṭṭa of the agrahāra village Peruvali of the same nāḍu (i.e., Velanāḍu). Registers also a gift of 50 sheep made for a perpetual lamp to the god Brahmadēva of the place (i.e., Peruvali) by Maṇḍalika Gaṇḍaya, son of Dēsaṭṭi Mahāsāmanta Naṁbaya of the Oṁgērumārga.
674	Do.	....	....	Śaka 1026, Tārana Śrāvaṇa, ba., 13, Thursday.	Do.	Records the gift of land made to Kāse (stone-cutter) Vēmōju for doing, permanently, service in the temple of Svayaṁbhudēva at Valivēru.
675	Do.	....	....	..	Sanskrit and Telugu.	Records the gift of 50 sheep made for a perpetual lamp to the god Vishṇu at the Traipurushasthāna (i.e., Traipurusha temple) by a certain Gaṅgā-Sōmayya of Valivēru.
676	Do.	....	..	Śaka 1064, Makara-Saṅkrānti.	Telugu prose and verse.	Praises the good qualities, numerous charities and heroism of Eriyabōya, a favourite of king Gōṅka, and records the gift of a perpetual lamp made by him to Bhaṭara (i.e., the god Śiva) at Valivēru.
677	On another stone set up in the same place.	....	..	Śaka 108*, Saṅkrānti.	Telugu ..	Much damaged. Provides for ghee for a perpetual lamp.
678	On a broken stone lying before the temple of Rāmaliṅgēśvara at Vemuru.	....	....	Śaka 1080, śu., pañchami, Monday.	Sanskrit verse and Telugu prose.	Fragmentary. Contains only the beginning.
679	On a stone in the eastern gateway of the garbhagṛiha of the Yōgānanda-Nṛisiṁha temple at Yedlapalli.	....	....	Śaka 1233, Virōdhikṛit, Āśvayuja, ba., 15, Thursday.	Telugu ..	Beginning and end lost. Registers the remission of certain duties levied in the villages belonging to the god Chennakēśava of Penuṅguduru, by Rudradēva, son of Mayidēvaleṅka.
680	On a stone set up near the dhvajastambha of the same temple.	....	....	Śaka 1351, Saumya, Āshāḍha, śu., 11, Monday.	Do. ..	Registers the garuḍa-stambha in the presence of the god Yōgānanda-Nṛisi[ṁha] amin of Yedlapalli was got polished by Allāḍō[jhala] Av[a]bhalanna.
681	On a stone lying at the threshold of the same temple.	....	....	Śaka 1602, Raudri, Śrāvaṇa, śu., 10, Sunday.	Do. ..	Damaged. Refers to a boundary dispute between the villages Yedlapalli and Penugudurupāḍu and states that the dispute was represented to the king (probably of Gōlkoṇḍa) who issued orders to Karima Mula of Koṇḍavīḍu to settle the feudal tenure of the place. Thereupon, the matter was enquired into and fresh boundary edicts were put up by a commission under the supervision of Raja Rustum-Rāya and Māṇikya-Rāvu.
682	On a stone built into the eastern gateway of the same temple	....	....	....	Do. ..	Much damaged. Seems to regulate the duties payable on certain articles of merchandise; a number of lands gifted away by a number of persons are mentioned.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
683	On a slab built into the shrine under the dhvaja-stambha of the Agastyēśvara temple at **Imani**.	....	....	Śaka 1047, Viśvavasu, Uttarāyaṇa.	Telugu verse and prose.	Registers the grant of 50 sheep for a perpetual lamp in the temple of Toṇḍiśvara at Ivani by Kāmaka of Ghaṇṭaśāla for the merit of her father Pōtināyaka and her mother Prōlama and the grant of a house-site and land by her to the custodian of the sheep who was to supply daily the ghee for the said lamp.
684	On a stone lying in a field in the same village.	Vijayanagara	Viraprataṇa Sadāśivarāya-Mahārāya ..	Śaka 14[86], Chaitra, ba., 30.	Telugu ..	Damaged. Registers a grant of land made to Vēdamārga-pratiṣṭhāchārya Kōnēṭi Tiruvēṅgaḷanāthayyaṅgāru, son of Tirumaḷayyaṅgāru and grandson of Taḷapāka Kōnēṭi Annamayyaṅgāru of the Bharadvāja-gōtra, Rik-śākha and Āśvalāyana-sūtra, by Mahāmaṇḍalēśvara Siddhirāja [Veṅkaṭarājadēva-Mahārāja, son of Timmarāja and grandson of Mahāmaṇḍalēśvara Siddharāja [Vō]balarāja of the Harita-gōtra, Āpastamba-sūtra and Yajuś-śākha.
685	On a stone lying in a field close to the same village.	....	....	....	Do. ..	Damaged and fragmentary Seems to register a gift of land to a certain Mañchinēḍu.
686	On a stone lying on the boundary between the villages of **Dantuluru** and **Imani**.	....	....	....	Do. ..	Mentions that Yimani-Danturalu was granted as an agrahāra by Siddhirāja Veṅkaṭarāja to Taḷapāka Kōnēṭi Annaya.
687	On a stone built into the roof of the Agastyēśvara temple at the same village.	Kākatīya ..	Pratāpa-Rudradēva-Mahārāja	.. Māgha, śu., 1, Thursday.	Do. ..	Beginning lost. Registers the grant of lands in several villages made to the gods Agastyēśvaradēva of Kuñchavaram and Agastīśvaradēva of Ivani by Sōmidēva-Nāyaka.
688	On a pillar in the Āñjanēya temple at **Zampani**.	....	....	Śaka 11 [50], Āshāḍha, śu., 5, Thursday.	Do. ..	Damaged. Registers a grant made for the maintenance of a perpetual lamp in the temple of Rāmīśvara.
689	On another pillar of the same temple.	Velanāṇḍu ..	Mahāmaṇḍalēśvara Kulōttuṅga-Chōḍa-Gaṅkarāja.	....	Do. .	Incomplete. Registers a grant of land made by Erapōta-Nāyaka, the commander-in-chief (daṇḍanāyaka) of the king for a perpetual lamp to the god Rāmēśvaradēva for the merit of his father Paṇḍa-Nāyaka and his mother Paṇḍama-ṛāni.
690	On a stone built into the wall of the same temple.	....	....	Śaka 1240, Kālayukti, Pushya, śu., 3, Tuesday, Makara-Saṅkrānti.	Do. ..	Registers the grant of land made to the god Gōpīnātha by Mādhavadāsa for two evening lamps to be maintained with the income therefrom.
691	On a stone used as a step in the Rāmaliṅgēśvara temple in the same village.	....	....	Śaka 1181, Āshaḍha, śu., 6, Friday, Dakshiṇāyana-Saṅkrānti.	Do. ..	Damaged. Registers the grant made by a Balañjya for a lamp to the god Rāmīśvara-Mahādēva of Sempani.
692	On a pillar set up before the Bhōgēśvara temple at **Chiluvuru**.	....	....	....	Sanskrit verse.	States that the village Chiruvuli was obtained by a certain Śūranārya of the Ātrēya-gōtra from king Vēma, as a Śivapura (Śiva's land).
693	On the same pillar	....	....	....	Sanskrit in Grantha.	This is a copy of the above record.
694	On a pillar set up before the Madanagōpālasvāmin temple at the same village.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1470, Kīlaka, Mārgaśira, śu., 11, Thursday.	Telugu ..	The inscription stops after mentioning the name of the king in the 8th line.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
695	On a pillar built into the wall of the Rājēśvara temple at **Pedakonduru**.	....	....	Śaka 1092	Sanskrit verse and Telugu.	Records a gift of land and cows made for two perpetual lamps to the god Rājarājēśvara by the Śiva-Brahmaṇa Mallidēva of Koṇḍrūru. In the introduction is described the family of the chief [Ka]nda, who was the 'lord of Koṇḍrūru' and who served under King Vikrama-Chōḍadēva. Kanda's sons were Kāma, Drōṇa Bhima and Rāma.
696	On the same pillar	....	....	Śaka 1095	Do.	States that Rāma, the son of the chief Kanda (mentioned in the above record) who was also the 'lord of Koṇḍrūru' and who was much devoted to the Śivadharma gave land for the offerings and perpetual lamp of the god Rajarājēśvara. In the Telugu portion are given the names of the dancing girls who were attached to the temple of Rājarājēśvara.
697	On a pillar in the temple of Ananta-Bhōgēśvara at **Kolluru**.	Chōḷa ..	Kulō[ttuṅga]-Chōḍa[dēva] II	Śaka 1059, Regnal year 4, Wednesday. Vishuvu-Saṅkrānti.	Do.	Seems to register a gift of money made for a perpetual lamp to the god Anantiśvara-Mahādēva of Kollūru.
698	On a second pillar in the same temple.	....	....	Śaka 1055, Uttarāyaṇa-Saṅkrānti.	Do.	Registers a gift of money made for a perpetual lamp to the god Anantiśvara-Mahādēva by Kollūri-Kandēya.
699	On the same pillar	....	....	Śaka 105[0], Chaitra, śu., 1, Mēsha-Saṅkrānti, Wednesday.	Sanskrit verse.	Records the grant of 5 Rājanārāyaṇa-nishkas by Dāmāmbikā for a perpetual lamp to the god Anantēśvara of Kollūru.
700	Do.	Western Chaḷukya.	Tribhuvanamalladēva	Regnal year 40, Manmatha, Uttarāyaṇa, Paushya, śu., 11.	Kanarese ..	Beginning and end lost. Refers to the general (daṇḍanāyaka) Anantapāla and a gift made by the king.
701	On a third pillar in the same place.	....	....	....	Telugu ..	Fragment. Records a gift of cows for a perpetual lamp.
702	On a fourth pillar in the same temple.	....	....	....	Do. ..	Fragment. Seems to register a gift of land, made by purchase, to the god Narēndrēśvaradēva.
703	Do. do.	Chōḷa-Chaḷukya.	Rājarājadēva II	Śaka 10[9]5, Regnal year 2[6], Chaitra, ba., 13, Friday, . . . Saṅkrānti.	Do. ..	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Narēndrēśvara at Kollūru.
704	Do. do.	Do.	Do.	Śaka 1094, Regnal year 26, Paushya, śu., 2, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Damaged. Registers a gift of 55 sheep made for a perpetual lamp to the god Narēndrēśvara.
705	Do. do	Do.	Kulōttuṅga-Chōḍadēva II	Śaka 10[62], Regnal year [8], Bhādrapada, śu., 5, Monday, Dakshiṇāyaṇa-Saṅkrānti.	Do. ..	Records a gift of 5 Rājanārāyaṇa-gadyas made by Vēḍudamma, daughter of Gōsanāsāni for a perpetual lamp to the god Anantiśvara at Kollūru.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
706	On a fourth pillar in the same temple.	....	....	Śaka 1285, Śōbhakṛit, Mārgaśira, śu., 1.	Sanskrit verse.	Fragment.
707	On a fifth pillar in the same temple.	Chōḷa-Chaḷukya.	Rājarājadēva II	Śaka 108*, Regnal year 18, Chaitra, śu., [9], Monday.	Telugu ..	Registers a gift of money made by a certain Chāmana for a perpetual lamp to the god Narēndrēśvara-Mahādēva at Kollūru.
708	Do. do.	Do.	Do.	Śaka 1088, Regnal year 21, Paushya, śu., 1, Sunday, Uttarāy. Saṅkrānti.	Do. ..	Registers a gift of 55 sheep made for a perpetual lamp to the god Narēndrēśvara by a certain Bhīmi-Nāyaka.
709	Do. do.	Do.	....	Śaka 10[92], Chaitra, śu., 11, Wednesday, Vishu-Saṅkrānti.	Do. ..	Registers the gift of 5 Rājanārāyaṇa-gadyas for a perpetual lamp to the god Narēndrēśvara at Kollūru by a servant of Kāpi-Nāyaka.
710	Do. do.	Western Chaḷukya.	Tribhuvanamalladēva	....	Kanarese ..	Fragment. States that the king was ruling at Kalyānapura. Charities like Brahmānḍa, Hiraṇyagarbha and Tulāpurusha are mentioned with reference to him. Registers the gift of the village Mulkalapāḍu to the god Anantīśvaradēva.
711	Do. do.	Chōḷa-Chaḷukya.	Ku[lōttuṅ]ga-Chōḍadēva	Śaka 10[84], Regnal year 9, Chaitra, ba., 5, Tuesday, Vishu-Saṅkrānti.	Telugu ..	Damaged. Records the gift of five gadyas for a perpetual lamp to the god Anantīśvaradēva by Peggaḍa (minister) Chimmana.
712	Do. do.	.....	....	Śaka 1201, Lunar eclipse.	Do. ..	Incomplete. Registers the gift of the toll called Aḍḍavaṭṭu at Kollūru on the bank of the river Kṛishṇavēṇyā for a perpetual lamp to the god Narēndrīśvara of the place by Mañchuraja for the merit of Mahāmaṇḍalēśvara Kākaṭīya Rudradēva-Mahārāja.
713	Do. do.	Velanāṇḍu ..	Kulōttuṅga-Chōḍa Goṅka	Śaka 1082, [Vishu]-Saṅkrānti, Jyēshṭa, .. Saturday.	Do. ..	Gift of 5 Tyāgi-gadyas by a servant of the king for a perpetual lamp to the god [Anan]tīśvara-Mahādēva.
714	On a black granite pillar planted near the dhvajastambha of the same temple.	Western Chaḷukya.	Tribhuvanamalladēva	..	Kanarese verse.	Much damaged and incomplete. Gives a glowing praise of the king and his general and minister Anantapāla-Daṇḍanāyaka. References are made to Chaḷukya-Chakrēśvara, Jayasiṁha, Āhavamalla, the Vēṅgi king Vishṇuvardhana and to Mahēśa-Daṇḍanāyaka. The last had four sons among whom Anantapāla was the most famous.
715	On a broken red stone pillar in front of the Ānandēśvara temple at Pedakonduru.	Kākaṭīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva Mahārāja.	Śaka 1239, Piṅgaḷa, Jyēṣṭa, śu., 8, Thursday.	Telugu ..	Registers the remission of certain taxes on the Dēva-vṛittis (temple lands) of 18 villages in the Koṇḍūri-sthala by Mayidēvalēṅka and the gift of some land by him to the god Chenna-Mallikārjuna of Taṅgaḍamūṇḍi.
716	On a pillar in the Kēśavasvāmin temple at Duggirāla.	....	....	Śaka 1056	Sanskrit verse	States that Bhīma, the son of Paṇḍāmbikā and the lord of Kaṇḍravāḍi, made a gift of the village Duggarēlapūṇḍi to a number of Brahmans and invokes blessings upon him.

B.—Stone inscriptions copied in 192[illegible]—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
717	On a second pillar in the same temple.	....	....	Śaka 1136, Bhāva, Kārtika, śu., 8, Sunday.	Telugu ..	Refers to a boundary dispute between the villages Ivani, Duggamapūṇḍi and Mōramapūṇḍi and the re-settlement of the boundaries. States that (the Kākatīya) Gaṇapatidēva-Mahārāja sent his deputies to settle the dispute.
718	On a third pillar in the same temple.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja	Śaka 1198, [Dhā]tu, Mārga[śira], ba., 7, Thursday.	Do. ..	Damaged. Gives in detail the lengths of a number of streets denoted in chēṭulu (arm-length). The name of the village is lost.
719	On a fourth pillar in the same temple.	....	.. .	. ..	Do. ..	Fragment. Mentions a number of gōtras and the shares allotted thereto, in the village Duggarēlapūṇḍi in Ivani-Kandravāḍi.
720	On a stone beam in the roof of the Mūkalēśvara temple at **Kollipara.**	....	....	Śaka 11[5]8, Chaitra, śu., 6, Wednesday.	Do. ..	Built in. Refers to the agrahāra village Kollipara and the god Mukundēśvara of the place.
721	On a pillar in the temple of Agastyēśvara at **Kolakaluru.**	Koṇḍapaḍumaṭi	Bētarāja	Śaka 11[64], Uttarāyaṇa-Saṅkrānti.	Do. ..	Records a gift of 50 cows made by a servant of the king. The latter is said to have been a subordinate of Kulōttuṅga-Chōḍadēva.
722	On a second pillar in the same temple.	....	....	Śaka 1162, Uttarayaṇa-Saṅkrānti.	Do. ..	Registers a gift of land made by a certain Amarināyaka as the sāni-mānya (dancing-girls' land) of the temple of Agastiśvara-Mahādēva.
723	On a stone built into the temple of Rāmēśvara at **Natta-Rameśvaram** (Tanuku taluk, Kistna district).	Kolanu ..	Mahāmaṇḍalēśvara Kēśavadēvarāja ..	Śaka 1140, Jyēshṭa, śu., 15.	Sanskrit and Telugu.	States that Sōmaya-kumāra, younger brother of Kommaya-kumāra and son of the king constructed the temple of Rāmēśvara-Mahadēva at Duttika and had it white-washed for the merit of his wife Annama-Mahādēvi.
724	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	Prabhava, Māgha, ba., 1, Sunday.	Telugu ..	Records that a certain Gaṅginēḍu, son of Tellaṅgūṭi Annamanēḍu, purchased a flower-garden at Duttiga and presented its annual fruit-produce in two equal halves to the gods Rāmēśvara and Sōmēśvara of the village. Mentions the Mahāmaṇḍalēśvara Siṅgarapuṅgōṭa Pratāpa-Annaparāja, who was probably the master of the donor.
725	On another pillar in the same place.	....	....	Śaka 1236, Ānanda, Chaitra, śu., 1, Thursday.	Do. ..	Registers the grant of land and house-site made for the maintenance of a half-lamp in the temple of Naṭadēva by a certain Vallabhirāḍi.
726	On a pillar in the garbhagriha of the Goddess in the temple of Sōmēśvara at **Juttiga,** same taluq, same district.	...	....	Dhātu, Mārgaśira, ba., 10, Wednesday, Makara-Saṅkrānti.	Do. ..	Records the gift of land made, for the daily offerings of the god Vāsuki-Ravi-Sōmēśvara, by Gaṇapati Pina-Abbarāja. Mentions the Alladēśvara-liṅga.
727	On the same pillar	....	....	Do.	Do. ..	Registers the grant of land made to the same god for daily offerings by Bāchirāju Siṅgana
728	On a pillar in the maṇḍapa of the same temple.	Kolanu ..	Mahāmaṇḍalēśvara Okkettugaṇḍa ..	Śaka, 10[47], Makara, ba., 11, Friday.	Do. ..	Records the gift of gold made by the king for the maintenance of a perpetual lamp in the temple of Vāsuki-Ravi-Sōmēśvara at Duttika.
729	On a second pillar in the same maṇḍapa.	....	....	Śaka 1199, Kārtika, śu., 13, Monday.	Do. ..	Registers that Annapāsāri obtained a vritti with the consent of the Śrī-karaṇam (the temple accountant), tambalis (worshipping Śiva-Brāhmaṇas), the sānis (dancing women) and the 72 services (niyōgas) and that Nāgasāri and his sons had no vritti.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
730	On the same pillar	Eastern Chaḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Śaka 1011, Regnal year 20.	Telugu ..	Records the gift of 3 perpetual lamps made to the god Sōmēśvara-Mahādēva at Duttika by Virachōḍadēva, the ghee for which was to be supplied by the three hundred (members) of Duttika. Mentions the liquid measure called the Mummaḍi Bhīma-mānika.
731	On a third pillar in the same maṇḍapa.	Do.	Do.	Śaka . . . . . Regnal year 17.	Do.	Records the gift of a perpetual lamp made to the same god by Śrī Chōḍagaṅgadēva. Mentions the measure Mummaḍi-Bhīma-mānika.
732	On a fourth pillar in the same maṇḍapa.	Do.	Do.	Śaka 1013, Regnal year 22.	Do.	Incomplete. Registers the provision of a perpetual lamp to the same god by a certain Muppariya, son of Mōḍapa.
733	On a fifth pillar in the same maṇḍapa.	....	....	Śaka 1181, Āshāḍha, śu., 5, Friday, Uttarāyaṇa.	Do.	Registers the gift of a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara-Mahādēva of Duttika by the wife and three sons of Bhaṇḍāru Kōṇḍapa-Nāyaka, the grandson Yaruva Kōṇḍe-Nāyaka
734	On the same pillar	....	....	Śaka 1082, Uttarāyaṇa.	Sanskrit verse.	Records that Pōtana, the son of Āditya and Padmā and grandson of Appanārya of the Śrīvatsa-gōtra who was the lord of the Ayanapura agrahāra, gave a perpetual lamp to the god Eruṅgīsa of the village Duttika on the banks of the Gūḍhastanī in the Pāvanavāra-vishaya.
735	On a sixth pillar in the same maṇḍapa.	....	....	Śaka 1143	Telugu ..	Registers the provision of a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara Mahādēva of Duttika by Eradēvaya, a servant of Kēśava-Maṇḍalika.
736	On the same pillar	....	....	Śaka 1082, Uttarāyaṇa.	Sanskrit verse.	Records the gift of a perpetual lamp made to the god Sōmēśvara of Duttika on the banks of the Gūḍhastanī in the Pāvanavāra-vishaya by the learned Brahman Pōtana, son of Āditya. See No. 734 above.
737	Do.	Eastern Chaḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Regnal year 15, Uttarāyaṇa.	Telugu ..	Registers the gift of 50 sheep for a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara-Mahādēva of Duttika by Pōtiya-Bhaṭṭa of Ayanapura. Mentions the liquid measure Mummaḍi-Bhīma-māna.
738	On a seventh pillar in the same maṇḍapa.	Do.	Do.	Regnal year 13 ..	Do. ..	Incomplete. Refers to the Karavāla-Bhairava maṇḍapa raised by Śrī Vijayadityadēva in front of the shrine of Vāsuki-Rāvi-Sōmēśvara at Duttika.
739	On the same pillar	Do.	Do.	Śaka 1109, Āśvayuja, śu., 5, Tuesday, Regnal year (lost).	Do ..	Damaged. Seems to register a grant of land made to the god Sōmēśvara.
740	On an eighth pillar in the same maṇḍapa.	Do.	Vīrabhadrēśvara	Śaka [11]81, Dakshiṇāyaṇa.	Sanskrit and Telugu.	Damaged. States that Vishṇu, the able minister of the king who married Rudramā, the daughter of the Kākati king Gaṇapati, made a gift of a perpetual lamp to the god Sōmēśvara of Duttika originally set up there by Vāsuki.
741	On the same pillar	Kolanu ..	Mahāmaṇḍalēśvara Yeṟagayadēvarāja ..	Śaka 1182, Uttarāyaṇa-Saṅkrānti.	Telugu ..	Registers a gift of land at Gonaṅganapāḍu made for the daily offerings of the god Sōmanāthadēva of Duttika by a certain Pinakundōlu Paḍuta. Bears the signature of (the engraver) Annapāsāri. See No. 729 above.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
742	On the same pillar	..	....	....	Hindi ..	....
743	On a ninth pillar in the same maṇḍapa.	Eastern Chaḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Śaka 1063, Regnal year 1[5], Paushya, ba., 10, Wednesday, Uttarāyaṇa.	Sanskrit and Telugu.	Registers the gift of 50 sheep made for a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara of Duttika by Prōlipāva, daughter of Marama, a sāni of the village.
744	On the same pillar	..	....	....	Sanskrit ..	States that Prōlā who had many personal attractions was a sāni (dancing girl) attached to the temple of Sōmēśvara at the village Duttika in the Pāvanavāra-vishaya where were three hundred sanis serving hereditarily.
745	On a tenth pillar in the same maṇḍapa.	Eastern Chaḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Regnal year (figure omitted), [Śaka] 1177, Uttarāyaṇa-Saṅkrānti.	Telugu ..	Registers that Bhaṇḍāri Koṇḍapa-Nāyaka, the grandson of Yeruva Komma-Nāyaka and his son Vīrabhadra-Nāyaka built the Karavāla-Bhairava maṇḍapa in front of the shrine of Vāsuki-Ravi-Sōmēśvara at Duttika and placed an image of Umā in it for the merit of Mahādēva-Chakravarti. See No 738 above.
746	On the same pillar	Do.	Do.	Regnal year 17, Lunar eclipse.	Do. ..	Records the gift of 50 sheep made for a perpetual lamp to the same god by a private individual. Mentions the liquid measure Mummaḍi-Bhīma-māna.
747	Do.	Do.	Do.	Śaka 1000, Regnal year 3.	Do. ..	Incomplete. Records the gift of a perpetual lamp to the god Sōmēśvara-Mahādēva at Duttika.
748	On an eleventh pillar in the same maṇḍapa.	Do.	Do.	Regnal year 17, Śrāvaṇa, punnama (full-moon), Saturday, Lunar eclipse.	Do. ..	Registers a gift of 50 sheep made for a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara-Mahādēva at Duttika by Mummaḍi-Gomadēvi, wife of Malaya Tammum-Prōlarāja.
749	On a twelfth pillar in the same maṇḍapa.	..	....	.. Lunar eclipse.	Sanskrit ..	Much damaged. Registers a gift of a perpetual lamp made to the god Sōmēśvara.
750	On a Nandi-pillar set up in front of the same temple.	Gōlkoṇḍa ..	Mahamaṇḍu Khulli Pādaśaha, son of Ibhurāmśa (Ibrahīm Shah).	Śaka 1505, Svabhānu, Āśvīja, śu., 10. Saturday.	Telugu ..	States that the temple of Vāsuki-Ravi-Sōmēśvara and other temples at Duttika having dilapidated in the time of Ibhurāmśa, they were renovated in the time of the king, his son, by Sōmēśvara, the son of Peddirāja and grandson of Sattirāja Sōmarāja. A number of minor shrines also were built on this occasion.
751	On the stone built into the roof of one of the stories in the gōpura of the same temple.	....	....	....	Sanskrit verse.	Praises in one verse the noble qualities of king Manma.
752	On a pillar in the Nandi-maṇḍapa of the Bhīmēśvara temple at **Mogallu** (Bhimavaram taluk, Kistna district).	....	....	Śaka 1237, Uttarāyaṇa-Saṅkrānti	Telugu ..	Registers the gift of a stone pillar for the dancing-pavilion (nāṭya-maṇḍapa) of the temple of Mūlasthāna Bhīmēśvara-Mahādēva at Mōṅgolu, by Dēvaya, son of Chennakēśava- Pregaḍa and Kommāmbā.
753	On a second pillar in the same maṇḍapa.	....	....	Śaka 1237, Rākshasa, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers the gift of a stone pillar for the Nandi-maṇḍapa, in front of the same temple by Attili Peda-Pōtirāḍi. Registers also gifts of lands made to a certain Pramathakavi Sirigiri-Ayyaṅgāru.
754	On the same pillar	Reḍḍi ..	Ana-Vēma	....	Do.	Records the gift of lands made by the king to Pramathakavi Sirigirirēvayyaṅgāru.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
755	On a third pillar in the same place.	....	....	Śaka 1243, Durmati, Mēsha-Saṅkrānti.	Telugu ..	Registers the gift of land made for the daily offerings of the god Gaṇēśvara of the temple of Mūlasthāna Bhīmēśvara-Mahādēva at Mōṅgolu by Mōṅgalani Dēvayaradi.
756	On a fourth pillar in the same place.	..	....	Śaka 1237, Rākshasa, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records the gift of a stone pillar for the Nandi-maṇḍapa of the same temple and of a perpetual lamp with provision of land for its maintenance, by Attili Dēvayaradi.
757	On the same pillar ..	....	....	Do.	Do. ..	Incomplete. Mentions the village Mōṅgolu.
758	On a fifth pillar in the same place.	....	....	Do.	Do. ..	Registers the gift of a stone pillar for the Nandi-maṇḍapa of the temple of Mūlasthāna Bhīmēśvara-Mahādēva at Mōṅgolu by a certain Kūnasūni for the merit of her father-in-law, mother-in-law, husband and son.
759	On a sixth pillar in the same place.	....	....	Do.	Do. ..	Registers the grant of a stone pillar for the same maṇḍapa by Annavroli-seṭṭi Koṇḍaya for the merit of his parents.
760	On a seventh pillar in the same place.	....	....	Do.	Do. ..	Registers the gift of a stone pillar by Attili Peda-Pōtiraḍi for the same maṇḍapa.
761	On an eighth pillar in the same place.	....	....	Do.	Do. ..	Records the gift of a stone pillar for the same maṇḍapa by Muṇḍūri Kūnasani for the merit of her grandfather and grandmother and of her parents.
762	On a ninth pillar in the same place.	....	....	Do.	Do. .	Registers the gift of a stone pillar for the same maṇḍapa and of an evening lamp for the god Mūlasthāna Bhīmēśvara-Mahadeva by Koṇḍūri Kāmiraḍi of Mōṅgolu with land for the maintenance of the latter.
763	On a tenth pillar in the same place.	....	....	Do.	Do ..	Registers the gift of a stone pillar for the same maṇḍapa and of land for the maintenance of an evening lamp to the god Nandikēśvara by Attili Dēvayaradi. See No. 756 above.
764	In a ruined maṇḍapa at Taduvayi, Sattenapalle taluk, Guntur district.	..	....	Plava, Chaitra, śu., 5, Friday.	Do. ..	States that Siṅgama-Nāyaka of Pāṇem reconsecrated the image of Hanumān at Taḍuvāya and granted land for offerings to the god.

C.—Stone inscriptions copied in 1921.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Puṇyakōṭīśvara temple, **Little Conjeeveram**, same taluk, Chingleput district.	Vijayanagara	Kampaṇa-Uḍaiyar	Kīlaka, Karkaṭaka, śu. pañchami, Friday, Mūla	Tamil	Registers the appointment of Aḻagiya Tiruchirrambalam-Uḍaiyar, son of Bhuvanēkabāhudēvar as the temple supervisor (palamudalkaṇkāṇi) and the gift of a house to him in virtue of that office, by the trustees of the temple of Puṇyatīttam-uḍaiya-Nayaṇār at Conjeeveram, a city in Uṟṟukkaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
2	On the base of the north and west walls of the same shrine.	Chōḻa ..	Tribhuvanachakravartin Rājarājadēva (III).	[27]th year, Tulā, ba. ēkādaśi, Tuesday, Uttiram.	Do.	Damaged. Records the agreement given by four private individuals to Villavarāyar, the agent of Muḍaliyār Semmaśeṭṭiyār to burn four perpetual lamps in the temple of Puṇyatīrtam-uḍaiya-Nayaṇār of Kāñchīpuram, a city in Kāḻiyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, for 72 Nellūr Gaṇḍagōpālaṉ-puḍu-māḍai coins received by him.
3	On the base of the north wall of the same shrine.	....	....	Īśvara, Chitrai, 15	Do.	In modern characters. Registers the leasing of certain temple lands in the village of Śattiyappaṇṭaṅgal by a private individual named Namaśivāyaṇ, a member of the Tantari-community in Ayyaṅguḷattūr.
4	On the base of the south wall of the same shrine.	....	Tribhuvanachakravartin Kōṉēri-iṇmai-koṇḍāṉ.	Lost	Do.	Built in in the middle. Records that the village of Taṅgi in Uṟṟukkaṭṭu-kōṭṭam was renamed Tribhuvanavīra-nallūr and that 108 vēli of land was, at the instance of a certain Śōḻakōṉ, granted as a tax-free gift for the expenses of the same temple.
5	On the south wall of the maṇḍapa in front of the same shrine.	Chōḻa ..	Tribhuvanachakravartin Rājarājadēva (III).	21st year „	Do.	Built in by a pial. Seems to refer to some gift made by a merchant in Arumoḻidēvapperunderuvu of Kāñchīpuram, a city in Eyiṟ-kōṭṭam to the god Kshētrapāla-Piḷḷaiyār in the temple of Uḍaiyār Puṇyatīrtham-uḍaiya-Nayaṇār at Kāñchīpuram, a city in Kāḻiyūr-kōṭṭam.
6	On the north wall of the central shrine, Aṣhṭabhujam-Perumāḷ temple in the same village.	Do. ..	Rājēndra-Chōḻadēva, "who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram.	22nd „	Do.	Records the tax-free gift of 1000 kuḻi of land as dēvadāna and of 3600 kuḻi by sale for 47 kaḻañju by the residents of Kāñchīpuram in Eyiṟ-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam for conducting worship in the temple of Tiruaṣhṭabhujagṛihattu-Mahāvishṇu, for providing offerings to the god and for burning a perpetual lamp in the temple.
7	On the base of the same wall ..	Vijayanagara	V[illegible]apa Veṅkaṭapatidēva-Mahārāya	Śaka 1519, Hēvi-ḷambi, Vṛiśchika, śu., pañchami, Monday, Ārdra.	Do.	Much damaged. Records that some temple lands in Amara-maṅgalam in Tēpparayaṇpaṭṭu were taken over by the residents of that place and that from the income of some other lands in Naṟṟānallūr which were given in exchange through Etirājayaṅgār, certain offerings, etc., were provided for the god Tiruaṣhṭabhujattu-Emberumāṉ.
8	On the south wall of the same shrine.	Chōḻa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḻadēva.	40th year .. .	Do.	Begins with the introduction, "[illegible]" etc. Records gift and sale of certain lands by the assembly of Rājasundari-chaturvēdimaṅgalam, a brahmadēya village in Virpēḍu-nāḍu, a subdivision of Kāḻiyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, for the kitchen expenses of the temple of Tiruaṣhṭabhujagṛihattu-niṉṟaruḷiya-Paramasvāmin in Kāñchīpuram, a city of Eyiṟ-kōṭṭam.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
9	On the same wall	..	....	44th year	Tamil	Is written in continuation of the above and belongs to the same king. Records a further tax-free gift of land by the assembly of Rājēndrachōḷa-chaturvēdimaṅgalam, an independent village in Kāḷiyūr-kōṭṭam to the same temple for kitchen purposes and stipulates that after two years from the date of the gift, a tax of not more than half a kāśu per vēli of land was to be collected on these lands.
10	On the base of the same wall ..	Vijayanagara	Virapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1515, Vijaya, Simha, śu., trayōdaśi, Wednesday, Aviṭṭam.	Do.	Records an agreement given to Nallammaṅgār, wife of Appāyyaṅgār, son of Periyaperumāḷ of Pattanki by the temple officials including Tiruppaṇi Singarayyaṅgār, the agent of Eṭṭūr Tirumalai Kumaratātāchāriyār, to provide certain offerings to the god on certain occasions from the income of some land given by her in Narranallūr alias Rāmabhadrapuram, a village in Ūrukkaṭṭu-kōṭṭam in Chandragiri-rājya.
11	On the base of the north wall of the central shrine in the Tiruttaṅgāviḷakkoḷi-Perumāḷ temple in the same village.	..	....	....	Do.	Registers the gift by the residents of Viḷakkōḍu, in obedience to the order of Madurāntaka-Pottappichchōḷaṉ, of certain lands in that village to the temples of Tiruttaṅgāviḷakkoḷi-Emberumāṉ and Āḷaṟiyar of Tiruvēḷirukkai in the proportion of two to one. Mentions the 7th year, Vaikāśi month, probably of Rājarāja III. The name Māṇavijaṅdēva is engraved in the end.
12	On the base of the south and east walls of the same shrine.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ.	(13+1)st year + 130th day.	Do.	Records gift of the village of Ilaippākkam, a village in Vāḍavūr nāḍu, a subdivision of Veṅkuṉṟa-kōṭṭam for the repairs to the temples of Tiruttaṅgāviḷakkoḷi-Perumāḷ and Āḷaṟiyar which were being supervised in the name of the king by Śrīraṅgarāya of Iḷaṅgūḍi in Pāṇḍi-maṇḍalam and for offerings to the gods in the temples.
13	On the wall to the left of entrance into the temple.	..	....	....	Sanskrit in Grantha.	A verse stating that Aḷagiyamaṇavaḷa-Jīyar built certain prākāras and maṇḍapas in the temple of Dīpaprakāśa (i.e., Viḷakkoḷi-Perumāḷ).
14	On the base of the north wall of the Āḷaḷagiyaśiṅga-Perumāḷ temple in the same village.		....	Śaka 1505, Chitrabhānu, Vaigāśi 18	Tamil ..	Records that an amount of 12 pon was given every year to Saṭagōpayyaṅgār of Tirunārāyaṇapuram from the proceeds of the village of Nallampiḷḷaiperrāḷ and that he had to provide certain offerings in the name of Tātāchārya to the god Āḷari-Emberumāṉ of Kachchattirukkai in Kāñchīpuram.
15	On the north wall of the maṇḍapa in front of the central shrine in the Phaṇāmaṇiśvara temple in the same village.	Chōḷa ..	.....dēva ..	10th year+207th day.	Do.	Begins with the introduction "Śrīmatēkaṇ" etc., of Rājēndra-Chōḷa I. Damaged at the end of each line. Records gift of land for offerings and worship to the temples of Tiruppaḍamāḍam-Uḍaiyār and Tirukkarōṇam.
16	On the base of the same wall ..	..	Pārthivēndravarman 'who took the head of the [Pā]ṇḍya.'	Lost	Do.	Damaged. Seems to record gift of gold from the interest on which a lamp was to be burnt in the temple of Tiruppaḍamāḍam-Uḍaiyār in the evening.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
17	On the base of the same wall ..	..	Parthivēndravarman	12th year ..	Tamil ..	Records gift of 50 kaḷañju of gold by the queen Danmaponnār alias Trailōkyamahādēviyar and that 200 kaḍi of paddy was to be supplied to the temple as interest on this amount at the rate of 4 kaḍi per kaḷañju. The money was deposited with the residents of Tiṟaiyamaṅgalam.
18	On the base of the east wall of the same maṇḍapa.	..	Do.	13th ,, ...	Do.	Damaged. Records gift of 50 kaḷañju of gold by the same queen. The residents of Paṇṇaippuram were required to supply 100 kaḍi of paddy to the temple as interest.
19	On the same base	..	Do.	Do.	Do.	Records gift of 30 kaḷañju of gold by the same queen to the residents of Pōndūr for burning a perpetual lamp in the temple of Tirappaḍamāḍam-Uḍaiyār.
20	Do.	Chōḷa.	Parakēsarivarman	16th ,, ...	Do.	Much damaged.
21	On the north wall of the central shrine in the Yathōktakārin temple in the same village.	Do.	Madiraikoṇḍa Parakēsarivarman	37th ,, .. .	Do.	Registers the sale of the lands in Kaṇṇamaṅgalam, a village in Eyil-nāḍu, a sub-division of Eyil-kōṭṭam to the temple of Anantanārāyaṇa-Paramasvāmi of Kachchippēḍu, 'who was pleased to lie as an anicut to Tiruvēḷḷa (river Vēgavatī)' by certain private individuals of the same village for the sum of 367 kaḷañju of gold.
22	On the base of the east wall of the same shrine.	Do	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th ,, Mēsha śu., Friday, Hasta, dasami.	Do.	Records gift of certain houses in the Sannidhi street to Chēranaivenṟa-śōḷakumāra and Mānaṅgāttār Amudāḍuvān who had to provide for certain offerings to the god and for burning a lamp in the temple of Anantanārāyaṇasvāmin in Kāñchīpuram.
23	On the south wall of the same shrine.	Do.	Parakēsarivarman alias Uḍaiyār Śri Rājēndra-Chōḷadēva 'who was pleased to take Pūrvadēśa, Gaṅgai and Kiḍāram.'	[20?] ,, ...	Do.	Records sale by certain merchants of Kāñchīpuram of one tūṇi of land as a tax-free dēvadāna for 127 kaḷañju of gold to the temple of Tiruvēḷḷa-aṇaikkiḍandaruḷina-Paramasvāmin at Kāñchīpuram.
24	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	20th ,, Mēsha, śu, trayōdaśī, Saturday, Rōhiṇī.	Do.	Records gift by Āḷkoṇḍa-Chēdirāya of a village in Karitaḍuttūr alias Hastinivāraṇa-chaturvēdimaṅgalam in Virpēḍu-nāḍu, a sub-division of Kaḷiyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam to 32 brahmans of the village.
25	Do.	Vijayanagara	Vīrapratāpa Śrī-Raṅgadēva-Mahārāya ..	Śaka 1506, Taraṇa, Siṁha, śu., chaturdaśī, Monday, Śravishṭa.	Do.	Records that the hamlet of Śālaimaṅgalam Kuppañjēri alias Sundarāchāryapuram in the śīma of Kūttambākkam, in Kōṇādi-nāḍu, a sub-division of Śeṅgaṭṭu-kōṭṭam a district of Jayaṅgoṇḍaśōḷa-maṇḍalam was obtained as gift from the king by Kulaśēkharan Tirumaḷai-Nambi in the presence of Eṭṭūr Tirumalai Kumāratātāchārya and that the lands in it were distributed among certain Śrī-Vaishṇavas living near the temple of Soṉṉavaṇṇamśeyda-Perumāḷ.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
26	On the south wall of the second prākāra of the same temple.	..	....	Śaka 1448, Sarvajit, Mēsha, śu., trayōdaśi, Saturday, Uttiram.	Tamil	Records that Maṇḍalam, son of Śrirangarāja of Naḍātūr in Kaṇṇantāṅgal founded a village on the banks of the tank dug by him to the west of the temple of Śoṇṇavaṇṇamśēyda-Perumāḷ, built a maṇḍapa of the temple, erected a drinking-water-shed and also gave a gift of 25 paṇam of gold for offerings and lamp to the god Hanumantadēva set up by him.
27	On the same wall	Vijayanagara	Kampaṇa-Uḍaiyār, son of Vīra Bokkaṇa Uḍaiyār.	Śaka 128[9*], Plavaṅga, Mēsha, śu., ēkadaśi, Monday, Uttiram.	Do.	States that the king while seated in the Janakī-maṇḍapa granted to Śrī Parakāla-Nambi the name of Karuṇākaradāsaṇ with certain honours, privileges and a dwelling house.
28	On the wall of the gōpura, left of entrance.	..	....	....	Sanskrit in Grantha.	A verse in praise of Tātayadēśika.
29	On the same wall	..	....	Chitrabhānu, Kārtikai, 12, Uttānadvādaśi.	Tamil	Incomplete. Records the gift by Ēṭṭūr Tirumalai Kumaratātāchārya, son of Ayyāvayyaṅgār of the Śatamarshaṇa-gōtra and the Āpastamba-sūtra and of the family of Periyatirumalai-Nambi, of house-sites to certain brahmans who formed near the temple a colony named Sundarāchāryapuram and of the village of Vāraṇavāśi for the mid-day offerings to the god Śoṇṇavaṇṇamśēyda-Perumāḷ.
30	Do.	Vijayanagara	Virapratāpa Śrirangadēva-Mahārāya ..	Śaka 1500, Bahudhānya, Āshāḍha, śu., Monday, pañchami, Hasta.	Do.	Incomplete. Records the gift to Ēṭṭūr Tirumalai Kumaratātāchārya, son of Ayyāvayyaṅgār, of the village of Puliyūr for providing daily offerings and conducting worship and certain festivals of the god Śoṇṇavaṇṇamśēyda-Perumāḷ of the temple at Kāñchipuram, a city in Virpēḍu-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam in Chandragiri-rājya in Jayaṅgoṇḍaśōḷa-maṇḍalam.
31	Do.	Do.	Do. ..	Śaka 1506, Tāraṇa, Siṁha, śu., Hasta, pañchami, Friday.	Do.	Records gift of money by sale of land by the temple trustees headed by Alagiyaśiṅgar, agent of Kumaratātāchārya, to Tirumaliruñjōlai Ayyaṅgār, son of Tātāchārya Ayyāvayyaṅgār of Ēṭṭūr, Tirumalai and Kumbhakōṇam, for providing cakes and offerings to the god and for conducting certain festivities on certain days.
32	On the same wall, right of entrance	Do.	Do. ..	Śaka 1504, Chitrabhānu, Siṁha, śu., Pushya, dvādaśi, Saturday.	Do.	Records gift of certain house-sites by the individuals mentioned in No. 31 above to Tātāchārya, son of Ayyāvayyaṅgar.
33	In the recess of the same gōpura, left of entrance.	Do.	Virapratāpa Venkaṭapatidēva-Mahārāya.	Śaka 1509, Sarvajit, Vaiśākha, śu., Monday, pañchami, Hasta.	Do.	Incomplete. Records gift of land to the temple for the expenses of conducting the summer-festival of the god.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
34	In the same recess; right of entrance.	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya	Śaka 1508, Vyaya, Āshaḍha, śu., Monday, pañchamī, Hasta.	Tamil	Built in. Records gift of certain lands for conducting the floating festival of the god.
35	On the base of the west wall of the central shrine in the Karaṇīśvara temple in Śeṅgaḷunīr-Ōḍai street at **Big Conjeeveram.**	....	....	Śaka 1578, Dhātu, Rishabha, śu., pañchamī, Monday, Svāti.	Do.	Records gift, as a tax-free sarvamānya, of 400 kuḻi of land in Bhūtampaṇinelvāy to śrī Karaṇachchīyar, a devotee, for singing hymns daily in the temple and for supplying a garland to the god śrī Karaṇīśvara-uḍaiya-Nāyaṇār.
36	On the base of the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Uḍaiyār Śrī Rājēndra-Chōḷadēva (Kulōttuṅga I).	2nd year+140th day.	Do.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records that the village of Bhūtampaṇinelvāy in Nīṟvēḷūr-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam, was given to the charge of Nelvāyiluḍaiyān Ethināyan Sundaraśōḷa [Muvēndavēḷān of Nelvāyil, in [Puṟaṅgarambai-nāḍu on behalf of the temple of śrī-Karaṇīśvaram-uḍaiya-Mahādēva in Arumoḻidēvapperunderuvu of Kāñchīpuram.
37	On the base of the west wall of the central shrine in the Pāṇḍava-Perumāḷ temple in the same village.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva.	4th ,, ...	Do.	Records gift of 32 cows by Nīraṇindan alias Śēdirāyan of Taiyūr in Paṇaṅguḍi, a village of Rājarāja-vaḷanāḍu, a district of Śōḷa-maṇḍalam, for a perpetual lamp to the god Tiruppāḍagattāḻvār.
38	On the north wall of the central shrine in the Ulagaḷanda-Perumāḷ temple in the same village.	....	Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	13th ,, Kumbha, śu., Monday, tritīya, Rēvatī.	Do.	Records gift of 300 kuḻi of land in Aḷagiyapallava-chaturvēdimaṅgalam by three brahmāns residing in Paṅgaṇūr, a hamlet of Kaḷattūr alias Vikramasimha-chaturvēdimaṅgalam in Dāmar-kōṭṭam to the temple of Tiruvūragattu-ninṟaruḷina-paramasvāmin in Kāñchīpuram for the expenses on saṅkrama day.
39	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	40th ,, +240th day.	Do.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records that during his visit to the temple with his two consorts Tribhuvaṇamuḍaiyaḷ and Śōḷakulavalli the king made a gift of land for offerings and worship in the temple. These lands belonged to the temple but were owned by the weavers. They did not cultivate them and the king resumed the lands and made a gift of them to the temple again.
40	Do.	....	Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	15th ,, Tai, 13, Monday, daśamī, Uttiram.	Do.	Records gift of 15 paḻaṅguḻigai-panam by a merchant living in the Rājarājapperunderuvu in the city of Kāñchīpuram for burning a twilight lamp in the temple of Tiruvūragattu-ninṟaruḷina-Paramasvāmin.
41	On the east wall of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Sundara-Pāṇḍyadēva.	12th ,, śu., chaturdaśī, Friday, Rēvatī.	Do.	Records the remission of certain taxes on the gifts made previously to the temple for a perpetual lamp.
42	On the same wall	....	Śambuvarāya..	17th ,, Kumbha, śu., Friday, daśamī, Ārdrā.	Do.	Grants permission to certain unspecified individuals to enact street-plays in Kāñchīpurām and Toṇḍai-maṇḍalam.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
43	On the south wall of the same shrine.	Chōḷa ..	Rājarājadēva (III)	20th year	Tamil	Gift of 2½ mādai of gold by a private individual of Tiruvāyumiyūr in Puliyūr-kōṭṭam for burning a twilight lamp in the same temple.
44	On the same wall	Do. ..	Do.	25th ,, ...	Do.	Gift of 2 mādai of gold by the headman of Mappūdam in Śiruvānpēḍu in Payyūr-kōṭṭam for burning a twilight lamp in the temple.
45	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	40th ,, + 200th day.	Do.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records that, at the request of his queen Tribhuvanamudaiyāḷ, the king made a tax-free gift of the village of Śirrichchambākkam, a brahmadēya of Nirvēḷūr-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam and after renaming it as Kampadēvinallūr after the queen, ordered that the proceeds therefrom be utilised for certain festivals and offerings to the god on the asterisms of Pushya and Swāti, of the king and the queen respectively.
46	On the base of the south wall of the same shrine.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	9th ,, ...	Do.	Records that a weaver of Ravikulamāṇikka-perunderuvu in Kāñchīpuram reclaimed for cultivation certain lands belonging to Tiruvūragattemberumān and dug a small irrigation tank for 200 kāsu and allowed the produce from the land to be utilised for providing offerings to the god.
47	On the same base	....	....	....	Do.	Records the agreement by the 48,000 residents of Kāñchīpuram to supervise the conduct of all the services, worship and offerings daily and also during the special festivals in the temple of Tiruvūragattāḻvār as established by old custom.
48	On the wall of the gōpura, left of entrance.	....	Sakalalōkachakravartin Śambuvarāyar, 'who took the earth by conquest.'	18th ,, Mithuna, śu., trayōdaśi, Sunday, Hasta.	Do.	Records gift of land and house-sites by purchase by Peruṅgarunaiāḷan Tiruvengadam-uḍaiyān Kāliṅgarāyan as vāryavṛitti to a brahman for supplying water and maintaining a water-shed near the road-side well in Śevvānmēḍu alias Nākarīśvara-chaturvēdimaṅgalam, a village in Virpēḍu-nāḍu, a sub-division of Kāliyūr-kōṭṭam, a district of Jayaṅgondaśōḷa-maṇḍalam.
49	In the same gōpura, right of entrance.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāyar.	7th ,, Simha, śu., Friday, Rēvati.	Grantha and Tamil.	Records a further gift by purchase by the same individual as in No. 48 above for the same water-shed and for rearing a grove around it.
50	In the same place	....	....	Śaka 1600, Kālayukti, Vṛischika śu., Śatabhishaj, daśami, Wednesday.	Tamil	Records sale of certain temple lands by Pūṭalai Liṅgappayyar, the agent of Pōlēpalli Veṅkaṇa Paṇḍitar, the Diwan of the temple of Tiruvūragam Ulagalanda-Perumāḷ to Śeshadri Ayyaṅgār of Māḍaipūḍu, for 340 panam.
51	On the base of the east wall of the Mahākāḷēśvara temple near Kāmākshi-amman temple in the same village.	....	Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	7th year	Do.	Registers the agreement given by certain temple-brahmans to measure out ghee for the perpetual lamps instituted by Kaṇṇuḍaip-perumāḷ Śambuvarāya, Vāchchamādēviyār, the wife of Chalamattigaṇḍan Nullaśiddaraśan and Tikkammaidēviyār, the wife of Pillaiyār Nallaśiddaraśar in the temple of Tirukaḷiśvaram-uḍaiya-Nāyaṇār in return for certain cows and buffaloes received from them.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
52	On the north wall of the central shrine in the Tiruviraṭṭaṉēśvara temple in the same village.	Vijayanagara	Kampaṇa-Uḍaiyar	Kīlaka, Karkaṭaka, śu., Friday, Mūla.	Tamil	Records the appointment of Aḷagiya-Tiruchchirrambalam-Uḍaiyar, son of Bhuvanōkabāhudēvar, to superintend the services and expenses in the temples of Tiruviraṭṭaṇam-uḍaiya-Nāyaṇar, Muttikoḍutta-Nāyaṇar and śri-Karaṇīśvaram-uḍaiya-Nāyaṇar in Kāñchipuram.
53	On the west wall of the same shrine.	....	....	Plava, Māsi, 6 ..	Do.	Records that three individuals made a gift of 120 paṇam from the interest of which, offerings were to be provided to the god Tiruviraṭṭaṇam-uḍaiya-Tambirāṇār during nights for the merit of their mother Purriyār.
54	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājadhirāja-dēva.	9th year	Do.	Records gift of gold and a lamp-stand by a weaver for burning two twilight lamps in the temple.
55	Do.	Do. ..	Do.	5th ,, ...	Do.	Records gift of 32 cows by Chēdirāyaṇ of Paṇaṅguḍi in Rājaraja-vaḷanāḍu, a district of Śōḷa-maṇḍalam for a perpetual lamp in the temple. The donor belonged to the community known as Śambuvarāyar-kaṇmi.
56	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd ,, ...	Do.	Built in. Records the gift of a lamp-stand and certain bell-metal utensils by a dancing girl of the temple, called Śivaṇaimuḷudum-Uḍaiyaḷ.
57	On the south wall inside the maṇḍapa in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	Lost	Do.	Built in at the beginning. Seems to record gift of 3 kāśu by a certain Muruganāḍūr-Uḍaiyaṇ of Puliyūr-nāḍu in Śōḷa-maṇḍalam for a twilight lamp in the temple.
58	On the south wall of the maṇḍapa in front of the central shrine in Kachchiśvara temple in the same village.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	49th year	Do.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. Records sale of tax-free land by the residents of Kaḷikai-nallūr in Ūṟṟukkāṭṭu-nāḍu to Arayaṇ Parudimāṇikkam, the headman of Arumbākkam in Maṇayil-nāḍu, a subdivision of Maṇayil-kōṭṭam for supplying a potful of water for the sacred bath of the god Āḷuḍaiyār Tirukkachchaḷai-Uḍaiyār at Kāñchipuram, a city in Eyil-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam
59	On the same wall	Do. ..	Tribhuvanachakravartin Rājadhirāja-dēva.	5th ,, ...	Do.	Records gift of 32 cows by Niraṇiṇdaṇ alias Śeḍirāyaṇ of Urandaiyūr, a village of Paṇaṅguḍi in Kulōttuṅga-śōḷa-vaḷanāḍu, a sub-division of Śōḷa-maṇḍalam, for a perpetual lamp in the temple of Tirukkachchaḷai-Uḍaiyār.
60	Do.	Do. ..	Do.	6th ,, ...	Do.	Records gift of two lamp-stands by a dancing girl of the temple and of 12 kāśu by her, her sister and her daughter collectively for burning three twilight lamps.
61	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva (III).	25th ,, ...	Do.	Records gift of 4 kāśu by Maḷaiāḷvaṇ Āḷuḍaiyaṇ of Śirukkaḷattūr in Kaḷattūr-nāḍu, a subdivision of Puliyūr-kōṭṭam, for burning a twilight lamp in the temple.
62	On the east wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	10th ,, ...	Do.	Records gift of 8 kāśu by Āḍavallāṇ Tirttaṇ for burning two twilight lamps in the temple.
63	On the same wall	Do. ..	Do.	Do.	Do.	Records gift of money, cows and buffaloes by Kakku-Nāyakaṇ of Tiruppāḷūral alias Gāṅgēyarāyaṇ, the headman of Śirumāttūr in Māgaṇūr-nāḍu, a subdivision of Seṅgaṭṭu-kōṭṭam, for a perpetual lamp in the temple.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
64	On the same wall	Chola ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	3rd year	Tamil ..	Records gift of 32 cows and one bull by a woman of Śirudavūr in Āmūr-nāḍu, a sub-division of Śeṅgāṭṭu-kōṭṭam, for a perpetual lamp in the temple.
65	Do.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva	14th ,, Paṅguṇi	Do.	Records gift of 4 kāśu by Ambalamkōyil-koṇḍāṉ Vallaḷa-gaṇḍaṉ, the headman of Ālaikkoṉṟai in Ikkāḍu-nāḍu, a sub-division of Ikkaṭṭu-kōṭṭam for a twilight lamp in the temple.
66	Do.	Do. ..	Do.	11th ,, ...	Do.	Records gift of gold by a dancing girl of Śeyyūr alias Vīrarājēndraśōḷa-nallūr in Paḷaṟaiyūr-nāḍu, a sub-division of Śembūr-kōṭṭam, for a twilight lamp in the temple.
67	Do.	Do. ..	Do.	9th ,, ...	Do.	Records gift of 90 sheep by Ammaiyappakkōṉ, a member of the community called Śambuvarāyakaṉmis of Varakūr alias Aḷagiyaśōḷa-chaturvēdimaṅgalam, an independent village of Vēśalippāḍi on the northern bank in Rājarāja-vaḷanāḍu, a subdivision of Naḍuvil-nāḍu, for a perpetual lamp in the temple.
68	On the north wall of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	4th ,, + 329th day.	Do.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. States that, in response to a petition made by Pavaḷak-kuṉṟar-Vannāḍuḍaiyāṉ of Pāṇḍi to the king while he was seated in a hall at Perumbaṟṟapuliyūr, the king issued an order to his secretaries to grant the village of Puḍuppāk-kam in Pūśal, a subdivision of Kāḷiyūr-kōṭṭam as a tax-free dēvadāna to the temple of Tirukkachchalai-Uḍaiyār.
69	On the same wall	Do. ..	Do.	44th ,, + [2]60th day.	Do.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ", etc. States that the individual mentioned in No. 68 above, got from the king a gift of five vēḷi of land to feed in his name twenty-five brahmans in addition to the ten brahmans who were already being fed from a previous endowment of his.
70	Do.	..	Tribhuvanachakravartin Vijayagaṇḍa-gōpāladēva.	25th ,, ...	Do.	Records that as a moiety of the temple lands in Kaḷikai-nallūr, a dēvadāna village, which were mortgaged to Āriyaṉ Kariyaperumāḷ, were now redeemed by Maṇaiyali-Paramēśvara-Nāyakar, a nāyaka of Malai-maṇḍalam for 317 paṇam. The temple trustees agreed to utilise the produce from this land, both in paddy and money partly for the morning offerings to the god Tirukkachchalai-uḍaiya-Nayaṉār and partly for maintaining a water-shed for the merit of the donor.
71	Do.	..	....	26th ,, Āḍi ..	Do.	Engraved in continuation of the above. States that in addition to the charities to be conducted as mentioned in No. 70 above, a service called Paramēśvaraṉ-śaṇḍi was also instituted by the donor from the income of the same lands.
72	On a slab built in to the flooring of the maṇḍapa in front of the central shrine.	Vijayanagara	....	....	Telugu ..	Damaged. Mentions Gōpaḷarājaya, the grandson of Raṅgaparājayya of the Ātrēya-gōtra and of the house of Āraviṭi and also the Gaṅgaikoṇḍāṉ-maṇḍapa at Kāñchi-puram.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the east wall of the Durga shrine in the same temple.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	16th year ..	Tamil ..	Begins with the introduction "திருமன்னி வளர," etc. Records gift of gold by Nigarili-Lōkamādēvi, a servant of the queen Mukkōkkiḷanaḍigaḷ, and by a temple dancing girl called Perri Ponnambalam for two perpetual lamps to be burnt in the shrine of the goddess Aiñjañjandi-Durgaiyār.
74	On the base of the same wall ..	Do. ..	Do. do. ..	3rd ,, ..	Do. ..	Gift of 95 sheep by a private individual of Aḷiśavūr in Aḷiśavūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam, to the temple of Aiñjañjandi-Durgābhaṭṭāraki.
75	Do. ..	..	....	..	Do. ..	Records a gift of 90 sheep probably in the same reign as No. 74 above, by Śaḍayan Attiyūraṇ, a soldier under Uḍaiyār Paḍaimāṭṭa Vikkiramābharaṇavīra, for a perpetual lamp. The residents of Muḷḷi in Pulivala-nāḍu, a subdivision of Kāliyūr-kōṭṭam, undertook to maintain the charity.
76	On the base of the east and north walls of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	4th year ..	Do. ..	Records sale of land by the merchants of Kañchipuram for offerings and worship to the god Gaṇapatiyār Kāñchipura-ṣḷagar situated in the northern side of the temple called Añjañjandi-ambalam-Rājēndra-śōḷaṇ.
77	On the base of the north and west walls of the same shrine.	Do. ..	Parakēsarivarman alias Uḍaiyar Śrī Rājēndra-Chōḷadēva.	18th ,, ..	Do. ..	Damaged. Begins with the introduction "திருமன்னி வளர," etc Records a gift of gold by a private individual of Magaral in Eyir-kōṭṭam for offerings and worship to the goddess Durgaiyār during the Pushya day in the month of Aippiśi every year.
78	On the same base	Do. ..	Rājarāja Rājakēsarivarman	18th ,, ..	Do. ..	Begins with the introduction "திருமகள் போல," etc. Records gift of 60 kaḷañju of gold by the residents of Śirunaṇṇaiyūr, a dēvadāna situated in Ambi-nāḍu in Eyil-kōṭṭam for burning four perpetual lamps in the name of the king in the temple of Aiñjañjandi-Durgaiyār of Kañchipuram.
79	On the base of the west wall of the same shrine.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Records gift of 900 sheep by the king for 10 perpetual lamps to be burnt in the temple in his name and states that Vidiviṭaṅkaṉ alias Villava-Mūvēndavēḷāṉ of Uttaram in Arvala-kūṟṟam, the adhikārin of the king distributed them among certain individuals who had to supply the required ghee. The 900 sheep were got when Śippuli-nāḍu and Pakkai-nāḍu were conquered.
80	On the same base	Do. ..	Do.	Do. ..	Do. ..	Incomplete. Probably a partial copy of No. 79 above.
81	On a pillar in the maṇḍapa in front of the same shrine.	..	....	..	Sanskrit in Grantha.	Contains six verses from the Sūrya-śataka of Mayūra in praise of the Sun-god.
82	On a pillar in a ruined maṇḍapa near the 1000-pillared maṇḍapa in he third prākāra in the Ekāmbaranātha temple in the same village.	Pallava ..	....	..	Pallava Grantha.	Mentions some of the birudas of Mahēndravarman I, such as Kuḍhatrāṇa, Chitrakarpuli, Druḍhabhakti, Vamkambu, etc.
83	On the outer eastern wall of the third prākāra of the same temple.	..	....	1799 A.D. ..	English ..	States that 30 yards of the prākāra wall were repaired by Collector Hodgson.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
84	On the base of the south wall of the Śōkanāthēśvara temple near the eastern gōpura of the Kāmākshi temple in the same village.	Chōḷa ..	Parakēsarivarman	15th year	Tamil	Records gift of land by purchase from the merchants of Kāñchipuram by Āchchan Śēnachan, belonging to the community called Mūttavāḷperra-Kaikkōḷar for offerings to the god Karikālappiḷḷaiyār in the temple of Terkirundanakkar in the western block of Kaḍumbiḍugu in Kāñchipuram and gift of 3 kāsu for a twilight lamp in that temple.
85	On the north wall of the central shrine in the Sarvatīrthēśvara temple in the same village.	Do. ..	Rājakēsarivarman alias Uḍaiyār Śrī Rājadhirājadēva (I).	28th ,, ...	Do.	Begins with the introduction, "இகலொர்தரு," etc. The portion after the introduction has been chiselled away. The god is called Sarvatīrtham-uḍaiya-Mahādēvar.
86	On the base of the west wall of the central shrine in the Tirumēṟṟaḷi in **Pillaipalayam** in the same village.	....	Sakalalōkachakravartin Rājanārāyaṇaṉ Mallinathaṉ Śambuvarāya.	16th ,, ...	Do.	Records gift of 2 vēli of land inclusive of all taxes in the village of Nundavenśuḍar-viḷāgam, a dēvadāna in Eyil-kōṭṭam to the temple of Uḍaiyar-Tirumēṟṟaḷi-uḍaiya-Nāyaṇār.
87	On the east wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Records that a private individual made a gift of some paddy and a plate for offerings to the god once daily and for burning a twilight lamp in the temple.
88	On the same wall	Vijayanagara	Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1484, Dunmati, Makara, śu., chaturdaśi, Monday.	Do.	Records that a tax of 5½ paṇam per loom was collected from the weavers of the street and that offerings and worship to the god and lamps in the temple were ordered to be provided therefrom by Kōṇḍamarasayya, for the merit of Tirumalayadēva-Mahārāya.
89	On a slab built in to the flooring at the entrance into the temple.	Pallava ..	.....ya Nantivikramavarman ..	Lost	Do.	A fragment. Mentions a certain Muttarayan who petitioned for some charities to the temple of Tirumēṟṟaḷi and a certain maṭha attached to it.
90	On another slab in the same place.	....	....	....	Sanskrit in Nāgarī.	Damaged.
91	On the south wall of the Chōḷēśvara temple in the same village.	Vijayanagara	....	Śaka 1367	Tamil	Fragment and built in. Mentions the name of the god as Karikāla-Chōḷīśvaram-uḍaiya-Nāyaṇār and seems to record remission of certain taxes to the temple.
92	On the south wall of the central shrine in the Mūlasthānēśvara temple in **Tenambakkam**.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāyaṇ.	17th year, Chittirai, 16.	Do.	Damaged. Records gift of certain taxes from the village of Pūvēndram in Eyir-kōṭṭam as dēvadāna to the god..... śvaram-uḍaiya-Nāyaṇār of that temple.
93	On the south wall of the Kailāsanāthasvāmin temple at **Vengalattur**, Cheyyar taluk, North Arcot district.	Rāshṭrakūṭa.	[Kaṇṇaradeva], "who took Kachchi and [Tañjai].	22nd year	Do. ..	Incomplete. Registers a gift of 96 sheep for a perpetual lamp to the temple of Kayilāyapporkōyil-[Mahā]dēva at Venkuḷattūr alias Śrī-Parmēśvara-chaturvēdimaṅgalam in Kaḷumala-nāḍu, a sub-division of Kaḷiyūr-kōṭṭam.
94	On the north wall of the same temple.	....	Pārthivēndravarman	13th ,, ...	Do.	Incomplete. Registers a gift of land for night offerings to the god Paramēśvara of Śrī-Kailāsa (temple) in Paramēśvarachaturvēdimaṅgalam.
95	On the south and east walls of the same temple.	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva.	2[4]th ,, ...	Do.	Begins with the introduction "திருமகள் போல" etc. Records the gift of 5 kalañju of gold by a brahman lady for the midday offerings of the god.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the south wall of the central shrine in the Sōmanathēśvara temple at Melpadi, Chittor taluk and district.	Chōḷa ..	Rājarāja-Rajakēsarivarman alias Rājarāja-dēva I.	24th year ..	Tamil ..	Begins with the introduction "திருமகள் போல", etc. Records a sale of land, free of taxes for pavitrārōhaṇa festival to the god Mahādēva of Chōḷēndrasimhēśvara temple, by the residents of Mērpaḍi alias Rājāśrayapuram in Tūya-nāḍu, a sub-division of Perumbāṇappāḍi, for thirty kalañju of gold received from the chief officer of Rajaraja, called Araiśūr Uḍaiyan Irayiravan Pallavarayaṇ alias Mummuḍi-Sōḷapōśan of Pāmbuṇi-kūṟṟam in Nittavinōda-vaḷanāḍu, a district of Sōṇāḍu.
97	On the south wall of the same shrine.	Do. ..	Do. de.	9th ,, ...	Do. ..	Begins with the introduction "திருமகள் போல," etc. Records a gift of 96 sheep for a perpetual lamp to the god Mahādēva of Chōḷēndrasimhēśvara temple by Vēḷan Uttamaśōḷaṇ alias Madurāntaka Mūvēndavēḷaṇ. Mentions the liquid measure Rājakēsari.
98	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	[39]th ,, ..	Do. ..	Incomplete. Gift of a bell-metal utensil by Vīraśōḷa Aṇukkaṇ Nakkaṇ Śeyyanambi.
99	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	24th ,, ..		Begins with the introduction "திருமகள்போல," etc. Gift of land, free of taxes, by the residents of Mērpaḍi alias Rājāśrayapuram in Tūya-nāḍu, a sub-division of Perumbāṇappāḍi to the god Rājāśrayapura-Viṭaṅkar.
100	On the west wall of the same shrine	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	6th ,, ..	Do. ..	Begins with the introduction "திருமன்னி வள", etc. Registers a gift of 72 kalañju deposited in the treasury at the instance of Irayiravan Pallavan alias Uttamaśōḷa-Pallavaraiyar, the lord of Araiśūr in Pāmbuṇi-kūṟṟam, a sub-division of Nittavinōda-vaḷanāḍu in Śōḷa-nāḍu, for purchasing 720 sheep which were distributed among shepherds who had to measure out 2 naḷi of ghee daily at the treasury for burning lights in the temple of Chōḷēndrasimhēśvara in Mērpaḍi alias Rājāśrayapuram in Tūyanāḍu, a sub-division of Perumbāṇappāḍi in Jayaṅgoṇḍaśōḷa-maṇḍalam. Mentions the liquid measure 'Rājakēsari'. The adhikārin Uḍaiya-mārttaṇḍa Mūvēndavēḷaṇ executed the order.
101	Do.	Do. ..	Kōnōyiṉmaikoṇḍaṉ	14th ,, 258th day.	Do. ..	Registers the gift of land in the villages of Karivēḍu, Oḷugai, Vāṅgūr, Perumbāṉūr and Marudambākkam made for offerings to the god Mahādēva of the Chōḷēndrasimhēśvara temple constructed by the king in the city of Rājāśrayapuram newly founded by him after cancelling the old name Mērpaḍi alias Vīranārāyaṇapuram.
102	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra Chōḷa-dēva.	10th ,, +107th day.	Do. ..	Begins with the introduction "திருமன்னி வள", etc. Records that the paddy and money granted to the temple of Chōḷēndrasimhēśvara from a number of dēvadāna lands were not properly allotted towards the expenses of the temple since the 3rd year and that the items of detailed expenditure were now engraved on the walls of the temple. One of the officers of the king auditing the accounts of the temple.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On the north, west and south walls of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Mummuḍi-Chōḷadēva.	14th year	Tamil	Begins with the words "திருவாய்மொழி," etc. Gives in detail the boundary of the dēvadāna lands which were given as a gift, free of taxes for offerings from the 10th year to the above temple including those detailed in No. 102 above. Other rights and taxes to be enjoyed by the temple are also detailed.
104	On the south wall of the maṇḍapa, right of entrance, same temple.	Pallava ..	Śakalabhuvanachakravartin Kōpperuñjiṅgadēva.	17th ,, ...	Do.	Incomplete. Seems to record the gift of taxes granted by Śiyagaṅgaṉ who calls himself 'Kuvalālapura – Paramēśvara' 'Gaṅgakulōḍbhava' 'Kāḍuvaśiripallavan, Nandagirinaḍa', in the presence of the residents of Marudampakkam for the festivals in the temple of Tiṟisaṅkam-uḍaiya-Nāyaṉār.
105	On the east wall of the same maṇḍapa.	Vijayanagara	Vīrapratāpa-Mahārāyar alias Kṛishṇadēva-Mahārāya.	Śaka 14[41], Bahudhānya, Chittirai, Saturday, Pushya, saptami, Śūla yōgam.	Do.	Records the gift of a crown, a gold handle for a fly-whisk and a silver plate (arivāṇam) for Kuntaḷasundari with the money realised by the sale of ½ of the village of Taṇaipūṇḍi which was received as a gift from Kṛishṇarāya, by Pōttu-Raja, son of Aḷḷasanichchokka-Rāja of Naṇḍāpuri, the poet-laureate of Kṛishṇa-Rāya. The poet-laureate has the title 'Āṇḍhrakavipitāmaha.'
106	On the same wall	Do.	Vīra Virupaṇṇa-Uḍaiyār	Śaka 13[21], Pramāḍi, Āṇi, 10.	Do.	Records that ¼ of certain taxes in Mēṟpāḍi were given to the temple of Chōḷēndrasiṁham-uḍaiya-Nāyaṉār.
107	On the south wall of the Tapaskṛiti shrine in the same temple.	Śāḷuva ..	Narasiṅgayadēva-Mahāraja	Śaka 1379, Iśvara, Āḍi, 20.	Do.	Records a gift of land as dēvamāṉyam for providing ghee for the festival of Tiruvāḍirai. Mentions Saṅgam-uḍaiya-Nāyaṉār, the chief agent of Iśvara-Nāyaka, the daḷavāy of Śāḷuva Narasiṅga-dēva and Vaḷḷimaḷaipaṟṟu in Paḍaiviḍu-rājya.
108	On the north wall of the central shrine in the Tirrukkārīśvara temple at **Kalavai**, Arcot taluk, North Arcot district.	Vijayanagara	Kampaṇa-Uḍaiyār, son of Vīra-Bokkaṇa-Uḍaiyār.	Saumya, Makara, śu., prathamā, Sunday, Śravaṇa.	Do	Gift of the kāṇiyāṭchi-right in the temple to a private individual by the Māhēśvaras of Āḷuḍaya-Nāyaṉār Tirukkārīśuram-uḍaya-Nāyaṉār temple in Kalavai alias Rājanārāyaṇa-chaturvēdimaṅgalam in Seṅguṉṟa-nāḍu, a sub-division of Palakuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
109	On the same wall	..	....	....	Do.	Fragment. Seems to register a sale of land to Seṅgēṇi Nālāyiravaṉ Ammayappaṉ alias Rājēndraśōḷa Sambuvarāyaṉ for daily offerings to the Mahādēva of Tirukkārīśvara temple by the great assembly in conjunction with other private individuals.
110	Do.	Vijayanagara	Kampaṇa-Uḍaiyār, son of Bokkaṇa-Uḍaiyār.	Plavaṅga, Karkaṭaka, śu., saptami, Sunday, Hasta.	Do.	Beginning built in. Records the reconsecration of the images of the Nayaṉmārs, which had been desecrated during the Śayaṇa-disturbance, from 520 paṇam procured through the sale, to certain dancing girls and kaikkōlars, of certain house sites in Veṉṟumaṅkoṇḍaṉ street.
111	On the north and west walls of the central shrine in the Maṇikaṇṭhēśvara temple at **Melseshamangalam**, Cheyyar taluk, same district.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	11th year	Do.	Gift of two twilight lamps by a private individual of Vaḷaippaṇḍal-nāḍu.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the same shrine	Vijayanagara	Veṅkaṭapatidēva-Mahārāya	Śaka 1538, Nala, Āvaṇi 5.	Tamil ..	Registers a gift of land during the regime of Pāḷaya Virappanāyaka Pappu-Nāyakkar, for morning service to the god Manikūṭam-uḍaiya-Nāyaṉār.
113	On the same wall	....	....	Kāḷayukti, Vaiyāsi, 5.	Do. ..	Incomplete. Registers a gift of 25 paṇam for a sacred lamp to the god Maṇikūṭaṉādasvāmi by a lady.
114	Do.	Vijayanagara	Vīra Vivpaṇa-Uḍaiyār, son of Vīra [Āriyaṇa].	Śaka 1*[2]1, Vyaya (wrong), Paṅguṇi 4.	Do. ..	Damaged. Seems to refer to a gift for a perpetual lamp.
115	Do.	....		Sarvajit, Āvaṇi 25.	Do. ..	Registers a gift of 10 paṇam for burning a sacred lamp in the shrine of Aṟamvaḷatta-Nāyakiyār.
116	On the west and south walls of the same shrine.	Paṇḍya ..	Tribhuvanachakravartin Sundara-Paṇḍya-dēva.	....	Grantha and Tamil.	Begins with the introduction 'Samastajagadadhāra', etc. Registers a gift of land, free of certain taxes, in Purushamaṅgalam situated in Murugamaṅgalapparru and certain other hamlets for founding an agrahāra to the Bhaṭṭas of Sundarapāṇḍya-chaturvēdimaṅgalam, a village founded in the name of the king, to the south of the temple of Aruḷāḷapperumāḷ, who was pleased to take his stand at Tiruvattiyūr in Conjeeveram.
117	On the east wall of the mahā-maṇḍapa in the same temple.	....	....	Kāḷayukti, Āvaṇi 3.	Tamil ..	Records a gift of 12 paṇam for burning a lamp in the shrine of Maṇikūṭanāthasvāmi and another in that of Aṟamvaḷatta-Nāchchiyār.
118	On a slab fixed on the tank-bund in the same village.	Vijayanagara	[A]ṇaigōndi Veṅkaṭapatidēva-Mahārāya.	Śaka 1558, Dhātu, Āṇi.	Do. ..	Registers the order of Dāmal [K]āmanāyaka stating that the money realised by the sale of fish from the tank of Śrīpurushamaṅgalam should be spent exclusively in digging the tank. This order was passed during the rule of Veṅkaṭapatidēva-Mahārāya of Āṇegondi.
119	On a hill to the north of **Ayyam-palayam**, Arni division, same district.	....	....	[Bhava], Māsi 26 ..	Do. ..	Gift of land for worship and repairs (to the temple of) Perumāḷ Uttamagiri-Appaṉ.
120	On a stone lying behind the Utsavar temple in the same village.	Vijayanagara	Virūpākshadēva—Mahārāya, son of Dēva-rāya-Mahārāya.	Śaka 13[9]3, Khara, Karkaṭaka, śu., pañchami, Sunday, Mūla.	Do. ..	Registers the remission of taxes and privileges granted to those who colonised Narasiṁha-Tiruppadi, founded in the name of Uttamagiri-Perumāḷ Tiruvēṅ[ga]dam-Uḍaiyaṉ in Murugamaṅgala-parru in Paḍaivīṭṭu-rājyam by [I]śvara-Nāyaka, the agent of Saḷuva Narasiṅgarāya.
121	Round the central shrine in the Hariharēśvara temple at **Peranamallur**, Wandiwash taluk, same district.	Do	Rājaśēkhararāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 13[9]2, Vikṛiti, Makara, ba, Sunday, amāvāsyā, Tiru-[vōṇam].	Do. ..	Built in at the end. Seems to refer to a sarvamānya-gift of taxes to the three temples in the village. Saḷuva Narasiṅgarāya is mentioned.
122	On the south wall of the Ramachandra Perumāḷ temple at **Raghunathasamudram**, same taluk and district.	Do.	Vīra Ariyaṇa—Uḍaiyār (Harihara) ..	Śaka 1302, Raudri, Makara, ba., ēkādaśi, Monday, Mūla.	Do. ..	Registers an assignment of servants for a perpetual lamp to Perumāḷ Aḷagi[yaperumāḷ] of Virkunram in Annamaṅgala parru, Teṉṉārūr-nāḍu, a sub-division of Palakunra-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam by the residents of Tiruvāyppāḍi.
123	On the same wall	Paṇḍya ..	Māravarman Tribhuvanachakravartin Vikrama-Paṇḍyadēva.	3rd year	Do. ..	Registers a gift of land, free of taxes, by the trustees of the Aḷagapperumāḷ temple in Virkunram for the daily requirements and the repairs of the temple.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	On the same wall	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17th year	Tamil	Registers a similar gift of 1000 kuḻi of land for the daily requirements of the temple, by the residents of Aṉṉamaṅgalapparṟu.
125	Do.	Do. ..	Kōnō[ṉ°]maimēlkoṇḍāṉ Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4 + 1st year, Āḍi.	Do.	Registers the gift of Varṟalpūṇḍi in Aṉṉamaṅgalapparṟu, free of certain taxes, for daily offerings, lamp, repairs, etc., by the residents of Aṉṉamaṅgalapparṟu to the temple of Chittaramēḻi-viṇṇagar-Emberumāṉ Aḻagaperumāḷ in Virkuṉṟam.
126	On the east wall of the maṇḍapa (right of entrance) in the same temple.	Vijayanagara	Vijaya-Bhūpati, son of Vīra-Dēvarāya ..	Viḻambi, Tai, 6 ..	Do.	Records a gift of land as kaṇiyāṭchi to a person who was required to keep watch of the idol during nights.
127	On the beam of the maṇḍapa ..	..	....	....	Do.	States that Viśvavāṇigaṉ Daṇmadāvaḻavaṉ undertook to complete the nṛitta-maṇḍapa of the Aḻagapperumāḷ temple in Virkuṉṟam.
128	On a slab near the tank in the same village, Gudiyattam taluk, North Arcot district.	..	....	....	Do.	Registers that the tank was dug for the sacred bath of the god Tay[iḻu]maṉalla-Perumāḷ in Tāyaṉūr by a servant of the temple.
129	On the south wall of the central shrine of the goddess in the Bāḷaśārdūḷēśvara temple at **Nellorepet.**	..	....	Dhātu, Āvaṇi, 18..	Do.	Records the remission of the cannon (bīraṅgi)-tax on a private individual belonging to the Añjujādi Pañchāḷattār of Kuḻiyēttam-śīrmai by Akkappa-Nāyaka, the daḷavāy Āṉegondi Veṅkaṭapatirāya.
130	Round the nandi-maṇḍapa near the dhvajastambha in the same temple.	Chōḷa ..	[Rāja]kēsarivarman alias Kulōtt[uṅga-Chōḷa]dēva.	5th year	Do.	Begins with the introduction "ஸ்வஸ்திஸ்ரீ, etc." Several stones are missing in the middle. Seems to register a gift of 90 sheep for a perpetual lamp to the temple of Kappuḷīśvaram-Uḍaiyār at Naḷlūr alias Jayaṅgoṇḍaśōḻachaturvēdimaṅgalam.
131	On a slab fixed in the Vighnēśvara temple at **Seruvangi.**	..	....	Śaka 1734, Āṅgirasa, Aṟpaśi, 15.	Do.	A mystic charm is engraved on the top. The name of Chakkaramūr [Ka]ṇḍappa Muḍali is mentioned.
132	On a slab fixed in the parachchēri in the same village.	..	....	Aṟpaśi, 10	Do.	States that this inscription was engraved to mark the place where a certain individual was drowned in the tank.
133	On a rock near the road at **Sedukkarai.**	..	....	Virōdhi, Vaiśākha, śu., 2.	Telugu ..	Refers to Peddināyaṇi Veṅkaṭapa-Nāyaka and records that the fish-revenue (chāmpala-rokkam) realized from the tank Veṅkaṭasamudram must be spent upon the tank itself.
134	On a rock near the road in the same village.	..	....	Rākshasa, Paṅguṇi.	Tamil	Damaged. Seems to register a gift of land. Mentions the agent of Śāḷuva Immaḍi Narasiṅgarāya-Mahārāya called Maṭṭili Sōmayyadēva.
135	On a stone at the entrance of the Perumāḷ temple at **Pakkam.**	..	....	Īśvara, Vaiyā[śi], 1.	Telugu ..	Damaged. Refers to a temple built by a Nāyaka of Pakkam.
136	On a stone near the same temple ..	..	....	Viṅkshara [Īśvara?] Vaiyāśi, 1.	Do.	Damaged. States that a certain Buchchi-Nāyaka and others were the servants of the god Veṅkaṭēśvara.
137	On a stone near the Vighnēśvara temple at **Gudanagaram.**	..	Sakalalōkachakravartin Rājanā[rā]yaṇa-Śambuvarāya.	4th year	Tamil	Refers to Rūpanārāyaṇaṉ-pēṭṭai as a place of refuge (?) (añjinān-pugaliḍam).

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	In a ruined temple locally known as Ōṭṭai-kōyil in the same village.	Chōḷa ..	Rājēndradēva	4th year	Tamil	Fragment. Mentions the name of Kuvaḷai-kiḻān Bhūmidēvan residing in Viḷattūr.
139	On a slab fixed in the Āñjanēya temple at **Machchampattu**.	..	....	Śaka 1460, Chitrabhānu (wrong), Kārtika, ba., 12.	Telugu ..	Damaged. Registers the grant of a village (name lost) made by a certain Mahānāyakāchārya to the Śrī-Vaishṇava brahman Vīra-Timmarāya-chakravarti.
140	On a stone fixed in a field near the Prasanna-Veṅkaṭēśvara-Perumāḷ temple, at **Mungilpattu**.	Pāṇḍya ..	Tribhuvanachakravartin Jaṭāvarman alias Sundara-Pāṇḍyadēva.	17th year	Tamil	Records the sarvamānya-gift of Mūṅgirpaṭṭu alias Iḍaṅgiḻi-Kāmanallūr to a certain Śōḻagaṅgadēvaṉ.
141	On the south wall of the Vāgīśvara temple at **Veppur**.	....	Sakalalōkachakravartin Rājanārāyaṇa ..	5 + 1st year ..	Do.	Registers a sarvamānya-gift of 4 vēli of land to the residents of Vēppūr in Āndināḍu for worship and repairs to the temple of Vāgīchchuram-uḍaiya-Nāyaṉār.
142	On the same wall	Do.	Do. do. ..	....	Do.	Registers a gift of some taxes levied on certain classes of merchants who colonised the streets around the temple at Vēppūr, for worship and offerings.
143	On a rock near the stream at **Settikuppam**.	....	....	Yuva, Vai...., ba., 7.	Telugu ..	Registers the gift of land made by a certain Veṅkaṭādri-Nāyaka to one Appaṇabhaṭlu.
144	On a boulder at the base of the hill at **Natteri**.	....	Sakalalōkachakravartin Rājanārāyaṇa ..	3rd year, Tai ..	Tamil	Registers the gift of a number of taxes (mentioned in detail), which accrued from certain lands in Kīḻ-Ālattūr alias Vīragambhīra-chaturvēdimaṅgalam and which were divided into 28 parts, two of which had to be set apart for the god and the remaining 26 had to be enjoyed by Śrīnivāsa-Bhaṭṭar Agniśittar, a Yajur-vēdi of [Āpas]-tamba-sūtra and Ātrēya-gōtra, his sons and his relatives, for worship.
145	On a hero-stone at the base of the hill, at **Pogalur**.	Rāshṭrakūṭa.	Kaṉṉaradēva..	24th ,, ...	Do.	Records the death of Barān Daṉakaṇḍaṉ in the front rank in a cattle-raid at Pugaḷūr.
146	On another hero-stone in the same place.	....	....	[8]th ,, ...	Do.	Seems to mention that this stone was set up by one [Pa]lluvan.
147	On a rock in the field called Maṇiyagārmānyam to the west of **Paravakkal**.	....	....	Ba[hu]dhānya, Āṇi, 1.	Telugu ..	Damaged. Records a grant of money made by the agent of the Navābu-sāhebu (not named) to a certain Ve[ṅ]gana with the approval of the karaṇam, etc.
148	In the same place	....	....	....	Hindi	Mentions the village Pankāra.
149	On the north wall of the deserted Īśvara temple at **Senkunram**.	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva.	29th year	Tamil	Begins with the introduction "திருமகள்போல, etc." Registers a gift of 20 poṉ by [Dvē]daigōmapuram Dāmōdara-Bhaṭṭa of Kaḍalaṅguḍi in Rājēndrasiṁhavaḷanāḍu, a district of Sōḻamaṇḍalam, to the merchants of Jayaṅgoṇḍaśōḻapuram, a city in Andi-nāḍu, a sub-division of Perumbāṇappāḍi in Jayaṅgoṇḍaśōḻa-maṇḍalam for purchasing 180 sheep at 9 sheep per kāśu for a perpetual lamp to the temple of Jayaṅgoṇḍaśōḻīśvara. Mentions the liquid measure 'Jayaṅgoṇḍaśōḻaraiyaṉ.'

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On the east wall of the same temple.	Chōḷa ..	Vikrama-Chōḷadēva	5th year	Tamil	Fragment. Seems to record a gift of lamp.
151	On the east and north walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	Do.	Do.	Begins with the introduction "திருமன்னி வளர, etc." Records a gift of 20 kaḻañju of gold by a private individual for two perpetual lamps to the temple of Jayaṅgondaśōḻīśvara. Mentions the liquid measure 'Arumoḻidēvaṉ.'
152	On the north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	7th year	Do.	Begins with the introduction "திருமன்னி வளர, etc.". Registers a gift of land, free of taxes, to the Jayaṅgondaśōḻīśvara temple by the merchants assembled in the hall (built by) the supervisor of Vikkūr, alias Jayaṅgondaśōḻapuram in Āṇḍināḍu, a district of Perumbāṇappāḍi in Jayaṅgondaśōḻamaṇḍalam.' The details of expenditure for the temple are also noted.
153	On a stone near the Kāḷā-Bhairavaṇāthīśvara temple near the Railway station at **Valattur**.	Do. ..	Rājarājadēva	5th ,, ...	Do.	Mentions a certain Nuḷambarāyaṉ of Arumbākkam.
154	On a stone near the river at **Kulidikki**.	Pallava ..	Vijaya Nandīśvaravarman	52nd ,, ...	Do.	Records the death of Gaṅgadiyaraiyar Kaṇṇaḍu Peruṅgaṅgar, chief of Kaṟkaṭṭūr who at the instance of the uncle or father-in-law (māmaḍi) of the Bāṇa king fought and fell on the day of the Pallava invasion against Perumaṇaḍigaḷ (i.e., the king) and the destruction of Peṅkuḷikkoṭṭai.
155	On the rock of the Prasanna-Veṅkaṭēśvarasvāmin temple at **Seruvalpalli (Tottitoraimottur.)**	..	....	....	Telugu ..	Records that a certain Kunigili Bayyappa had the images consecrated.
156	On the north wall of the Kailāsanāthasvāmin temple at **Kavanur**.	..	Pārthivēndradhipativarman "who took the head of Vīra-Pāṇḍya".	13th year	Grantha and Tamil.	Records a sale of 1,000 kuḻi of land near the tank by the assembly of Kavaṉūr in Miyāṟu-nāḍu to Vayirameghan alias Toruvaṭṭi-Peruntaṭṭaṉ, and the gift of the same for the maintenance of the tank. Mentions the measuring rod 'Kaḍi[ṉai]kaḷattu-kōl.'
157	On the west wall of the same temple.	..	....	Śaka 85[0]	Tamil	Damaged. Seems to record a sale of land by the assembly of Kavaṉūr.
158	On the same wall	..	[Rājakē]sarivarman	16th year	Grantha and Tamil.	Records a gift of 400 kuḻi of land near the tank by one of the members of the assembly for a perpetual lamp to the god Puḷibhagavadēva.
159	On the north and west walls of the same temple.	Rāshṭrakūṭa.	Kaṇṇaradēva "who took [Kach]chi (Conjeeveram) and Taṉjai (Tanjore).	28th ,, ...	Tamil	Built in at the beginning and at the end. Seems to register an agreement (vyavasthai) by the assembly of Kavaṉūr in Miyāṟu-nāḍu. The record appears to lay down that the seller and the purchaser and the mortgagor and the mortgagee of lands must be of the same community.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
160	On the same walls	Chōḷa ..	Parakēsarivarman "who took the head of Vīra-Pāṇḍya".	3rd year .	Grantha and Tamil.	Built in at the beginning. Refers to a gift of 400 kuḻi of waste land which had to be reclaimed and made arable by the assembly of Kāvaṉūr to provide for daily night-offerings to Puḷibhagavadēva. Mentions the measuring rod 'Kaḍigaikalattukkōl.' Refers also to another gift of 800 kuḻi of land which had to be brought under cultivation for maintaining lamps at the three services of the god and for keeping watch of the temple by residing near it with a guard (*parikalam*).
161	On a pillar in the maṇḍapa, same temple.	Do. ..	Madirai[koṇḍa] Parakē[sarivarman] ..	[3]3rd ,, ..	Tamil ..	Highly damaged. Registers a gift of 400 kuḻi of land for a perpetual lamp to Śrī[da]rapurattu-Perumāḷ by one of the members of the assembly. Evidently this pillar must have been brought here from the neighbouring Perumāḷ temple.
162	On a stone built into the floor of the shrine of the goddess in the same temple.	Do. ..	Tribh[uvanachakravartin] Rājarājadēva.	3[6]th ,, ..	Do. ..	Fragment.
163	On a stone fixed in the prākāra of the same temple.	Vijayanagara	Śrīraṅgadēva-Mahārāya Veṅkaṭayyadēva-Mahārāya.	Śaka 1510, Sarvadhāri, Vṛishabha, śu., [ēkadaśi].	Do. ..	Much damaged. Seems to register a gift of land for worship and for festival days.
164	On a stone above the entrance into the central shrine of the same temple.	..	....	....	Do. ..	Beginning and end built in. States that the temple (?) is the gift of Vayiriaḍigaḷ alias Kōrkaṇṇaṉ.
165	On the north and west walls of the Paśupatīśvara temple at **Pasumattur**.	..	....	....	Do. ..	Beginning built in and stones missing. Seems to register a provision for night-offerings and two lamps to the god.
166	On a stone in a field near the lake at **Veppanganeri**.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman ..	24th year	Do. ..	Registers an ēripaṭṭi-grant of 1,000 kuḻi by the assembly of Kāvaṉūr in Miyāṟu-nāḍu.
167	On the south and west walls of the central shrine in the Mahādēvasvāmin temple at **Mahadevamalai**.	Vijayanagara	Vīra Veṅkaṭarāyadēva-Mahārāya "ruling at Penuṁgoṇḍa".	....	Telugu ..	Registers that the Mahānāyaṅkāchārya Bōdi Koṇḍama-Nāyaka granted the village Kāvaṁguppe in the Kārisīma to the god Mahādēva of the Mahādēva hill.
168	On a hero-stone fixed in a water-channel at the southern extremity of **Chendattur**.	..	....	Śaka 832	Tamil ..	Mentions the death of Māvali-Vāṇarāyar alias Kudipariṭaṇḍikkāmaṉār residing in Igalmaṟaimaṅgalam in a cattle-raid at Cheṇḍattūr.
169	On another hero-stone in the same place.	..	....	....	Do. ..	Mentions that the brother-in-law of the individual mentioned above also fell in the raid along with Ma[kā]tūṇaṉ Uḍai[ya]mallaṉ.
170	On the west and south walls of the Āḍīśvara temple at **Melmurungi**.	..	....	Krōdhana, Paṅguṇi, 28.	Do. ..	Incomplete. Intercepted by pillars and the Dakshiṇāmūrti shrine. Registers a gift of 1,500 kuḻi of land as dēvadāna, free of taxes, for worship and repairs to the image of Āḍīśvara set up at Naḷḷūr by a private individual.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a hero stone in a field a little north of the Railway station at **Melpatti**.	Pallava ..	Vijaya-Kampavikramavarman	10th year	Tamil ..	Records the fall of a chief of Vāṇaraiyar in a skirmish with Pirudi Gaṅgaraiyar of Kāvannūr in Miy[a]ṟu-nāḍu, a subdivision of Paḍuvūr-kōṭṭam.
172	On a rock (locally known as Emmaṅkal) to the south of **Rajakkal**.	Chōḷa ..	Rājakēsarivarman alias Raja[rāja]dēvā[I].	29th year	Do. ..	Begins with the introduction "ஸ்வஸ்திஸ்ரீ etc.," Registers a gift of 600½ kuḻi of land by the residents of Eḷādaḷāl in Kiḻaḍaiyaṟai-nāḍu in Perumbāṇappāḍi in Jayaṅgoṇḍaśōḻa-maṇḍalam for offerings at the three services to the god Agastīśvara. Mentions the measuring rod 'Kaḍigaikaḷattukkōl.' The total 600½ kuḻi seems to be a mistake.
173	On the same rock	Do. ..	.. ..	Do. ..	Do. ..	Engraved in continuation of the previous inscription. Records a gift of 1,738 kuḻi of land, free of taxes, for the conduct of the Śribali ceremony in the temple of Mahādēva. Mentions the measuring rod 'Śishēṇaṉ-padinaṟujāṇkōl'
174	Round the dhvajastambha platform of the Perumāḷ temple at **Erikutti**.	....	....	Śaka 1640, Viḻambi, Karttigai, 5.	Do. ..	Records that Ammūḍu-tāyār who held the Jaghīr of Erikuṟukki ordered the construction of 2 tanks and that made a gift of 600 kuḻi of land to certain officers. The construction of the tanks was left in the hands of Nimmala Ayyappa-Nāyaka and Perumāḷ-Nāyaka. Mentions also that Śāttallārukāṉ (Śaādat-ullā Khān) the Nabā of Karṇāṭaka was ruling under the overlordship of Paṟukusāu Bādshā (Faruk Shiyar), the grandson of Aurangazeb.
175	On a slab in a field to the north of the same village.	....	....	Hēviḷambi, Tai, 11.	Telugu ..	States that Nimmala Ayyappa-Nāyaka of Erugurti constructed a tank and enumerates a number of bōyas as the āyagāras (incumbents) under the tank.
176	On a rock at the base of the Durga-hill at **Alankuppam** (near Paravakkal).	....	....	....	Tamil ..	Fragment. Seems to register a gift of land as dēvadāna to the god Vighnēśvara on the Dēvaṇmalai hill by Śiṅgaṇa-Uḍaiyār.
177	On the top of the same hill ..	....	....	Śaka 30	Kanarese ..	Evidently the century has been omitted in the date. States that in the time of Pañchava Brahma-māṟāya, Bhuvanagiri the disciple of Sōbharasidēva of Bāṇagere consecrated (the image of) Bhuvanabhōjaga.
178	On a rock to the south of **Morijona** near Raṅgampēṭṭai.	....	....	....	Tamil verse ..	Verse in praise of Pallavaṉaṇḍar alias Vīrar Vīraṉ Kāḍavarāyar, son of Kūḍal Āḷappiṟandār, who conquered Toṇḍai-maṇḍalam.
179	On a rock near a deserted Īśvara temple to the south of **Damalcheruvu** (near Pallalakuppam).	Hoysaḷa ..	Vīra-Sōmēśvaradēva	13th year	Tamil ..	Registers a gift of land by Śelvaṇḍāṉ, a sāmanta of [Vi]llāḷadēvaṉ and two others to Vai[gi]vaṇḍa Nāyaṉār in Aṇḍikkuṟaivāṟūr alias Attimaṅgaḷam alias Tāmaraichcheṟuvu, a northern division of Jampu[ḷu]ku-nāḍu, a district of Perumbāṇappāḍi in Jayaṅgoṇḍaśōḻa-maṇḍalam.
180	On a slab fixed in the tank-weir at **Periya-Varikkam**.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman ..	28th year	Do. ..	Registers a gift of 500 kuḻi of land by the assembly to the wife and children of a hero who fell in a cattle-raid in Varikkiyam alias Chandrāḍityamaṅgaḷam.
181	On another slab fixed in a field near the same weir.	....	....	....	Do. ..	Seems to record a gift for offerings and worship in a maṭha at Viriñchipuram.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a slab fixed at the left of entrance into the Mādhava-Perumāḷ temple at **Tuttipat**.	....	....	Bahudhānya, Jyēshṭha, śu., 15, Lunar eclipse.	Telugu ..	Records that Rāja śrī Jagadēva Rāyoḍayulu granted the village Tuttipaṭṭu to the god Mādhavarāyasvāmi.
183	On another slab at the right of the entrance, into the same temple	....	....	Do.	Do. ..	Repeats the grant noted above.
184	On the south wall of the central shrine of the same temple.	....	....	....	Tamil	Records the gift of the image of Veṇṇaikkāḍi in the temple of Mādhava-Perumāḷ by the headman of Śirupaṉṟūr. Tuttippaṭ is otherwise called Vijaya Nārasimha-chaturvēdimaṅglam. Continuation of first line not traceable on the wall.
185	On a rock in a potter's house at **Malayampattu**	....	Vīra Virupaṇa	Bāvaka	Do. ..	Ends of lines covered by the roof of the house. Seems to record the settlement of a quarrel between the Iḍaṅgai and Valaṅgai sects in which there was loss of life on both sides.
186	On a hero-stone to the west of **Kumaramangalam**.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	30th year	Do. ..	Records the death of Manukulaṉ, son of Aḍuppa....nagar [I]ḷakāmuṇḍan in a cattle-raid (எருமைத்தொழு) after recovery of the cattle.
187	On a stone in a cocoanut garden to the north of **Karumbur** (Little).	....	....	Śaka 885	Do.	Damaged at the end. Seems to refer to a gift of gold and paddy by a private individual for worship on the new and full moon days in the temple of Tiruppārkaṭṭidēva at Udaiyachandra-maṅgalam.
188	On the west and south walls of the deserted Perumāḷ temple at **Tirumani**.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	38th year	Do. ..	Registers the order of the king confirming the order of his son granting land for the formation of a village with suitable alterations for extending the lake on the northern side. The residents of Rājarāja-Viṇṇagar ordered this grant to be engraved on stone in the Perumāḷ temple.
189	On the Sanyāsi-stone at **Kalanjur**.	Do. ..	Parakēsarivarman 'who took Madura and Īḻam (Ceylon)'.	4* year	Do. ..	Much damaged. A few lines are built in at the bottom of the front side. Seems to register a gift of land for daily offerings to the god by the assembly of Kaḻañjūr.
190	On a rock to the north of the same village.	....	....	....	Tamil and Grantha.	Seems to refer to a gift of land.
191	On the base of the deserted Perumāḷ temple in the same village	..	....	....	Tamil ..	Fragment. Seems to refer to a sale of 780 kuḻi of land as ēripaṭṭi by the assembly of . . . . Mentions the measuring-rod 'Kaḍigaikaḷattukōl',
192	On a stone in the middle of the village of **Velampattu**.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman ..	23rd year	Do. ..	Damaged. Seems to register a gift of land to the Śrīkōyil.
193	On a slab set up in the tank at **Angarankuppam**.	Vijayanagara.	Bokkaṇa-Uḍaiyār, son of Ariyar[āya] ..	....	Do. ..	Damaged. Registers a sarvamānya gift of 200 kuḻi of land.
194	On a slab set up to the west of the village, **Senur**	Do.	Achyutadēva-Mahārāya	Śaka 1460, Viḷambi, Kā[r]tigai, 20.	Do. ..	Records that Pōttu-Nāyaka, an agent of Kāḷama-Nāyakaṇayyaṉ gave for the merit of the latter the fish-lease money of the tank at Śēñalūr to be spent on the tank itself. Achyutarāya is called Gaṇḍakaṭṭāri [Sā]ḷuva. Śēñalūr was being governed by Kempadēvar Aṇṇagaḷ, one of the subordinates of Achyutarāya but it was leased out to Vēlūr Kāḷama-[Nāya]kkar Ayyaṉ.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
195	On a rock at the base of the Aravaṭla hills to the west of the village **Sathghar**.	..	....	....	Telugu ..	Refers to some grant (not specified) made by Sovaram Tiruveṅgaḷappa-Nāyaka to a cobbler (mādiga) named Veṅkaṭigāḍu.
196	On a rock (locally known as Perumāl-rock) to the east of the village **Nariampet**.	..	....	Bhāva, Māgha, ba., 10.	Do. ..	Registers the grant of 100 kuṇṭas of mānya land made to the god Rāmabhadrasvāmi by Tumba Veṅkaṭava.
197	On the east wall (left of entrance) of the Bairappan temple at **Bairapalli**.	..	....	Virōdhi, Mārga, ba., 7.	Do. ..	The inscription is engraved below the figure of a horse led by a groom, preceded and followed by two attendants with swords in their hands. States that this stone was the gift of a certain Baiyapa-śeṭṭi, son of Chinna-Jōgi-Gauḍa.
198	On a rock (locally known as **Ūṭṭal-pāṟai**) in a reserve forest to the west of the same village.	..	....	Chitrabhānu, Vaiśākha, śu., 15.	Do. ..	Refers to the donation of a trough made by a private individual.

D.—List of photographs taken during 1920-1921.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
638	Half-plate	Front entrance into the Mukhaliṅgēśvara temple.	Mukhalingam (Parlakimedi).	Ganjam.
639	Do.	Detail of lintel of the second entrance of the same temple.	Do.	Do.
640	Do.	Do. on the inside of the same entrance.	Do.	Do.
641	Do.	Front view of the third entrance of the same temple.	Do.	Do.
642	Do.	Detail of sculptures of the same entrance, left side.	Do.	Do.
643	Do.	Do. do. do. do. right side.	Do.	Do.
644	Do.	Detail of lintel of the top portion of the same entrance.	Do.	Do.
645	Do.	Sculpture in relief of Sūrya over the top of the entrance into a small shrine of the same temple.	Do.	Do.
646	Do.	Sculpture in relief of Durgā and Trimūrti on the wall to the right side of the third entrance mentioned above.	Do.	Do.
647	Do.	Sculpture in relief of Nṛisiṁha on the south wall of the *mukha-maṇḍapa* of the same temple.	Do.	Do.
648	Do.	Details of carving of the entrance on the south wall of the *mukha-maṇḍapa* of the same temple.	Do.	Do.
649	Do.	Sculpture in relief of Śiva and Pārvatī in the niche on the inside of the *prākāra* wall of the same temple.	Do.	Do.
650	Do.	Front view of the Bhīmēśvara temple ..	Do.	Do.
651	Do.	Details of the same view	Do.	Do.
652	Do.	Details of carving of the entrance into the same temple.	Do.	Do.
653	Do.	Sculpture of Durgā on the north wall of the same temple.	Do.	Do.
654	Do.	Sculpture in relief of dancing figures on the south wall of the central shrine of the Mallikārjuna temple.	Bezwada ..	Kistna.
655	Do.	Sculpture in relief of Nṛisiṁha on the west wall of the same shrine.	Do. ..	Do.
656	Do.	Sculpture in relief of dancing figures on the north wall of the same shrine.	Do. ..	Do.
657	Do.	Sculpture in relief of another group of dancing figures on the north wall of the same shrine.	Do. ..	Do.
658	Do.	Stone image of a Dvārapālaka on the right side of the entrance into the central shrine of the same temple.	Do. ..	Do.
659	Do.	Stone image of another Dvārapālaka on the left side of the same entrance.	Do. ..	Do.
660	Do.	View of the north main entrance into the temple, taken from inside the temple.	Do. ..	Do.
661	Do.	Stone image of a Dvārapālaka placed on the bank of the Krishna canal.	Do. ..	Do.
662	Do.	Stone image of another placed on the same bank.	Do. ..	Do.
663	Do.	Stone image of another placed on the same bank.	Do. ..	Do.
664	Do.	Stone image of Gaṇapati placed on the same bank.	Do. ..	Do.

D.—List of photographs taken during 1920–1921—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
665	Full-plate	Stone image of Śārṅganātha in the Śiva temple.	Kadri (near Mangalore).	South Canara.
666	Do.	Stone image of Matsyēndranātha in the same temple.	Do.	Do.
667	Half-plate	View of Jain pillar placed inside the *prākāra* of the same temple.	Do.	Do.
668	Full-plate	General view of Dīpastambha of the same temple.	Do.	Do.
669	Do.	The silver ornamented entrance of the Śrī-Kṛishṇa shrine in the Kṛishṇa temple.	Udipi ..	Do.
670	Do.	General view of the tank and the firewood car of the same temple.	Do. ..	Do.
671	Do.	View of the Bali-pīṭha opposite the Anantēśvara temple.	Do. ..	Do.
672	Do.	Sculpture in relief of a group of Jain teachers in the Dharmādhikāri *basti*, at Hiriyaṅgaḍi.	Karkala ..	Do.
673	Do.	Inscribed slab in the same *basti* ..	Do. ..	Do.
674	Do.	Bronze image of Ādinātha in the Nēmīśvara-*basti* at Hiriyaṅgaḍi.	Do. ..	Do.
675	Do.	Bronze image of Chandranātha in the same *basti*.	Do. ..	Do.
676	Do.	View of the Kere-*basti* with the Gōmaṭēśvara sculpture.	Do. ..	Do.
677	Half-plate	Hero-stone	Venur ..	Do.
678 to 686	Full-plate	Copper-plates Nos. 3 to 11 of Appendix A of the *Annual Report on Epigraphy* for 1918–19.	..	..

E.—List of drawings prepared during 1920–1921.

Number (continued from the last report).	Scale.	Description.	Locality.	District.
219	15″ × 15″ (original size).	Copy of a drawing of Chhinnamastā ..	Mukhalingam (Parlakimedi).	Ganjam.
220	2″ = 1′	Bronze statue of Brahmā (?) (Lōkēśvara) in the Śiva temple.	Kadri (near Mangalore).	South Canara.
221	3″ = 1′	Bronze statue of Vēdavyāsa (?), (a Jaina image) in the same temple.	Do.	Do.
222	Do.	Bronze statue of Nārāyaṇa (?) in the same temple.	Do.	Do.
223	2″ = 1′	Stone image of a Jaina deity (?) in the same temple.	Do.	Do.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report on Epigraphy* for 1920–21, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1610: Monday, Decr. 30; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28 ; ·70 " is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29 " means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17⅓ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. ·08 ; f.d.n. ·13 " means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus " Magha " is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Kōpperuñjiṅgadēva.
1920	520	13th year, Simha, ba. dvādaśī, Friday, Mṛigaśīrshā = A.D. 1265, July 30, Friday. The *tithi* dvādaśī did not commence till ·03 on the next day but the Nak. Mṛigaśīrshā was current till ·54 on Friday.
		Chola.
		Tribhuvanachakravartin Rājēndra-Chōḷa.
,,	474	Kaṇṇi, śu. pañchamī, Thursday, Rēvatī. Śu. 5 and nak. Rēvatī cannot combine in Kanya month.
		Parakēsarivarman alias Rājēndra-Chōḷadēva I.
,,	624	8th year, Mēshā, Sunday Makhā. Either (1) A.D. 1021, March 26, Sunday ; f.d.n. ·40. or (2) A.D. 1061, April 1, Sunday ; f.d.n. ·76.
,,	625	10th year, Kumbha, Wednesday, Pushya. Either (1) A.D. 1023, February 6, Wednesday ; ·08 or (2) A.D. 1063, February 12, Wednesday ; f.d.n. ·19.
,,	627	17th year, Mēsha, Monday, Pūrvāshāḍhā. Either (1) A.D. 1029, April 7, Monday ; ·20 or (2) A.D. 1070, April 5, Monday ; ·15.
		Note.—In the absence of the tithi these dates could not be verified. The details given work correctly for both Rājēndra-Chōḷa I and II.
		Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.
,,	501	49th year, Tulā, śu. navamī, Uttiraṭṭādi, Monday. Śu. 9 and Nak. Uttiraṭṭādi cannot combine in the month of Tulā.
,,	515	47th year, Makara, śu. chaturthī, Monday, Pūraṭṭādi = A.D. 1117, January 8, Monday.
,,	518	46th year, Kumbha, 19, śu. shashṭhī, Monday, Kārtigai = A.D. 1116, February 21 ; ·61 ; ·50. The date 19 must be a mistake for 29.
,,	519	49th year, Tulā śu., Monday, Śrāvaṇa = A.D. 1119, October 13, Monday.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.
1920	502	3rd year, Makara, śu. tṛitīyā, Friday, Aviṭṭam = A.D. 1120, December 24, Friday; ·98; ·99.
,,	512	7th year, Vṛiśchika, śu. ashṭamī, Saturday, Pūrva-phalguṇa. Nak. Pūrva-phalguṇa and śu. ashṭamī cannot combine in the month of Vṛiśchika. Perhaps A.D. 1124, November 15, Saturday is the date intended. In this case the Nak. was Śatabhishaj which ended at ·97 the next day.
		Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.
,,	517	7th year, Tulā, ba. daśamī, Chitra, Saturday [Vishu]. Ba. 10 and "Chitra" cannot combine in the month of Tulā.
		Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).
,,	496	7 + 1st year, Mithuna, Monday, Śravaṇa = A.D. 1131, June 15, Monday; ·38. The *tithi* was ba. 3 which ended at ·54 on Monday.
		Parakēsarivarman alias Tribhuvanachakravartin Rājarāja (II).
,,	521	6th year, Mēsha, śu. pañchamī, Ārdrā = A.D. 1152, April 11, Friday; ·76; ·88.
		Rājarājadēva (II).
,,	707	Śaka 108*, Regnal year 18, Chaitra, śu. 9, Monday = A.D. 1165, March 22, Monday; f.d.t. ·09. The Śaka date is 1087.
,,	708	Śaka 1088, Regnal year 21, Paushyā, śu. 1, Sunday, Uttarāyaṇa-Saṅkrānti = A.D. 1166, December 25, Sunday; ·33. Saṅkrānti in inscriptions does not always mean an astronomical Saṅkrānti, but, in this case, the day in question was the first of the Solar month Makara or Tai, and therefore a proper Saṅkrānti.
		Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirāja (II).
,,	504	6th year,.....śu. trayōdaśī, Wednesday, Pushya. The details given correspond to A.D. 1168, January 24, Wednesday; ·50; f.d.n. ·22. The month was Kumbha.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).
,,	526	4th year, Mēsha, ... Wednesday, [Anurādhā] = A.D. 1182, April 21, Wednesday; ·98.
1921	22	6th year, Mēsha, śu. Friday, Hasta, daśamī. The details given seem to be incorrect in one or more respects.
,,	24	20th year, Mēsha, śu. trayōdaśī, Saturday, Rōhiṇī = A.D. 1199, April 24, Saturday; ·89; ·46. Śu. 13 and Nak. Rōhiṇī cannot combine in Mēsha month. Śu. di. is evidently a mistake for ba. di.
		Tribhuvanachakravartin Rājarājadēva (III).
,,	511	27th year, Kumbha, śu. Tuesday, Aśvati. Probably A.D. 1243, January 27, Tuesday; ·76. The *tithi* was shashṭhī which was current till ·94.
,,	525	15th year, Dhanus, ba. pañchamī, Wednesday, Śatabhishaj. Ba. 5 and "Śatabhishaj" cannot combine in the month of Dhanus, but they may combine in Mithuna.
,,	2	27th year, Tulā, ba. ēkādaśī, Tuesday, Uttiram = A.D. 1242, October 21, Tuesday; ·87; f.d.n. ·19.
		Chola-Chalukya.
		Rājarājadēva (II).
1920	703	Śaka 10[9]5, Regnal year 2[6], Chaitra, ba. 13. Friday,.....Saṅkrānti = A.D. 1172, March 24, Friday; ·17.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola Chalukya—*cont.*
		Rājarājadēva—cont.
1920	704	Śaka 1094. Regnal year 26. Paushya, śu. 2, Sunday, Uttarāyaṇa-Saṅkrānti = A.D. 1172, December 18, Monday; the week-day quoted in the inscription is a mistake.
,,	705	Śaka 10[62], Regnal year [8], Bhādrapada, śu. 5, Monday, Dakshiṇāyana-Saṅkrānti = A.D. 1140, August 19, Monday; ·68.
		Kulōttuṅga-Chōḍadēva.
,,	711	Śaka 10 [84], Regnal year 9, Chaitra, ba. 5, Tuesday, Vishnu-Saṅkrānti = A.D. 1163, March 26, Tuesday; .71.
		Pandya.
		Kōnēriṉmaikoṇḍāṉ Sundara-Pāṇḍyadēva.
1921	41	12th year, śu. chaturdaśī, Friday, Rēvatī = A.D. 1228, October 13, Friday; ·93; ·64. The month not cited in the inscription is Tulā. The reign was that of Māṟavarman Sundara-Pāṇḍya I.
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
1920	623	14th year, Tulā, ba. trayōdaśī, Wednesday, Chitra. The details correspond to A.D. 1266, October 27, Wednesday; ·71; ·81. At page 85 of the *Annual Report* for 1919–20, Mr. L. D. Swamikannu Pillai finds that about half the number of dates of this Vīra-Pāṇḍya point to A.D. 1254 as the commencement of his reign and about half to A.D. 1253 or possibly to A.D. 1281. The present date belongs to the category of the latter half.
		Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva (I).
,,	476	40th year, Makara, ba. daśamī, Thursday, Anushā = A.D. 1308, January 18, Thursday; f. d. t. ·33; ·74.
,,	569	36th year, Mēsha, ba. daśamī, Wednesday, Śravaṇa = A.D. 1304, March 30, Monday. Ba. daśamī commenced at ·69 and the Nak. Śravaṇa was current till ·71 on Monday. If this be the date intended the week day Wednesday must be a mistake for Monday. In the reign of Māṟavarman Kulaśēkhara II which began in March 1314 A.D., there is a date, Wednesday, 31st March, 1350 A.D. (which would be in the 36th-year of his reign); on this day Nak. Śravaṇa commenced at ·86 of the day but ba. daśamī did not begin till ·98 on the next day, Thursday.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
,,	529	24th year, Makara, ba. ēkādaśī, Tuesday, Anurādhā = A.D. 1301, December 26, Tuesday; ·70; f.d.n. ·03. The details work correctly if we take A.D. 1277 as the commencement of the reign.
,,	571	11th year, Kumbha, ba. daśamī, Saturday, Mṛigaśīrsha. Ba. di. is evidently a mistake for śu. di. for ba. 10 and "Mṛigaśīrsha" cannot combine in Kumbha month. The probable date is A.D. 1314, January 26, Saturday; ·99; f.d.n. ·38, which would be in the 11th year of Jaṭāvarman Sundara-Pāṇḍya whose reign commenced in A.D. 1303.
		Perumāḷ Sundara-Pāṇḍyadēva.
,,	570	15th year, Mēsha, śu. saptamī, Wednesday, Punarpūśam. = A.D. 1292, March 26, Wednesday; ·77; f.d.n. ·31. This was in the 15th year of the reign of Jaṭāvarman Sundara-Pāṇḍyadēva whose reign began, according to the note on page 97 of the *Annual Report* for 1915–16, between 28th February and 14th March A.D. 1277.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya—*cont.*
		Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva (II).
1920	509 & 510	4th year, Kaṉṉi, ba. tṛitīyā, Saturday, Kārtigai = A.D. 1317, September 24; ·43. "Kārtigai" commenced at ·09 on Saturday.
		Vijayanagara Dynasty I.
		Vīra Kumāra-Kampaṇa-Uḍaiyār, son of Vīra Bokkaṇa-Uḍaiyār.
1921	27	Śaka 128 [9], Plavaṅga, Mēsha, śu. ēkādaśī, Monday, Uttiram = A.D. 1367, April 11, Sunday; ·56; f.d.n. ·52. Either the week-day quoted in the inscription is a mistake, or ēkādaśī is a mistake for dvādaśī.
„	108	Saumya, Makara, śu. prathamā, Sunday, Śravaṇa = A.D. 1369, December 30, Sunday; ·62; f.d.n. ·17.
„	110	Plavaṅga, Karkaṭaka, śu. saptamī, Sunday, Hasta = A.D. 1367, July 4, Sunday; ·97; ·48.
		Kampaṇa-Uḍaiyār.
„	1	Kīlaka, Karkaṭaka, śu. pañchamī, Friday, Mūla. Śu 5 and even ba. 5 cannot combine with nak. Mūla in Karakaṭaka month.
„	52	Kīlaka, Karkaṭaka, śu. Friday. Details not enough for verification.
		Ariyaṇa-Uḍaiyār (Harihara II).
„	122	Śaka 1302, Raudri, Makara, ba. ēkādaśī, Monday, Mūla = A.D. 1381, January 21, Monday; f.d.n. ·32.
		Dēvarāya I.
1920	401	Śaka 1331, Sarva [jit], Jyēshṭā, śu. 5, Saturday, Lunar-eclipse = A.D. 1407, May 21, Saturday. Pañchamī *tithi* is evidently a mistake for Paurṇimā or pañchadaśī.
„	486	Sarvadhāri, Vṛiśchika, śu. daśamī, Monday, Rēvatī = A.D. 1408, October 29, Monday; ·72. The Nak. was Pūrva-Bhādrapada and not Rēvatī as cited in the inscription.
		Virūpāksha (II), son of Dēvarāya-Mahārāya (II).
1921	120	Śaka 13[9]3, Khara, Karkaṭaka, śu. pañchamī, Sunday, Mūla. Śu. 5 and "Mūla" cannot combine in Karkaṭaka month. Probably the date is A.D. 1471, July 21, Sunday; f.d.t. ·40. The Nak. Uttara-Phalguṇī ended at ·60 on Sunday and "Hastā" then commenced.
		Rājaśēkhararāya, son of Dēvarāya-Mahārāya (II).
„	121	Śaka 1392, Vikṛiti, Makara, ba. Sunday, amāvāsyā, Tiru[vōṇam] = A.D. 1471, June 20, Sunday; f.d.t. ·31; f.d.n. ·19.
		Immaḍi-Narasiṁharāya.
1920	429	Śaka 1419, Piṅgaḷa, Chaitra, śu. 9, Saturday. Probably A.D. 1498, March 31, Saturday; f.d.t. ·10. This date falls in the beginning of the cyclic year Kāḷayukti. Piṅgaḷa had come to an end on Tuesday, 27th March, i.e., 4 days before
		Vijayanagara Dynasty II.
		Kṛishṇadēvarāya.
„	450	Śaka 1446, Tāraṇa, Māgha. śu. 7, Monday = A.D. 1525, January 30, Monday. The Nak. was Bharaṇī which was current till ·90 on Monday.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		***Kṛishṇadevāraya*—cont.**
1920	466	Śaka 1440, Īśvara, Mithuna, śu. pañchamī, Śravaṇa. Irregular.
1921	105	Śaka 14[41], Bahudānya, Chittirai, Saturday, Pushya, saptamī, Śūla-yōgam = A.D. 1518, April 17, Saturday ; ·67 ; ·44. The *tithi* was śu. 7.
1920	367	Śaka 1448, Vyaya, Kārttika, śu. 12, Thursday. The nearest date is A.D. 1526, October 17, Wednesday. The week-day appears to be a mistake.
		Achyutadēva-Mahārāya.
„	487	Śaka 1451, Vikṛiti, Kumbha, ba. chaturdaśī, Wednesday, Śivarātri = A.D. 1531, February 15, Wednesday ; f.d.t. ·19.
		Sadāśivadēva-Mahārāya.
„	331	Śaka 147*, Ānanda, Adhika-Āshāḍhā, śu. 15, Lunar-eclipse = A.D. 1554, June 15, Friday. There was a lunar-eclipse on this day.
„	340	Śaka 1478, Rākshasa, Śravaṇa, ba. 5, Thursday. = A.D. 1555, August 7. The week-day was Wednesday and not Thursday.
„	344	Śaka 1474, Parīdhāvi, Kārttika, śu. 12, Saturday = A.D. 1552, October 29, Saturday : .17 ; the Nak. was "Rēvatī" which was current till ·74 on Saturday.
„	384	Śaka 1469, Plavaṅga, Bhādrapada, śu. 15, Tuesday = A.D. 1547, August 30, Tuesday ; ·81 ; "Śatabhishaj" was current till ·17 on Tuesday.
„	402	Śaka 1476, Pramādi, Māgha, śu. 7, Tuesday = A.D. 1554, January 9, Tuesday ; f.d.t. ·39. Nak. Rēvatī was current till ·86 on Tuesday.
„	461	Śaka 1485, Rudhirōdgārin, Āshāḍha, śu. 15, Lunar-eclipse = A.D. 1563, July 5, Monday. There was a lunar-eclipse on the day in question.
„	636	Śaka 148 [9], Māgha, Prabhava, śu. ēkādaśī. Can be calculated, but cannot be verified.
„	694	Śaka 1470, Kīlaka, Mārgaśira, śu. 11, Thursday. The date intended is apparently A.D. 1548, November 11, Sunday ;- .98. The week-day quoted in the inscription seems to be a mistake.
1921	88	Śaka 14 [2] 4, Dunmati, Makara, śu. chaturdaśī, Monday. Śu. 14 in Makara month in the cyclic year Dunmati did not fall on a Monday. In the absence of the Nakshatra, the date cannot be verified. A.D. 1502, January 21 or 22 might be the probable date.
		Vijayanagara Dynasty III.
		Śrīraṅgadēva-Mahārāya II.
1921	25	Śaka 1506, Tāraṇa, Siṁha, śu. chaturdaśī, Mónday, Śravishṭa = A.D. 1584, August 10, Monday ; .25 ; .99.
„	30	Śaka 1500, Bahudānya, Āshāḍha, śu. Monday, pañchamī, Hasta = A.D. 1578, June 9, Monday ; f.d.t. .36 ; the Nak. quoted in the inscription is evidently a mistake. It must be either Āślēsha or Maghā.
„	31	Śaka 1506, Tāraṇa, Siṁha, śu. Hasta, pañchamī, Friday = A.D. 1584, July 31, Friday ; ·76 ; ·23.
„	32	Śaka 1504, Chitrabhānu, Siṁha, śu. Pushya, dvādaśī, Saturday. Śu. 12 and Nak. Pushya cannot combine in Śiṁha-month, but ba. 12 and "Pushya" can combine in that month. They did combine on Wednesday, 15th August, A.D. 1582. The week-day quoted in the inscription appears to be a mistake.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty III—*cont.*
		Veṅkaṭapatirāyadēva.
1921	7	Śaka 1519, Hēviḷambi, Vṛiśchika, śu. pañchamī, Monday, Ārdrā = A.D. 1597, May 9, Monday. Śu. 5 is evidently a mistake for Śu. 4.
,,	10	Śaka 1515, Vijaya, Sīṁha, śu. trayōdaśī, Wednesday, Aviṭṭam = A.D. 1593, August 29, Wednesday; 66; ·87.
,,	33	Śaka 1509, Sarvajit, Vaiśākha, śu. Monday, pañchamī, Hasta. In the cyclic year Sarvajit there was an Adhika-Vaiśākha and a Nija-Vaiśāka in neither of which there was a concurrence of śu. 5 and Nak. Hastā.
,,	34	Śaka 1508, Vyaya, Āshāḍha, śu. Monday, pañchamī, Hasta. The details given seem to be erroneous in one or more respects.
		Western Chalukya.
		Tribhuvanamallaḍēva.
1920	341	Chāḷukya-Vikrama year 45, Śubhakṛit, Āśvīyuja, śu. . . . , Full-moon, Monday, Lunar-eclipse. There was a lunar-eclipse on Sunday, 17th September, A.D. 1122 in the cyclic year Śubhakṛit. Perhaps this is the date intended.
,,	393	Chāḷukya-Vikrama year 65, Durmati, Jyēshṭa, śu. 10, Sunday. Probably A.D. 1141, May 17, Saturday; ·23.
,,	406	Chāḷukya-Vikrama year 3 [8], Vijaya, Kārttika, śu. 9, Wednesday. Perhaps A.D. 1113, October 20, Monday. The week-day in the inscription is apparently a mistake.
,,	414	Chāḷukya-Vikrama year 7, Dundhubhi, Pushya, ba. [5, Wednesday] = A.D. 1083, January 11, Wednesday; ·62.
,,	439	Chāḷukya-Vikrama year 4, [Si]ddhārthi, Pushya, amāvāsya, Thursday, Uttarāyaṇa-Saṁkrānti = A.D. 1079, December 26, Thursday.
		Bhūlōkamalla.
,,	337	Chāḷukya-Bhūlōkamalla year 10, Rākshasa, Jyēshṭa, śu. 3, Sunday, Uttarāyaṇa-Saṁkrānti = A.D. 1135, May 17, Friday; ·87. The week-day quoted in the inscription is evidently a mistake.
		Eastern Chalukya.
		Sarvalōkāśrāya Śrī Vishṇuvardhana-Mahārāja.
,,	739	Śaka 1109, Āśvayuja, śu. 5, Tuesday, Regnal year lost = A.D. 1188, September 27, Tuesday; ·04.
,,	743	Śaka 1063, Regnal year 1[5], Pushya, ba. 10, Wednesday, Uttarāyaṇa = A.D. 1141, December 24, Wednesday; ·73.
,,	748	Regnal year 17, Śrāvaṇa, Paurṇimā, Saturday, Lunar-eclipse = A.D. 1142, August 8, Saturday. There was a lunar-eclipse on the day in question.
		Nārāyaṇa Pratāpachakravarti Siṁhaḷadēva.
1920	345	18th year, 1137, Yuva, Vaiśākha, śu. 10, Thursday. Probably A.D. 1215, April 10, Friday; ·95. The week-day in the inscription is a mistake.
		Mahā-Chittarasa.
,,	356	Chāḷukya-Vikrama year 47, Śubhakṛit, Āśvayuja, śu. 13, Monday. Śu. 13 fell on a Sunday in the month of Āśvayuja. Perhaps the date is A.D. 1122, October 15, Sunday.
		Velanandu.
		Mahāmaṇḍalēśvara Rājēndra-Chōḍadēva.
,,	631	Śaka 1054, Kārttika, ba. dvādaśī, Sunday = A.D. 1132, November 6, Sunday ·55. "Chitra" was current till ·67 on Sunday.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		KOLANI.
		Mahāmaṇḍalēśvara Okkettuganḍa.
1920	728	Śaka 10[47], Makara, ba. 11, Friday = A.D. 1125, January 2, Friday; ·28.
		Tribhuvanachakravartin Vijayaganḍagōpāladēva.
1921	38	13th year, Kumbha, ba. Monday, tṛitīyā, Rēvatī. Ba. di. is evidently a mistake for śu. di. Two possible dates are :— (1) A.D. 1260, February 16, Monday; ·02; ·16. (2) A.D. 1263, February 12, Monday; ·71; f.d.n. ·03.
,,	40	15th year, Tai 13, Monday, daśamī, Uttirāḍam. Ba. 10 and śu. 10 cannot combine with Nak. Uttirāḍam in the month of Tai. The details given seem to be erroneous in one or more respects.
		Śambuvarāya.
,,	42	17th year, Kumbha, śu. Friday, daśamī, Ārdrā = A.D. 1339, February 19, Friday; ·93; ·50.
,,	48	18th year, Mithuna, śu. trayōdaśī, Sunday, Hasta = Śu. 13 and Nak. Hasta cannot combine in Mithuna month. Perhaps the date intended is Sunday, June 20, A.D. 1339; ·15; the Nak. was Jyēshṭa, which was current till ·29.
		Rājanārāyaṇa-Śambuvarāya.
1920	483	8th year, Karkaṭaka, śu. tṛitīyā, [Sunday], Makhā = A.D. 1345, July 3, Sunday; ·03; ·22.
1921	49	7th year, Śiṁha, śu. Friday, Rēvatī = A.D. 1344, July 30, Friday; ·77. The *tithi* was pañchamī, which was current till ·87 on Friday.
		KAKATIYA.
		Mahāmaṇḍalēśvara Rudradēva-Mahārāja.
1920	660	Śaka 1192, Chaitra, śu. 13, Thursday = A.D. 1271, March 26, Thursday; ·05.
,,	718	Śaka 1198, [Dhā]tu, Mārga [śira], ba. 7, Thursday = A.D. 1276, November 13, Friday; f.d.t. ·53. The week-day in the inscription seems to be a mistake.
		Mhāmaṇḍalēśvara Pratāpa-Rudradēva.
,,	715	Śaka 1239, Piṅgaḷa, Jyēshṭa, śu. 8, Thursday = A.D. 1317, May 19, Thursday; ·41.
		GOLKONDA.
		Mahamandu Khulli Pādaśaha.
..	750	Śaka 1505, Svabhānu, Āśrya [Āśvina?], śu. 10, Saturday. Perhaps A.D. 1588, September 15, Sunday; f.d.t. ·57. The week-day in the inscription may be an error.
		MISCELLANEOUS.
1920	332	Śaka 1477, Rākshasa, Vaiśākha, śu. 1, Sunday = A.D. 1555, April 21, Sunday; f.d.t. ·10.
,,	347	Śaka 1437, Yuva, Śrāvaṇa, śu. 15, Thursday = A.D. 1515, July 25. The week-day was Wednesday, and not Thursday. There was a lunar-eclipse on this day.
,,	352	Chāḷukya-Vikrama year . . . . Vijaya, Chaitra, amāvāsya, Monday, Solar-eclipse = A.D. 1113, March 19, Wednesday, on which day there was a solar-eclipse. The week-day quoted in the inscription is a mistake.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
1920	378	Śaka 1644, Subhakṛit, Nija-Śrāvaṇa, śu. 3, Saturday = A.D. 1722, August 4, Saturday; ·21. The nak. was Uttara-Phalgūṇi which was current till ·35.
,,	425	Śaka 1481, Siddhārtin, Śrāvaṇa, śu. 15, Saturday. Probably A.D. 1559, July 18, Tuesday. The week-day quoted in the inscription appears to be a mistake.
,,	434	Chāḷukya-Vikrama year 6, Dundubhi, Mārgaśira, ba. 13, Monday = A.D. 1082, December 19, Monday; f.d.t. ·43.
,,	435	Chāgadēva's year, Rākshasa, Chaitra, amāvāsya, Monday. The cyclic year quoted did not occur in the reign of either Jagadēkamalla I or II.
,,	440	Chāḷukya-Vikrama year 55, Sādhāraṇa, Pushya, śu. 10, Thursday, Uttarāyaṇa-Saṅkrānti = A.D. 1130, December 11, Thursday; ·93.
,,	505	Śaka 1182, Makara, ba. pañchamī, Sunday, Chittirai = A.D. 1261, January 23, Sunday; ·14; ·69.
,,	507	Śaka 1182, Māgha, ba. daśamī, Wednesday, Anurādhā, Siddhayōga = A.D. 1261, January 26, Wednesday; f.d.t. ·73; ·53.
,,	654	Śaka 1418, Subhakṛit (wrong); Kārttika, śu. 15, Thursday. Subhakṛit falls in Śaka 1404 = A.D. 1482. In this year śu. 15 in Karkaṭaka month falls on Sunday, 24th November, A.D. 1482. Even in Śaka 1418, śu. 15 in the given month falls on Sunday, 20th November, A.D. 1496. In both cases the week-day is not Thursday as quoted in the inscription.
,,	667	Śaka 1225, Krōdhi, Chaitra, śu. 1, Thursday = A.D. 1305, February 25, Thursday; ·41; the nak. was Uttara-Bhādrapada, which was current till ·62.
,,	674	Śaka 1026, Tāraṇa, Śrāvaṇa, ba. 13, Thursday = A.D. 1104, August 19, Friday; f.d.t. ·31. The week-day in the inscription is a mistake.
,,	680	Śaka 1351, Saumya, Āshāḍhā, śu. 11, Monday = A.D. 1429, June 13, Monday; ·30. Nak. Viśākha was current till ·74.
,,	681	Śaka 1602, Raudri, Śrāvaṇa, su. 10, Sunday = A.D. 1680, July 25, Sunday; f.d.t. ·12.
,,	688	Śaka 11[50], Āshāḍhā, śu. 5, Thursday = A.D. 1228, June 8, Thursday; ·76.
,,	690	Śaka 1240, Kāḷayukti, Pushya, śu. 3, Tuesday, Makara-Saṅkrānti = A.D. 1319, December 26, Tuesday; ·70.
,,	691	Śaka 1181, Āshāḍhā, śu. 6, Friday, Dakshiṇāyana-Saṅkrānti = A.D. 1259, June 27, Friday; ·86. Nak. Uttara-Phalguṇi was current till ·72.
,,	717	Saka 1136, Bhava, Kārttika, śu. 8, Sunday = A.D. 1214, October 12, Sunday; ·87.
,,	720	Śaka 11[5]8, Chaitra, śu. 6, Wednesday. Perhaps A.D. 1237, March 4, Wednesday; ·20.
,,	725	Śaka 1236, Ānanda, Chaitra, śu. 1, Thursday = A.D. 1315, March 6, Thursday; f.d.t. ·27.
,,	729	Śaka 1199, Kārttika, śu. 13, Monday. In Śaka 1199 there was an Adhika-Kārttika and a Nija-Kārttika in both of which śu. 13 fell on a Monday. The two dates are:— (1) A.D. 1277, October 11, Monday; ·20. (2) A.D. 1277, November 8, Monday; f.d.t. ·98.
,,	733	Śaka 1181, Āshāḍhā, śu. 5, Friday, Uttarāyaṇa = A.D. 1258, June 7, Friday; ·96.
1921	26	Śaka 1448, Sarvajit, Mēsha, śu. trayōdaśī, Saturday, Uttiram = A.D. 1527, April 13, Saturday; f.d.t. ·56; ·56.
,,	35	Śaka 1378, Dhātu, Ṛishabha, śu. pañchamī, Monday, Svātī. Śu. 5 and even ba. 5 cannot combine with "Svātī" in Ṛishabha month.
,,	50	Śaka 1600, Kāḷayukti, Vṛiśchika, śu. di. Śatabhishaj, daśamī, Wednesday = A.D. 1678, November 13, Wednesday; ·65. The nak. was Uttara-Bhādrapada and not Śatabhishaj.

II

The Western Chalukyas of Badami.

Among the inscriptions copied in the Gooty taluk of the Anantapur district are five records belonging to the early dynasty of the Chālukyas of Bādāmi. No. 343 of 1920 coming from Peddavaḍugūru registers the confirmation by Bāṇarāja of the *sarvamānya* gift of the village Nāḍanūru reported to have been originally made by Eṛeyiti (or Eṛeti)-aḍigaḷ on the occasion of his success in an encounter with Raṇavikrama at the village of Nāḍanūru. Raṇavikrama is definitely known to have been a title of Pulakēśin I. But in this inscription it has to be taken as the other form of Raṇavikrānta which was the title of Maṅgaḷēśa, the paternal uncle and enemy of Pulakēśin II who flourished about A.D. 609–642 (Dr. Fleet's *Kan. dyns.* Bombay Gazetteer, Vol. I, Pt. II, Table opposite page 336). Pulakēśin II had the surname Eṛeya, (*Epigraphia Indica*, Vol. VII—App. No. 16) and Eṛeyiti-aḍigaḷ is therefore identical with Eṛeya i.e., Pulakēśin II. The village Peddavaḍugūru where the record is found was at this period called Nāḍanūru and this was an *agrahāra* village under the management of twenty-seven *Mahājanas* who made gifts of land jointly.

Satyāśraya-Pulakēśin II.

2. No. 364 of 1920 belongs to Vikramāditya I and is probably the only Telugu inscription known hitherto of his period. It is dated in the 27th year of the king who reigned, according to Dr. Fleet, from A.D. 655 to 680 and may therefore be taken to extend the period of his reign beyond 25 years. Dr. Kielhorn thinks that Vikramāditya reigned till A.D. 686. Nos. 333 and 359 of 1920 belong to Vijayāditya Satyāśraya, the son of Vinayāditya and the grandson of Vikramāditya I who, according to Dr. Fleet (Table opposite page 336, Bombay Gazetteer, Vol. I, Part II), ruled from about A.D. 696 to 733–734 A.D. The latter record, dated in the 23rd year of his reign, may be assigned to A.D. 719–720. It is also one of the few early Telugu inscriptions found in this part of the country like the one noticed above. It refers to a battle in which the rulers of the Turamara-*vishaya* were vanquished (on behalf of the king) by the chief Vikramāditya Bali Indra-Bāṇarāja, son of Narasiṁha-Bāṇarāja. From page 369 of the *Bombay Gazetteer*, Vol. I, Part II, we know that Vinayāditya, the father of Vijayāditya, had encamped at the village Chitrasēḍu in the Toramara-*vishaya* about June A.D. 692. The mention of a fight with the rulers of this *vishaya* in the time of Vijayāditya suggests clearly that this part of the country was invaded by enemies (probably the Pallavas or their feudatories from the south-east of it) some time between A.D. 692 and 720 and temporarily occupied by them. The Bāṇa chiefs mentioned above, governed this territory as vassals of the Western Chāḷukya kings as shown by other inscriptions (Nos. 333 and 343 of 1920). The former of the two last-mentioned inscriptions records the gift of different kinds of land called *erekāḍu* (black soil), *kesukāḍu* (jungle grown with *kesu* shrubs) and *maḍikāḍu* (jungle grown with the *maḍi* plants) as *pannasa*. The names of the persons that measured these *talapare* and the *erekāḍu* lands are also mentioned. The Turamara-*vishaya* of the inscriptions is identical with the Toramara-*vishaya* noticed by Dr. Fleet. Chitrasēḍu, where Vinayāditya encamped, is the modern Chitrachēḍu in the Gooty taluk. So it may be safely inferred that the country covered by the modern Gooty taluk formed the whole or part of the ancient Turamara-*vishaya*. The village Pulagicheṛuvu in which land is said to have been given (No. 359 of 1920) might be the same as the modern Poliki in this taluk.

Vikramāditya I and his grandson Vijayāditya.

Gooty province—the ancient Turamara-*vishaya*.

3. Inscription No. 346 of 1920 may be attributed to king Kīrtivarman II of this dynasty because of the fullness of the titles applied to him and also on grounds of palæography. Stone inscriptions of Vijayāditya and Kīrtivarman II are also found in the Alur taluk of the adjoining Bellary district. (See *Annual Report on Epigraphy* for 1920, page 100, paragraph 14).

The Chalukyas of Kalyani.

4. Of the Chāḷukya kings of Kalyāṇi, Jagadēkamalla Jayasiṁha II is the earliest mentioned in the inscriptions of the year under review. To this king belongs No. 339 of 1920 which is much damaged. It is dated in the 4th year of his reign and mentions an officer of the king called Siṅgi-nāyaka.

Jayasiṁha II.

5. Of his son and successor Trailōkyamalla Sōmēśvara I (A.D. 1044–1068) we have only one record (No. 392 of 1920) dated in Śaka 981, Vikāri. The other epithet of the king, viz., Āhavamalla, is missing in this inscription. But it mentions for the first time now, a Chōḷa subordinate of his named Mahāmaṇḍalēśvara Chiddaṇa-Chōḷa-Mahārāja who was ruling over the Sindavāḍi Thousand province. This is the first and the only Chōḷa vassal of the king known so far. He bears the usual *birudas* of the Chōḷa chiefs, namely, "the illuminating gem of the family of Karikāla" and "the lord of Kāñchīpura". He bears also the personal titles Ayyaṇasiṅgha and Chōḷa-Nārāyaṇa. It is evident from this that the advance of Sōmēśvara I to the south was successful even before the death of the Chōḷa king Rājēndradēva in or before A.D. 1071 (*Kan. dyns.* Bombay Gazetteer, Vol. I, Part II, page 441) and that the Chōḷa chiefs acknowledged his authority even so early as A.D. 1059 (Śaka 981). The inscription states that the Chāḷukya emperor (*chakravarti*) went on an expedition to the south, presumably against the Chōḷa country and that Manneya Saṅkarasa of Koṇḍakunde was governing the country during his absence. It records an interesting incident of three *gāvuṇḍas* in consultation with two Brahmans, accusing before the king—or his officers—(*rājagāmitanam-gaidu*), a certain Guṇḍamayya of having misappropriated their legitimate holding in (the village) Doḍḍakaḷihikallu (the modern Dōṇēkallu from which the inscription comes), of impudently claiming the village as his own and enjoying the *umbaḷi* for three years. When the matter came up for enquiry it was proposed that if any one of the three *gāvuṇḍas* gave up his life (in proof of the allegation) not only his original share would be restored to him but he would also be given extra land with title to bequeath it to his posterity. Nirjara-*gāvuṇḍa*, one of the three *gāvuṇḍas*, accepted the ordeal and stabbed himself to death, expressing his wish that his son Māchi-*gāvuṇḍa* might inherit his entire land. Out of the land so recovered and the land newly earned a *vritti* was given by Māchi-*gāvuṇḍa* to the two Brahmans Chiddaya and Jakkaya who originally gave counsel to the three *gāvuṇḍas*.

Trailōkyamalla Sōmēśvara I.

His Chōḷa vassal.

6. Of Vikramāditya VI we have seven inscriptions from the Gooty taluk (Nos. 341, 406, 410, 414, 439, 451 and 455 of 1920) ranging in date from Śaka 994 i.e., four years before he founded his Chāḷukya-Vikrama era to the 45th year of the era i.e., Śaka 1043. From Kollūru, Tenali taluk, Guntur district, come three inscriptions of this king. One of these, No. 700 of 1920, dated in the 40th year of his reign, mentions his general Anantapāla-Daṇḍanāyaka. No. 714 of 1920, which is much damaged and has no date, records a gift made by the same general. Still it is interesting in so far as it gives the names of the parents of Anantapāla, viz., the general Mahēśvara and his wife Paṁpādēvī, and of his three brothers Nārāyaṇa, Vāmana and Lakkaṇa not known till now from other inscriptions. We also learn that the family belonged to the Bhāradvāja-*gōtra*. Three other inscriptions, Nos. 434, 325 and 556 of 1920 though not actually mentioning him as the sovereign, are dated in the years 6, 14 and 47 of the Chāḷukya-Vikrama era, respectively, and must hence be assigned to his reign. In No. 439 of 1920, which is dated in the 4th year of the Chāḷukya-Vikrama era, is mentioned the Chōḷa subordinate of the king, Mahāmaṇḍalēśvara Maṅgarasa who was ruling over the Maṭṭe Three-hundred and Kaneyakallu Three-hundred districts. Another Chōḷa subordinate of the king is mentioned in No. 414 of 1920, dated in the 7th year of the Chāḷukya-Vikrama era. He is called Iṟiva-Maṅgarasa. From the identity of the *praśastis* applied to this chief and to the Maṅgarasa noticed above and from the proximity of the dates of the two records, it may be inferred that the same Chōḷa chief is referred

Vikramāditya VI.

His Chōḷa subordinates.

to in both the records. No. 410 of 1920 of the king dated in Virōdhi (i.e., Śaka 1032) mentions a Chōḷa subordinate Mahāmaṇḍalēśvara Ghaṭeyaṅka. . . .whose capital was at Kaṇeyakallu. These Chōḷa subordinates of the king are known now for the first time.

7. A word about the division Sindavāḍi Thousand seems to be necessary here. From inscription No. 489 of 1915 it is seen that about Śaka 976 it was under the rule of a Noḷamba-Pallava chief. About Śaka 981, the country was governed by a Chōḷa chief named Chiddaṇadēva-Chōḷa-Mahārāja (No. 392 of 1920). And again by Śaka years 1036 and 1045 the country was under the rule of prince Kumāra-Tailapa who was governing it from his capital at Tumbuḷa (Nos. 406 and 341 of 1920). Thus it appears as if the administration of the provinces during the Chāḷukya times did not go by heredity but by appointments made by the king. This view is borne out by the statement explicitly made in No. 406 of 1920, that the king himself "while governing from his capital Manneyakeṛe in the 38th year of the Chāḷukya-Vikrama era gave to Kumāra-Tailapadēva, as a favour, the Sindavāḍi Thousand country." King Vikramāditya himself had two capitals—Kalyāṇa and Manneyakeṛe. Of these, the former must have been the chief capital, since in No. 414 of 1920 it is called '*siravīḍu*' (chief residence). Dr. Fleet observes (*Kan. dyns.* Bombay Gazetteer, Vol. I, Part II, p. 450) that the king was ruling at Manneyakeṛe in A.D. 1125–26. But here we have evidence in No. 406 of 1920 that he was residing there nearly a decade earlier.

Kumāra-Tailapa.

8. The prince Mahāmaṇḍalēśvara Kumāra-Tailapadēva of the inscriptions Nos. 341, 352, 406 and 458 of 1920 is not mentioned in any other record hitherto known. He is called 'the delight of Chandaladēvī' in No. 352 of 1920. If the expression has to be construed as referring to a son of Chandaladēvī, he must either be identical with Jayakarṇa, the eldest son of the king, or a brother of his, not known hitherto. In No. 325 of 1920, dated in Chāḷukya-Vikrama year 14, is mentioned for the first time, a general (*Daṇḍanāyaka*) of the king, named Pōcharasa. A Bāṇa chief, Mahāmaṇḍalēśvara Chiṭṭarasa appears in No. 356 of 1920, dated in the 47th year of the Chāḷukya-Vikrama era. This chief must have been a tributary prince, though not a subordinate official of the king, and probably a descendant of the early Bāṇa chiefs who governed the Turamara-*vishaya* in the 8th and 9th centuries A. D. (see paragraph 2 above). In this inscription is mentioned a copper-plate grant issued by this chief. We already know of another Bāṇa subordinate of this king named Chīkarasa mentioned in No. 566 of 1915.

Sōmēśvara III.

9. The successor of Vikramāditya VI, viz., Sōmēśvara III who had the title *Bhūlōkamalla* is represented by a single inscription (No. 337 of 1920), dated in the 10th year of his reign, corresponding to Śaka 1058 and A.D. 1135–36. His records are generally dated in the year of his own reign, calling it Chāḷukya-Bhūlōkamalla-*varsha*, dropping the Chāḷukya-Vikrama era started by his father. But an exception to this seems to be found in No. 440 of 1920, in which the name of the king is lost. It is dated in the Chāḷukya-Vikrama year 55 Sādhāraṇa (Śaka 1053) which was the 5th year of Bhūlōkamalla. The subordinate chief Mahāmaṇḍalēśvara Iruṅgōḷa-Mahārāja of this record may be identified with Vīra-Iruṅgōḷa-Chōḷamahārāja who, according to No. 695 of 1919, was a subordinate of the king. The record under review gives the King's well-known title *Sarvajñachakravarti* and calls him Bhūlōkamalla. It is interesting to note from this inscription that several State officials were present at the time of the gift recorded in it. They were (1) the *Mahāpradhāna* (chief minister), (2) *Antaḥpurādhyaksha* (superintendent of the harem,) (3) *Karituragasāhaṇavergaḍe* (minister for elephant forces and cavalry), (4) *Śrī-Karaṇam* (the chief accountant), (5) *Hirēsandhivigrahi* (the senior minister for foreign affairs), (6) *Pasāyita* (the master of the robes), (7) *Sēṇādhipati* (general), (8) *Maneveryaḍe* (palace comptroller), (9) *Haḍapadava* (bearer of the betel-pouch), (10) *Kaḍidavergaḍe* (secretary for correspondence), and (11) *Rājādhyaksha* (king's representative). This is the earliest among the records of this year to mention the name of Gutti. It also describes it as the headquarters of a commanding officer (*Daṇḍanāyaka*).

10. It has been observed above that the Chālukya-Vikrama era was dropped by Sōmēśvara, III the son of Vikramāditya VI. But we have evidence in No. 393 of 1920, which belongs to a king called Tribhuvanamalla Permāḍirāya who was ruling at Kalyāṇa, that this era was continued even after Sōmēśvara's time though only in very few cases. This inscription is dated in the 65th year of this era which corresponds to Durmati, Śaka 1064 (A.D. 1141-42). We have to infer here that Tribhuvanamalla was also a title of Perma-Jagadēkamalla II of this line. The record gives the interesting and rare instance of the institution of a cowherd as a charity attached to a temple.

Tribhuvanamalla Permāḍirāya 'ruling at Kalyāṇa.'

THE DEVAGIRI KINGS.

11. We have only one inscription in the year's collection which can be definitely said to belong to the dynasty of the Yādavas of Dēvagiri. This is No. 345 of 1920, dated in Saka 1137 Yuva and in the 6th year of Rājanārāyaṇa Pratāpachakravarti Siṁhaḷadēva (i.e., Siṅghaṇa). It is composed in verse and prose and the *Sēnabōya* (Karaṇam) Bācharasa is said to be the author of it. In this record appears a Chōḷa subordinate of the king, named Mahāmaṇḍalēśvara Jagatāpu Daṇḍidēva-Chōḷa-Mahārāja who was the son of Mahāmaṇḍalēśvara Madhurāntakadēva-Chōḷa-Mahārāja and was 'the lord of Hāmbuḷipura.' The name 'Jagatāpu Gutti-durga' given to the fort in the inscriptions of the Vijayanagara period must have taken its origin from the name of this Chōḷa subordinate of the Yādava king. The fort (durga) at Gutti must have either been built by this chief about A. D. 1215 or begun by him.

Yādava Siṅghaṇa.

Jagatāpu Gutti-durga.

12. Inscription No. 409 of 1920, dated in Śaka 1425, Dundhubi, refers itself to the reign of a king named Kācha ruling over the Dēvagiri-rājya. This is rather too late a date for the Yādava dynasty. Kācha might be a local powerful chief of the time with authority extending up to or round about Dēvagiri. From Ferishta (Brigg's Vol. III, p. 348) we learn that just about this period, i.e., A. D. 1502, a combined attack was led by the Muhammadan rulers of the Deccan under the command of the Bahminy king Muhammad Shah against the Hindu princes of the south near Raichore (Raichur) and Beejanuggar (Vijayanagara). This shows that this part of the country was then under independent Hindu princes and Kācha must have been one of them. I am inclined to identify Kācha with the hitherto unidentified chief Kāśappuḍaya whom the Āravīṭi chief Rāmaraja I put to flight before capturing Kandanavōlu (i. e., Kurnool) (see *Epigraphia Indica*, Vol. XI, p. 328). It is apparently this chief that is mentioned in No. 399 of 1920 under the name Immaḍi Kāchapa-Voḍeya.

Kāchabhūpa same as Kaśāppuḍaya.

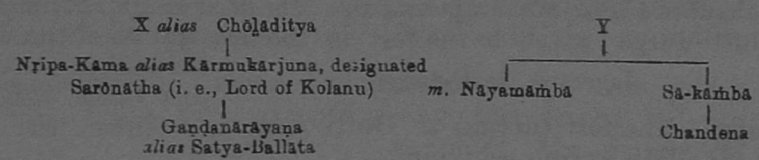
THE EASTERN CHALUKYAS.

13. The earliest record of this dynasty secured this year is the copper-plate grant (No. 16 of Appendix A) belonging to the king Bāḍapa, a son of Yuddhamalla II who reigned from A.D. 927 to 934. The plates were lent to me for examination by Mr. K. V. Lakshmana Rao, M.A. They are five in number and measure $4\frac{1}{8}''$ high and $9\frac{3}{4}''$ broad and are hung together on a ring 5″ in diameter. A massive seal with a diameter of $3\frac{1}{4}''$ is fixed on to the ring. On its surface are cut in relief the figures of the Crescent at the top and an *aṅkuśa* in the horizontal position below it with the legend *Śrī-Tribhuvanāṁkuśa* in two lines below the latter. Below the legend is the figure of the Boar standing on a lotus. The figure of the Sun is cut towards the proper left of the seal near the head of the boar.

14. From other copper-plates of this dynasty we learn that there was a series of civil wars for succession to the Eastern Chālukya throne from A.D. 925 onwards when the regular succession of Bēta Vijayāditya V, the son of Amma I of the senior branch of the dynasty, was disturbed by the usurpation of Tāḍapa, the son of Yuddhamalla I. From No. I of Appendix A to the *Annual Report on Epigraphy* for 1917, page 117, we also learn that the reign of Amma II was disturbed in the 12th year by his expedition to the north against king Kṛishṇa who must have been

none else than the Rāshṭrakūṭa Kṛishṇa III. The latter evidently invaded the Trikaliṅga country which is stated in the record under review to have belonged to his dominions. The expedition must have been undertaken at the instance of Bāḍapa who claims to have sought the help of the Vallabha (*i.e.*, Rāshṭrakūṭa) Kṛishṇarāja and driven Amma from the country. It may safely be said that the grant was issued by the pretender Bāḍapa who styled himself Samastabuvanāśraya Vijayāditya-Mahārāja, while Dānārṇava who reigned during Amma's absence in the north issued his grant in the name of Amma himself. Bāḍapa is already known to us from copper-plate No. 5 of 1908–09 with the titles Mahārājādhirāja and Paramēśvara. It is clear that during this troublous period the Chālukya country proper was divided between Dānārṇava who held influence over the Nātavāḍi-*vishaya* in the west while Bāḍapa of the present inscription held sway (perhaps temporarily) over the Velanāṇḍu-*vishaya* in the east. Tāḷa II, the younger brother of Bāḍapa, also made a gift of a village in the Velanāṇḍu-*vishaya* only. The present inscription bears no date; but it may, however, be assigned to the period immediately after A.D. 956, for we are told in the record issued by Dānārṇava that Amma left for the North after reigning (at first) for eleven years. In the present inscription is traced the line of chiefs given below :—

Bāḍapa.



The epithet *Sarōnātha* applied to Nṛipa-Kāma suggests that the family must have been associated with Kolanu the chiefs of which are met with in some Telugu inscriptions (see paragraph 62 below). A certain Nṛipa-Kāma is noticed by Dr. Kielhorn (*Epigraphia Indica*, Vol. VII, App. No. 888) as belonging to the Chōḷa family. From the remarks on the palæography of the plates recording a grant made by him (Sewell's *List of Ant.* Vol. II, No. 174) we can safely identify this chief with Nṛipa-Kāma, son of Chōḷāditya of our record. The early Kolanu chiefs then, may have to be considered as a Chōḷa family settled in the North at Kolanu. This would give a very early date for Chōḷa migration into the Telugu country. The village Āruṁbāka in the Velanāṇḍu-*vishaya* granted by the king Bāḍapa to Gaṇḍanārāyaṇa who again gave it to his cousin Chandena must be the same as the modern village Āruṁbāka in the Repalle taluk of the Guntur district.

His subordinate Gaṇḍanārāyaṇa, son of Nṛipa-Kāma.

15. Of the later king Rājarāja I of the Eastern Chālukya dynasty have been found but two records (Nos. 663 and 671 of 1920) dated in the 37th and 41st years of his reign and in the Śaka years 980 and 983 respectively. The latter of these inscriptions refers to the Āruvēlu-Velanāṇḍu country. No. 672 of 1920 though not dated is engraved below No. 671 of 1920 in similar characters and so must belong to the same period.

Rājarāja I.

16. No. 738 of 1920 is dated in the 13th year of a Sarvalōkāśraya Vishṇuvardhana-Mahārāja and refers to the construction of a *maṇḍapa* called Karavāla-Bhairava-*maṇḍapa* by Śrī Vijayādityadēva. This record may be assigned to king Kulōttuṅga-Chōḷa I, during whose reign his uncle Vijayāditya was the viceroy of Vēṅgī from A.D. 1063 to 1077. Karavāla-Bhairava was a surname of Vishṇuvardhana, a member of the collateral branch of this dynasty (see *Annual Report on Epigraphy* for 1917 page 121, paragraph 29). It might have been also a title of Vijayāditya. Nos. 737 dated in the 15th year and Nos. 731, 746 and 748 of 1920 dated in the 17th year of a king with the same title may be assigned to this king. Of these No. 731 records a charity made by Śrī Chōḍagaṅgadēva who must be identified with Chōḍagaṅga Rājarāja Vishṇuvardhana who was ruling over Vēṅgī in the 17th year of Kulōttuṅga-Chōḷa I (vide *Epigraphia Indica*, Volume VII, Appendix, No. 571).

Kulōttuṅga-Chōḷa I.

Nos. 730, 732 and 747 of 1920 dated in Śaka 1011, 1013 and 1[0]00 respectively (and in regnal years figures for which are damaged) may also be assigned to the same king. No. 730 refers to a Vīra-Chōḍa who made a gift in Śaka 1011 (A.D. 1089). He may be identified with the king's son of that name who was the Viceroy of Vēṅgī from A.D. 1078 to 1100. Kulōttuṅga-Chōḷa II of this family is represented by four inscriptions (Nos. 697, 705, 711 and 743 of 1920) ranging from Śaka 1059 (A.D. 1133) to Śaka 1064 (A.D. 1142). In Nos. 697, 705 and 711 coming from Kollūru in the Tenali taluk he is called Kulōttuṅga-Chōḷa while in No. 743 which comes from Juttiga, he is called by the Chāḷukya title Sarvalōkāśraya Vishṇuvardhana Mahārāja. During the reign of the Chōḷa-Chāḷukyas when Vēṅgī was under a separate Viceroy subordinate to the Chōḷa throne, the custom in the northern portion of the territory, (*i.e.*, Vēṅgī proper) seems to have been to designate the ruling monarch by the Chāḷukya title Vishṇuvardhana as in the case of Kulōttuṅga-Chōḷa I and Kulōttuṅga-Chōḷa II noticed above.

Kulōtuṅga-Chōḷa II.

17. A few inscriptions of the time of Kulōttuṅga-Chōḷa II refer to the temple called Anantīśvara and Narēndrēśvara at Kollūru in the Tenali taluk. The former may be said to owe its origin to the general Anantapāla of the Western Chāḷukya king Vikramāditya VI in whose time it is first mentioned. The modern name of the deity Anantabhōgēśvara is only a later day adaptation of 'Anantīśvara' and has no historical basis for it. The other temple of Narēndrēśvara must be one of the 108 Śiva temples said to have been built by the Eastern Chāḷukya king Vijayāditya II Narēndra-Mṛigarāja (A.D. 799 to 843). The existence of a temple of this name at West Vipparṟu in the Tanuku taluk of the Kistna district was noticed in Nos. 841 to 845 of 1917. The temples at Vipparṟu and Kollūru must have been constructed by this king.

The Anantīśvara and Narēndrēśvara temples at Kollūru.

18. Rājarāja II, the son and successor of Kulōttuṅga-Chōḷa II, is represented by four records, Nos. 707, 708, 704 and 703 of 1920, ranging in date from the 18th year of his reign, Śaka 108[6] to his 26th year Śaka 1095. A copper-plate record of this king dated in Śaka 1091 and in the 23rd year of his reign has already been noticed in the *Annual Report on Epigraphy* for 1917, pages 11 and 119. No. 703 dated in the 26th year supports the conclusion drawn therein that his rule lasted for nearly 27 years. To his reign belong also Nos. 695 and 696 of 1920 dated Śaka 1092 and 1095, though they do not mention him by name. The first of these records refers to the king's ancestor Vikrama-Chōḷa whose subordinate was Kandena the father of Rāma the donor in these two inscriptions.

Rājarāja II.

19. No. 739 of 1920 dated in Śaka 1109 refers itself to a Sarvalōkāśraya Vishṇuvardhana-Mahārāja who must be identified with Vishṇuvardhana (son of Vijayāditya) of the copper-plate grant No. 10 of 1916–17 dated in Śaka [11]27. Again, the king Vishṇuvardhana of No. 745 of 1920 dated in Śaka 1177 (A.D. 1255–56) must have been a late member of this branch with a semblance of authority yet maintained and Mahādēva-chakravarti mentioned in this record may be taken as a descendant (probably grandson) of the chief Mahādēva of the Solar race figuring in the above mentioned copper-plate grant.

Later Vishṇuvardhana.

20. The inscriptions of Juttiga belonging to the 11th and 12th centuries of the Christian era invariably mention the *Sāni Three-Hundred* as associated with the *sthānapatis* in the management of the temple charities. In other instances the *sānis* are mentioned along with *mānis* in connection with temple affairs. It is interesting to note that at this early period 300 women of the place had a voice in the temple management (No. 735 of 1920). The suffix *sāni* was applied to the names of married women as a mark of respect (Nos. 756 and 758 of 1920). What the nature and status of these *sānis* as a class were, it is difficult to state. It seems hazardous to put down all of them as prostitutes which the word now indicates in its degraded sense. Evidence there is in some inscriptions (Nos. 707 and 748 of 1920) of *sānis*

The *Sāni Three-hundred.*

leading married lives. In these inscriptions is also mentioned the liquid measure *Mummadi-Bhīma māna* which must have been named after the Eastern Chāḷukya king Vimalāditya who bore the title Mummaḍi-Bhīma.

The Eastern Gangas.

21. Two sets of copper-plates, Nos. 1 and 2 of Appendix A, belonging to this dynasty, have been examined during the year. These were sent to me by the Agent and Diwan to the Rajah of Parlakimedi. The first of these consists of three plates with slightly raised rims. The plates measure $6\frac{1}{2}''$ long and $3''$ broad. They are held together by a ring which measures $3\frac{3}{4}''$ in diameter. The ring carries a fixed circular seal $1''$ in diameter. On the surface of this is cut the relief figure of a bird (probably a Swan) in full view with its wing on either side flapping out and its head raised up. The record is dated in the 184th year of the 'glorious reign' (clearly of the Gāṅgēya-vaṁśa) like many other records of this dynasty. The king, Mahārāja Dēvēndravarman, son of Guṇārṇava, is identical with the king of the same name and parentage who issued the grant dated in the 183rd year (*Epigraphia Indica*, Volume III, No. 21). The names of the officers and engravers in these two records are also identical. A third grant of this king dated in the 195th year of the Gāṅgēya era has already been published in *Epigraphia Indica*, Volume XIII, No. 19.

Dēvēndravarman, son of Guṇārṇava.

22. No. 2 of Appendix A consists of a set of three copper-plates strung together on a ring, which bears a circular seal. The plates measure $6''$ long and $6''$ broad. The ring has a diameter of $3\frac{1}{2}''$. On the surface of the seal which has a diameter of $1\frac{1}{6}''$ is cut in relief a Bull seated on a floral design with a Crescent opening upwards, over it. The inscription is dated in the 204th year—presumably of the Gāṅgēya era—and belongs to Mahārāja Anantavarman, son of Mahārājādhirāja Dēvēndravarman. Since the inscription belongs to just the generation next to that of Dēvēndravarman of No. 1 of Appendix A we can safely conclude that Anantavarman was the son of Dēvēndravarman of the above-noticed grants. To this king may have to be assigned the copper-plate grant No. 8 of 1918–19, which was also issued by Anantavarman, son of Dēvēndravarman. The palæography of the latter grant strongly supports this conclusion. From the grant under notice we learn that the king had a younger brother named Jayavarman. At his request the king made the grant of a village called Tālatthere in the Krōshṭuka-vartanī district, to the Vēda and Vēdāṅga scholar Vishṇu-Sōmāchāryapāda of the Parāśara-*gōtra*, who was a resident of the *agrahāra* village Śraṅgāṭika in the Kāmarūpa-*vishaya*. The donee appears to have been a highly revered personage from the fact that he is mentioned with the honorific plural and with the suffix *pāda* specially applied to founders of faiths and philosophic schools like Śaṅkarāchārya. The district Krōshṭuka must be the same as the Korosoṭaka-Pāñchāli mentioned in the grant of the Gaṅga king Indravarman of the 146th year (*Indian Antiquary*, Volume XIII, page 123). With the Korosoṭaka-Pāñchāli may be compared the Pushyagiri-Pāñchāli district mentioned in No. 1 of Appendix A. The major division Pāñchāli seems to have included these two districts known as Korosoṭaka-Pāñchāli and Pushyagiri-Pāñchāli.

Anantavarman, son of Dēvēndravarman.

The Sailodbhavas.

23. A king of the Śailōdbhava family named Dharmarāja is represented in No. 3 of Appendix A. This record is engraved on a set of three copper-plates hung together on a ring about $3\frac{1}{4}''$ in diameter. The plates measure $6\frac{3}{4}$ inches long and $4\frac{1}{2}$ inches broad. The circular seal set on to the ring has a diameter of $1\frac{1}{3}$ inches. On its surface are cut in relief the figures of the Crescent at the top and a seated Bull in the centre and a line of letters at the bottom which is completely damaged. The record written in the Nāgarī script and Sanskrit language refers itself to the king Dharmarājadēva of the Śailōdbhava family, who was the lord of the Koṅgōda-maṇḍala. He was the son of Madhyamarājadēva whose record is published in *Epigraphia Indica*, Volume XI, No. 28. Dharmarāja

Dharmarājadēva *alias* Mānabhīta.

issues the grant from the royal residence (*vāsaka*) at Śrīpura. He bears the surname Mānabhīta. He is said to have defeated at [Phā]sikā a certain Mādhava who thereafter sought the help of (a king called) Śrīvara but was killed by Dharmarāja at the foot of the Vindhya hills.

Battle at [Phā]sikā.

The record is dated in Saṁvat [8]-100 (*i.e.* 800) in symbols. Though the grant of Madhyamarāja, the father of this king, has been tentatively referred to the Harsha era (*Epigraphia Indica*, Volume XI, page 282), the date of our inscription may have to be referred to the Vikrama era. It would then correspond to A.D. 744 .

The Cholas.

24. The inscriptions belonging to the Chōḷas are rather large in number in this year's collection and come principally from the ancient Śiva temple at Kāṭṭumaṇṇārkōyil, sixteen miles from Chidambaram and about eight miles from Gaṅgaikoṇḍaśōḷapuram, the Chōḷa capital of the eleventh century A.D. Conjeeveram in the Chingleput and Āḷaṅgudi in the Tanjore districts have also contributed a fair share towards the collection. The name proper of the first of these places is Maṇṇār (i.e., Maṇṇaṇār-Kṛishṇa)-kōyil, but to distinguish it from its namesake in the Tanjore district, it came to be popularly known as Kāṭṭumaṇṇārkōyil owing to the wild tract of country all around it, and was so differentiated from the latter which was designated Rājamaṇṇārkōyil. The inscriptional name of Kāṭṭumaṇṇārkōyil is, however, Vīranārāyaṇa-chaturvēdimaṅgalam which is reputed in Vaishṇava literature as the birth-place of the famous Āḻvārs Nādamuṇi and his grandson Yamuṇaitturaivar *alias* Āḷavaṇdār, and is intimately connected with their life-history. It is probable that the village was founded by or called so in honour of Parāntaka I who had the surname Vīranārāyaṇa and who is mentioned in the 60th verse of the Cape Comorin inscription reviewed by Mr. K. V. Subrahmanya Ayyar in the *Travancore Archæological Report* for 1095 M.E. Part II, paragraph 10, to have built several Brahman villages called after this surname. But this supposition alone will in no way help us in fixing the time of Nādamuṇigaḷ, about whose date there is much difference of opinion. Nādamuṇi is held in high esteem by the Śrīvaishṇavas for having reproduced the forgotten and lost *Nālāyiram* hymns of the Āḻvārs. It is narrated in the Vaishṇava work *Guruparamparāprabhāvam* that Nādamuṇigaḷ while casually listening to the recitation of a particular verse from among the hymns of Nammāḻvār by certain Śrīvaishṇava pilgrims who visited the Vishnu temple at Vīranārāyaṇapuram, became very anxious to secure the entire work of Nāmmāḻvār and that hearing from them that the work was lost and that they remembered only that solitary verse, he proceeded to Āḻvār-Tirunagarī, the birth place of Nammāḻvār, expecting to find some clue regarding the lost hymns. Here he met Parāṅkuśadāsa, the disciple of Madhurakavi, who informed him that he remembered a verse and that by repeating it for a number of times he (Nādamuṇi) would be blessed by the Āḻvārs with the power to repeat all the hymns. He accordingly kept on repeating the same verse many times over daily for a long period in the presence of the image of Nammāḻvār. The deity is then said to have blessed Nādamuṇigaḷ with the power of reciting before the god at Vīranārāyaṇapuram all the hymns supposed to have been lost.

Parāntaka I.

25. Inscriptions Nos. 180 and 186 of Appendix C record the occurrence of cattle (buffalo)-raids in the Gudiyattam taluk, North Arcot district, in the 28th and 30th years of king Parāntaka I. We are led to surmise from the former that a prince called Rājakēsarivarman Paṭṭakēsari, perhaps the crown-prince, led one of the attacks and that when a certain Sāmi-Nāyakaṉ who took part in the skirmishes fell, the village assembly of Varikkiyam *alias* Chandrādityamaṅgalam, undertook to provide for the maintenance of his wife and children, by a suitable gift of land. Another epigraph No. 168 of Appendix C, engraved on a hero-stone, is dated in Śaka 832 (= A.D. 910), and records the death of an individual named Māvali-Bāṇarāyar of Adaiy[ā]ru-nāḍu in a cattle-raid, and the omission to mention the name of the reigning king as the overlord, suggests that the North Arcot district, in which

this inscription has been discovered, was not overrun by Parāntaka I within his third or fourth year *i.e.*, A.D. 910. Probably this part of the country belonged to the Perumbāṇappāḍi of the Bāṇas on the north of the Penṇār and Parāntaka I had not yet 'uprooted by force the two lords of the Bāṇas', and appointed Pṛithivīpati II as his viceroy over the Bāṇa country. No. 21 of 1921 which is engraved on the north wall of the central shrine of the Yathōktakāri temple at Conjeeveram purports to be a record of the 37th year of Maduraikoṇḍa Parakēsarivarman (*i.e.*, Parāntaka I) but the characters in which the epigraph is incised do not belong to the time of the king and are more than two centuries later. Perhaps it is a copy of an older inscription re-engraved on the temple wall when the temple underwent renovation in later times. It is significant that the god of the temple bears the name of *Tiruvehkā-anai-kidandaruḷiṇa-paramasvāmin* of Kachchippēḍu in the inscriptions and has been sung so in the *Nālāyira-prabandham*. This reminds us of the mythical story related of the place that at the request of Brahmā, whose sacrifice was obstructed by his refractory consort, Sarasvatī, who had taken the form of a stream in high floods, God Vishṇu put his presumptuous daughter-in-law to shame and brought her to senses by lying naked as a dam across the river's course. The origin of the present name of the god, *Yathōktakāri* in Sanskrit or *Śoṇṇavaṇṇam-śeyda-perumāḷ* in Tamil, is ascribed in the Vaishṇava scripture to Tirumaḻiśai-āḻvār, one of the Vaishṇava saints, who is alleged to have got the deity to do his bidding on certain occasions; but this story is not inscriptionally supported, as the name occurs only in one or two records of the temple belonging to the 15th and 16th centuries A.D.

Sundara-Chōla Parāntaka II.

26. It has been noticed in *South-Indian Inscriptions*, Vol. III, Part I, page 22, that Rājarāja I built a temple at Mēlpāḍi, as *paḷḷippaḍai* (i.e., a resting place) for 'the king who fell asleep (died) at Āṟṟūr' and this king is identified with Ariñjaya, the third son of Parāntaka I from the fact that the god bore the name of Ariñjigai-Īśvara. This surmise is now confirmed by No. 587 of Appendix B dated in the 12th year of Rājakēsarivarman, wherein Ariñjaya is specifically called *Āṟṟūr-tuñjiṇadēva*, i.e., 'the king who died at Āṟṟūr'. Mention is also made of his queen Āditṭaṉ Kōdai Pirāṭṭiyār, who was probably a Chēra princess, as having made certain gifts to the temple of Anantēśvara at Kāṭṭumaṇṇārkōyil. We have already known of another queen of his, called Pūdi Āditṭaṉ Piḍāri, a Kodumbāḷūr princess (vide., page 257 of *South-Indian Inscriptions*, Vol. III, Part III). The Rājakēsarivarman, in whose 12th year this surviving queen of Ariñjaya made gifts to this Śiva temple must therefore be Sundara-Chōḷa Parāntaka II, who succeeded his father Ariñjaya to the Chōḷa throne with that title. From the fact that he refers to his father's queen only by her name instead of by the endearing term 'mother', it seems possible that Sundara-Chōḷa was not the son of Āditṭaṉ Kōdai Pirāṭṭiyār. It has to be remembered that Āditya I, father of Parāntaka I, was also called 'Toṇḍaimāṇāṟṟūr-tuñjiṇadēva,' i.e., 'the king who died at Toṇḍaimāṇāṟṟūr', a place which has been identified with Toṇḍamaṇāḍ in the Kalahasti taluk of the North Arcot district, whose inscriptional name is Toṇḍaimāṇ-pērāṟṟūr (*Annual Report on Epigraphy* for 1907, paragraph 29). But it is not certain whether the Āṟṟūr of Ariñjaya's last moments is identical with the place of his grandfather's death, or whether it is the Śiṟṟiyāṟṟūr (the Little Āṟṟūr) or Śittāttūr of the Walajapet taluk in the same district. In another inscription (No. 572 of Appendix B), dated in the 12th year of Rājakēsarivarman, who must have been in all probability Sundara-Chōḷa Parāntaka II, the donor of certain lands for providing a thousand potfuls of water for the sacred bath of the god at Kāṭṭumaṇṇār-kōyil is introduced as 'அறிஞ்சியபிராந்தகதெவர் தங்கள் ஆசியாருடைய பிராட்டியார் வீமன் குந்தவையார். Ariñjiya Pirāntakadēvar must be Parāntaka, the son of Ariñjaya, i.e., Sundara-Chōḷa Parāntaka II, a Rājakēsari, who had a reign of nearly 17 years. As, in another inscription also, (No. 589 of Appendix B), the same Uḍaiyapirāṭṭiyār Vīmaṉ Kundavaiyār figures as the donor, she must have been connected with the reigning king in some relationship which is specified by the term *ā[chi]yār*, which may be the wrongly spelt variant of *āychchiyār* or *āchchiyār*, meaning 'mother'. If this is really so, then Uḍaiyapirāṭṭiyār Vīmaṉ Kundavaiyār must be an Eastern Chāḷukyan princess, probably a daughter of Chāḷukya-Bhīma II (A.D. 934 to 945) and

connected with the Chōḷas by marriage much earlier than the Chōḷa Kundavai's espousal of the Eastern Chāḷukya king Vimalāditya.

27. There are, again, about twenty inscriptions belonging to kings referred to only by the general title of Rājakēsarivarman and dated in years ranging from the 3rd to the 16th. These could not be records of Rājakēsarivarman Āditya I since the temple of Tiruvanantēśvara at Kāṭṭumaṇṇārkōyil seems to have come into existence only in the reign Parāntaka I; and the Rājakēsari of these records could therefore refer only to one of the two Rājakēsaris who reigned between Parakēsarivarman Parāntaka I, and Rājakēsarivarman Rājarāja I, viz., Gaṇḍarāditya and Sundara-Chōḷa. Although some epigraphs with regnal years, running up to 17 have, on some plausible grounds, been attributed to Gaṇḍarāditya, the son of Parāntaka I, there are also reasons for doubting whether this king had such a long reign at all. In this connexion, it may be pointed out that the Kanyākumāri inscription noticed by Mr. K. V. Subrahmanya Ayyar in the *Travancore Archæological Report* for 1095 M.E. omits the name of Gaṇḍarāditya in the line of Chōḷa succession; and this, in a way, confirms the view taken by him in his *Historical Sketches of Ancient Deccan*, that Gaṇḍarāditya's occupation of the Chōḷa throne, if it occurred at all, was only of very short duration and that he vacated it soon, by his death, in favour of Ariñjaya, his brother. But there is nothing to preclude the supposition that Gaṇḍarāditya might have taken the reins of Government into his hands during the latter part of his father's reign as a co-regent. The Rājakēsari of the above records may therefore be identified with Rājakēsarivarman Sundara-Chōḷa Parāntaka II, who has been assigned a reign of nearly 17 years.

Unidentified Parakēsari—Uttama-Chōḷa.

28. Among the records belonging to the reigns of kings merely mentioned by the title Parakēsarivarman, there are altogether about a dozen dated in the 2nd and 3rd years, which may be assigned to Ariñjaya or Uttama-Chōḷa. In No. 540 of Appendix B, the daughter of Maḷavarāiyar is called Parāntakaṉ-mādēvaḍigaḷ *alias* Śembiyaṉ-Mādēviyār and the queen of Gaṇḍarādityadēvar, who is denoted by the epithet *mēṟkkeḻundaruḷiṉa-dēvar*, an expression the significance of which is not quite apparent, though it literally means 'the king who was pleased to go to the west'. We already know of this pious queen from other inscriptions, and her statue has, as already noticed in the *Annual Report on Epigraphy* for 1909, paragraph 4, been found set up in the Śiva temple at Kōnērirājapuram in the Tanjore district. As all her endowments appear to have been made in the name of her husband Gaṇḍarāditya after his death, it is possible that the epithet but euphemistically refers to the demise of the prince. Several regiments of *Kaikkōḷas* employed in military service are mentioned in some of the abovesaid inscriptions of Parakēsari (Nos. 574 and 557 of Appendix B), such as *Parāntaka-teriñja* and *Siṁhaḷāntaka-teriñja kaikkōḷar* and they were evidently named after one or the other of the popular surnames of Parāntaka I. Rājarāja I had under him many such regiments variously named (*South-Indian Inscriptions*, Vol. II, Introduction, page 9). The regiment called *Kōdaṇḍarāma-teriñjavar* may have been named either after Āditya I or Rājāditya who are both known to have had the surname Kōdaṇḍarāma. Two other bodies called "*Tāyātoṅga-teriñja* and *Mūttavāḷ-peṟṟa-kaikkōḷār*" are peculiar and the origin of their names is somewhat obscure.

29. There are also other inscriptions belonging to Parakēsarivarman, which bear higher regnal years from 10 to 16; and since we know only of Parakēsarivarman Uttama-Chōḷa, the son of Gaṇḍarāditya who had a reign of 16 years from A.D. 969–985, these records are perhaps attributable to him. Of these, No. 592 of Appendix B, mentions a local chief called Pūvēṭṭaraiyaragaṇḍaṉ Sundara-Chōḷa; and if he could be supposed to have taken his name from Rājakēsari Sundara-Chōḷa the Parakēsari of this record would necessarily be the king who followed Sundara-Chōḷa, i.e., Uttama-Chōḷa. No. 617 of the same Appendix, a record of the 14th year of Parakēsari, may also be attributed to Uttama-Chōḷa, as mention is made therein of a class called *Karikāla-Chōḷa-teriñja-kaikkōḷar*, which may have got the epithet from Āditya II Karikāla. Only one inscription (No. 578 of Appendix B) is dated in the 10th year of king Uttama-Chōḷa mentioned by name.

Āditya II Karikāla.

30. Of Parakēsarivarman Āditya II Karikāla who claims to have cut off the head of Vīra-Pāṇḍya, this year's collection contains about 15 inscriptions, but none of these furnishes any information additional to what we know of him already. The highest regnal year recorded of this Chōḷa sovereign in his epigraphs is only 4.

Rājarāja I (A.D. 985–1013).

31. No. 577 of Appendix B, which is dated in the 2nd year of Rājakēsarivarman and which will have to be attributed to Rājarāja I, contains some interesting information, but is unfortunately damaged at certain important places and the correct interpretation of the inscription as a whole becomes somewhat difficult. As far as it can be made out at present, one is led to construe that Āditya II Karikāla, who sported with the head of Vīra-Pāṇḍya, was himself the victim of some treachery and that he was done to death by some local chiefs and that Rājarāja confiscated certain landed properties belonging to certain members of their proscribed families, and that these lands were bought by a certain Vyāḷagajamalla-Pallavarayaṉ, son of Nakkanāvaṉayāṉ *alias* Pallava-Muttaraiyan of Veṇṇaiyūr and utilized for feeding a number of Brahmans in the Śiva temple at Kāṭṭumaṇṇārkōyil. Another inscription (No. 103 of Appendix C) of the 14th year of Rājarāja, who is referred to by the title Rājakēsarivarman *alias* Mummuḍi-Chōḷa, has been copied at Mēlpāḍi in the Chittoor district and consists of more than 250 long lines running round almost the whole of the central shrine of the Sōmanāthēśvara temple, while some more lines are covered up underneath the flooring of the *prākāra* round the shrine. The inscription does not, however, contain any interesting information, but furnishes an exceedingly long description of the boundaries of the lands given by the king for the maintenance of the temple of Chōḷēndrasiṁhēśvara—its name in former times as built by him at Mēlpāḍi *alias* Rājāśrayapuram—in language similar to that of the Tamil portion of the Tiruvāḷaṅgāḍu plates of Rājēndra-Chōḷa I (*South-Indian Inscriptions*, Vol. III, page 383 ff.), and with similar restrictions and privileges in regard to the channel-irrigation of the lands in question and the crops that were to be raised thereon. No. 79 of the same Appendix mentions that Paramaṉ Maḷapāḍiyār *alias* Mummuḍichchōḷaṉ (a feudatory clearly of Mummuḍi-Chōḷa Rājarāja I), the chief of Kārukuḍi in Taṉjāvūrkūṟṟam, overran Śōḷa-Kēraḷa-Śīṭpuli-nāḍu and Pākkai-nāḍu and captured among other booty (?) 900 sheep which he gifted away to the temple of Aiñjandi-Durgaiyār of Kachchippēḍu (i.e., Conjeeveram) for maintaining ten perpetual lamps in the name of his overlord, in response to the order communicated to him through the *adhikārin* Villavaṉ-Mūvēndavēḷāṉ of Ārvaḷa-kūṟṟam. Pākkai-nāḍu is, we know, the northern part of the Nellore district and Śīṭpuli-nāḍu must have also been situated in the same district, being named, in all probability after the chief Śīṭpuli, who was defeated by an officer of Parāntaka I (*Annual Report on Epigraphy* for 1913, page 94, paragraph 8). From No. 101 of the same Appendix dated in the 14th year of Kōnēriṇmaikoṇḍāṉ, we learn that the older name of Mēlpāḍi which was Vīranārāyaṇapuram was changed into Vīra-Rājāśrayapuram and that a temple was erected by him with the name of Chōḷēndrasiṁhēśvaram; and as we know that it was only during Rājarāja's time that the village was renamed and the temple construeted (vide No. 103 of Appendix C), the Kōnēriṇmaikoṇḍāṉ of this inscription has to be identified with Rājarāja I.

His surname Kōnēriṇmaikoṇḍāṉ.

Rājēndra-Chōḷa I.

32. His son Rājēndra-Chōḷa I (A.D. 1013–1045) is represented by a good number of records. Of these, No. 613 of Appendix B, copied at Kāṭṭumaṇṇārkōyil, mentions the gift of an umbrella consisting of 19,908 pearls and a gold ornamental handle (?) weighing 27½ *kaḻañju* by certain *kaikkōḷars* of Vīranārāyaṇa-chaturvēdimaṅgalam, a *brahmadēya* in Rājēndrasiṁha-vaḷanāḍu for the god Tiruvanantēśvara of the temple. From the magnitude of the gifts made by private individuals, we can estimate the popularity which this temple should have enjoyed in the Chōḷa times, which is also evidenced by the mention of the god in No. 624 of Appendix B as the *mūladeyvam* or the chief deity of the Chōḷa kings.

Nos. 15 and 102 of Appendix C, copied at Mēlpāḍi and Conjeeveram respectively and dated in the 10th year of king Parakēsarivarman Rājēndra-Chōḷadēva, contain references to a particular day in his third year when he held court seated on a bedstead in the *tirumañjana-śālai* or bathing hall inside the temple of Paḷayāṟu, enquired into the accounts and other affairs of several temples in the outlying districts, settled many points connected with their income, fixed the scale of expenditure and entrusted the proper management of the temple affairs, as then revised, to certain local committees composed of respectable men. Three inscriptions (Nos. 624 and 627 of Appendix B and No. 73 of Appendix C) mention the names of three queens of the king, viz., Tribhuvanamahādēvī, Vāṇavaṇmahādēvī and Mukkōkkiḷānaḍigaḷ. Īrāyiravaṇ Pallavaṇ *alias* Mummuḍi-Chōḷa Bhōjaṇ of Araiśūr in Pāmbuṇi-kūṟṟam, a subdivision of Nittaviṉōda-vaḷanāḍu, who occurs as the donor in No. 96 of Appendix C, a record of Rājarāja I, is already known to us from other inscriptions and the Leyden grant, as an officer under this great Chōḷa sovereign. He figures again in No. 100 of the same Appendix as an officer belonging to the *perundaṇam* of Rājēndra-Chōḷa I under the title of Uttama-Chōḷa-Pallavaraiyar, a title which he must have assumed subsequently.

33. Of the records belonging to Rājakēsarivarman *alias* Kulōttuṅga-Chōḷa I two begin with the introduction திருமன்னிவிளங்கு, etc., and are dated in his 2nd and 3rd years when he was known by the name of Rājēndra-Chōḷadēva II after his maternal grandfather (*South-Indian Inscriptions*, Vol. III, p. 127); and another, No. 130 of Appendix C starts with புகழ்சூழ்ந்தபுணரி, etc., while all the rest are begun with the king's usual preamble புகழ்மாதுவிளங்க, etc. In No. 520 of Appendix B, the king's reign is carried up to the 50th year which is the highest regnal year hitherto known for him, and the astronomical details furnished in that epigraph correspond approximately to A.D. 1120, April 26.

Kulōttuṅga-Chōḷa I (A.D. 1070–1120).

Āḷaṅguḍi *alias* Jananātha-chaturvēdimaṅgalam is mentioned as a *brahmadēya* of Muḍichchō-nāḍu, a subdivision of Śuttamali-vaḷanāḍu in the inscriptions of Rājarāja I and Rājēndra-Chōḷa I, and, in No. 497 of Appendix B belonging to Kulōttuṅga I, as a subdivision of Kalyāṇapuramkoṇḍa-vaḷanāḍu, probably so named in the time of Rājēndra, who bore the surname Kalyāṇapuramkoṇḍa-Śōḷa. Nos. 39 and 45 of Appendix C supply the information that his queens Āḍittaṇ Kampa-mādēviyār *alias* Tribhuvaṇamuḍaiyār and Āḍittaṇ Āṇḍakuṭṭiyār *alias* Aṇukkiyār Śōḷakulavalliyār, who are mentioned as the *aḍiyār* (devotees) of the god Tiruvūragattāḷvār at Kāñchīpuram had a leaning towards Vaishṇavism and that they made donations to that temple for festivals and worship to be conducted therein. The first of these epigraphs states, in addition, that while the king was seated on a raised dais in the northern part of the temple at Takkōlam *alias* Kulōttuṅgaśōḷapuram after worshipping (?) (*tēvāram-śeydu*) the deity (?) *tēvāram*, his two queens referred to above petitioned to him to the effect that certain lands which had been granted by them to the temple of Tiruvūragam and left uncultivated owing to the paucity of farmers and had consequently been gifted away to certain weavers, should be reclaimed from them and re-annexed to the temple lands. The king thereupon enquired into the matter and had the proceedings engraved on the walls of the central shrine of the temple, which seems to have been rebuilt in his time. Some provision is also made for the supply of flour and milk offerings to the image of Tiruvanantāḷvār (i.e., Āḍiśēsha) who is reputed to have worshipped the chief deity from very ancient times, even before the Kali-yuga. Even at the present day rice-flour and milk are the chief items of Nāga-worship. The long inscription winds up with a gift of land that had been made by Vīrarājēndradēva for certain festivals and offerings to the god and it appears to have been dovetailed into this newly engraved inscription when the older structure, which perhaps contained its original, was pulled down. Two other places wherefrom the king is reported to have issued his orders are the Chēdirājaṇ (probably a hall) in the temple at Perumbaṟṟappuliyūr (i.e., Chidambaram), when certain exemptions of taxes were made in the interest of the Kachchiśvara temple at Kāñchīpuram and the bedstead (*paḷḷippīdam*) in the *maṇḍapa* called Rājādhirāja in the northern portion of the palace (*tirumāḷigai*) called Jayaṅgoṇḍaśōḷaṇ within the temple at Kāñchīpuram, when at the request of his consort, a tax-free gift of a village was made to the temple of Tiruvūragattāḷvār.

34. Half a dozen inscriptions of Vikrama-Chōḷa discovered this year are mostly gifts of gold for perpetual lamps in certain temples and record nothing specially noteworthy except that in No. 622 of Appendix B, Vēḷāṇ Tiruchirrambalam-Uḍaiyār *alias* Vaḍanāṭṭaraiyaṇ, the headman of Maṇalūr in Miṛaik-kūṛṛam, a subdivision of Ulaguyyavandaśōḷa-vaḷanāḍu is called the king's son (*nam magaṇār*).

Vikrama-Chōḷa A.D. 1118–1135.

35. The succeeding kings are also well represented, but their records invariably relate to the usual gifts of perpetual lamps to temples and are not therefore historically important. But No. 521 of Appendix B—a record of the 6th year of Rājarāja II—begins with the introduction 'புமருவிய திருமாதும், etc.,' and states that Paśupati-nambiyār *alias* Pallavarayar represented to the king that the assembly of Jananātha-chaturvēdimaṅgalam had given away certain jewels belonging to the temple of Paśupatīśvaram-Uḍaiyār of the village in exchange for certain communal lands on two former occasions, viz., at the time of Vīrarājēndra's invasion of Vēṅgai-maṇḍalam to enable them to pay the war-tax of one *kaḷañju* of gold which was imposed on every *vēli* of land and in the third year of Uḍaiyār Vikrama-Chōḷa when a severe drought was anticipated owing to the failure of water in the rivers Jananāthappērāṛu and Parāntakappērāṛu and funds had to be found for starting certain artificial methods of irrigation and that the officer now obtained royal permission to make these lands tax-free in the interest of the temple to which they were given away. An epigraph dated in the reign of Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ (No. 4 of Appendix C) has to be assigned to Kulōttuṅga-Chōḷa III, on the ground that it records a gift of a village after re-naming it Tribhuvanavīranallūr, after one of his surnames Tribhuvanavīra, and that Nīlagaṅgaraiyaṇ, who is known from other inscriptions to have been a contemporary of Rājarāja III, figures as a signatory in the record. No. 188 of Appendix C is dated in the 38th year of the reign of Tribhuvanachakravartin Rājarājadēva who, in the absence of any introduction and epithets, has to be identified with Rājarāja III. We have till now records of this king only up to the 36th year of his reign, but the present record carries his reign two years further, that is up to A.D. 1254.

Rājarāja II.

Kulōttuṅga III.

Rājarāja III.

The Pandyas.

36. Records of Vikrama-Pāṇḍya, Vīra-Pāṇḍya, Kulaśēkhara and Sundara-Pāṇḍya were secured during the year under review. No. 123 of 1921 is a record of Tribhuvanachakravartin Vikrama-Pāṇḍyadēva dated in his 3rd year, and for want of astronomical details this king cannot exactly be assigned to any particular period. The inscription is signed by Chittiramēḷi-Bhaṭṭaṉ and two others who are also the signatories in Nos. 124 and 125 of 1921, which belong to Kōnōmaimēlkoṇḍāṉ Tribhuvanachakravartin Vīra-Pāṇḍyadēva, dated in his 4th year and Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva, dated in his 17th year, respectively. This Vikrama-Pāṇḍya is perhaps identical with Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva who came to the throne in A.D. 1282–83. On palæographical grounds also this inscription has to be referred to the 13th century A.D.

Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva.

37. Astronomical details are given in a record (No. 623 of 1920) of Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva and from these we may identify the king with Vīra-Pāṇḍya, the conqueror of Īḻam, Koṅgu and Śōḷa-maṇḍalam who came to the throne in A.D. 1253–54. Another inscription (No. 568 of 1920) of Vīra-Pāṇḍya that comes from Kāṭṭumaṇṇārkōyil in the South Arcot district is dated in the 14th year of the king and registers a gift of certain dry lands converted into gardens, the income from which had to be utilized for providing oil for lamps and for repairs to the temple of Tiruvanantīśvaramuḍaiya-Nāyaṇār.

Jaṭavarman Vīra-Pāṇḍya.

38. Seven inscriptions of Kulaśēkhara come from Ālaṅguḍi (Tanjore), Kāṭṭumaṇṇārkōyil (South Arcot) and Śaḷukki (North Arcot). No. 478 of 1920 from Śaḷukki, dated in the 14th year of Perumāḷ Kulaśēkharadēva, states that

Vijayapālaṉ Dēvapperumāḷ of Puduppākkam made an ornamental pedestal and had the god installed on it. The inscription gives us no clue to the identification of this king. The remaining inscriptions of Kulaśēkhara belong to Māṟavarman Tribhuvanachakravartin Kulaśēkhara and these, in the majority of cases, register gifts to temples for worship, offerings and repairs. The most interesting record of this king (No. 509 of 1920) comes from Ālaṅgudi dated in the 4th year of his reign. The astronomical details given work out correctly for A.D. 1317, September 24. The inscription gives us a glimpse into the method of tenancy-cultivation prevalent in mediæval times. Generally, custom and local conditions determine the rights and duties of the landlord and the cultivator. *Vāram* and *kuḍimai* rights generally approximate to some standard, but they are different in different places. In this inscription it is stated that in cases of *kār*, single crop and a second crop, 1/20 should go to the landlord as his rightful share; that the dues, *palli*, *pāḍi-kāval*, *perum-pāḍikāval*, *śūḍu* (sheaves of corn) given to servants, *aṟaivaḍai* and *āḷkūli* should be charged on the village in common and that the remainder should be distributed in the ratio of 1 : 4 between the landlord and the tenant. The straw and the green gram (*payaṟu*) that is generally sown just before or after the harvest have to be equally divided between them. The *kuḍimai* right is next stated and here in the case of *kār* and for the single crop, ½ *paṇam* and ¼ *paṇam* for the second crop, for every plot of land (*māttāl*?) should be given; as regards the threshing expenses, for a single crop, 1 *tūṇi* and 1 *paḍakku* for a plot (?); and for the 2nd crop, ½ of the above to be borne in common; and in the case of dry crops such as turmeric, castor-seeds, cotton and gingelly, seed-grain to be supplied by the landlord and the yield to be divided equally (*śevvāram*). Supplying of coolies, storing of grain in the landlord's granary and the work of repairing ridges in fields seem to have devolved exclusively on the landlord.

Unidentified Kulaśēkhara.

Māṟavarman Kulaśēkhara.

Conditions of tenancy-cultivation.

39. No. 116 of 1921, which comes from Mēlśēshamaṅgalam in the Cheyyar taluk, is a record of Tribhuvanachakravartin Sundara-Pāṇḍyadēva, commencing with the introduction '*samasta-jagad-ādhāra*'. This king is Jaṭāvarman Sundara-Pāṇḍya I, who conquered the Kākatīya king Gaṇapati, covered the Śrīraṅgam temple with gold and was anointed at Nellore. This inscription records the gift of the village of Śrīpurushamaṅgalam to the Brāhmaṇas of Sundara-Pāṇḍya-chaturvēdimaṅgalam founded by the king to the south of the Aruḷāḷa-Perumāḷ temple at Conjeeveram.

Jaṭāvarman Sundara-Pāṇḍya I.

40. No. 535 of 1920 belonging to Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya gives us an instance of how the trustees acted when the dues on temple lands fell into arrears. In this inscription it is stated that the trustees of Tiruvanantēśvara-svāmin and Nāyaṇār-Maṇṇaṇār temples and of the temples situated between the rivers Koḷḷiḍam and Veḷḷāṟu came to an agreement and decided to remit the dues on lands given for worship and offerings to the temple at Chidambaram, care being taken to enhance the rent proportionately on the remaining lands in the village so as to recoup the amount remitted. The temple authorities, besides looking after the temple affairs, attended to the feeding of ascetics and pilgrims. An inscription (No. 529 of 1920) from Kāṭṭumaṇṇārkōyil records a sale of a house-site by the trustees of Śrī Mathurāpuri-Emberumāṉ temple to Tiruchchiṟṟambalam-Uḍaiyāṉ of Poravaṉūr for constructing and maintaining a *maṭha* for feeding ascetics and Śrīvaishṇavas.

Unidentified Sundara-Pāṇḍyas.

Remission of dues on temple lands and distribution of the same on the village holdings.

An interesting record (No. 571 of 1920) of Jaṭāvarman Sundara-Pāṇḍya comes from Kāṭṭumaṇṇārkōyil and the astronomical details of date given in it work out correctly for Jaṭāvarman Sundara-Pāṇḍya who came to the throne in 1303 A.D. The inscription is unfortunately broken in several places and built in at the end. A dispute seems to have arisen in the time of Jaṭāvarman Sundara-Pāṇḍya regarding the right of worship in the temple of Kulōttuṅgachōḷēśvaram-Uḍaiyār at Śuttavalli-nallūr. One Kanakasabhāpati-Bhaṭṭar claimed the right as against Tiruvanantīśvara-Bhaṭṭar and Vṛishabhavāhana-Bhaṭṭar who had been jointly enjoying the privilege in a number of other temples as well. On being asked to prove their

right, they produced evidence showing that they had been enjoying this right from the time of Kulōttuṅga-Chōḷadēva-II who covered (the temple) with gold, Rājarāja-dēva II, Perumāḷ Tribhuvanavīradēva, Rājarājadēva III, Avaṇi-Āḷappiṟanda Kōpperuñjiṅgadēva, Perumāḷ Sundara-Pāṇḍyadēva, Perumāḷ Kulaśēkharadēva, Vīra-Pāṇḍyadēva and even up to the 11th year of Perumāḷ Sundara-Pāṇḍyadēva of the present record as a matter of course. Perumāḷ Kanakasabhāpati-Bhaṭṭar was likewise asked to prove his claim. The stone being damaged in several places we are not in a position to know the final settlement of the question. The enumeration of the kings appears almost to be in chronological order. It is interesting in this connexion to note that, in the assembly that met to decide this question sat, among others, pilgrims from many districts and people from different parts of the kingdom. It is not known whether these outsiders had any voice in the deliberations of the assembly. However, the fact remains that the assembly was not a packed body, and that public opinion was invited as a healthy factor in the deliberations of the assembly.

Public opinion in Judicial enquiry.

The Perumāḷ temple in Kāṭṭumaṇṇārkōyil seems to have been not in a flourishing condition in the time of a certain Jaṭāvarman Sundara-Pāṇḍyadēva. Some inscriptions of this king state that the temple had no funds even for conducting proper worship. No. 532 of 1920 records that, on the representation of the people, the produce of the areca-growing lands between the rivers Kolliḍam and Veḷḷāṟu was assigned by the king to meet the deficit in the amount required for conducting the worship of the god and repairs to the temple.

41. The title Kōnēriṇmaikoṇḍāṉ was applied both to Chōḷa and Pāṇḍya kings. Most of the inscriptions Nos. 531, 533 and 536 of 1920 with this title are easily assigned with the help of the facts recorded in them. No. 533 of 1920 registers a gift for the maintenance of the service called 'Kōḍaṇḍarāmaṉ-*śandi*'—in the name of the king. We know that Kōḍaṇḍarāma is identical with Jaṭāvarman Sundara-Pāṇḍya I (*Historical Sketches of Ancient Deccan*, page 167) who issued coins bearing the legend Kōḍaṇḍarāma in Tamil on the reverse side under a state umbrella flanked by *chāmaras*. No. 531 of 1920 may be attributed to Jaṭāvarman Sundara-Pāṇḍya I, since it makes provision for offerings to the image of Poṉmēynda-Perumāḷ which was set up by the king in his name. From this inscription we come to know that 'Mūla' was the king's star of nativity. This inscription further records a tax-free gift of 20 *vēli* of land by the king for providing offerings and conducting festival every month on this day.

Kōnēriṇmaikoṇḍāṉ.

Another inscription from Kāṭṭumaṇṇārkōyil (No. 536 of 1920) registers a gift for the maintenance of the service called Rājākkaṇṇāyaṉ-*śandi* after the king, and we find a record of Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (No. 270 of 1913) mentioning a service called Rājākkaḷṉāyaṉ-*śandi* and a festival called Rājakkalnāyaṉ-*periyatirunāḷ* named after the king. We may therefore identify this king with Tribhuvanachakravartin Vikrama-Pāṇḍyadēva, a Māṟavarman as pointed out on page 154 of the *Annual Report on Epigraphy* for 1918.

42. A record of Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ Sundara-Pāṇḍyadēva (No. 41 of 1921) registers a remission of taxes on the previous gifts of land made to the temple for a perpetual lamp. From the astronomical details of date given for this king we have to identify him with Māṟavarman Sundara-Pāṇḍya I.

Māṟavarman Sundara-Pāṇḍya I.

The Vijayanagara Kings.

43. Records of Vijayanagara kings are comparatively few in this year's collection and these, beyond confirming a few known facts, give us no additional information. The early king Harihara I of this dynasty for whom records are not as numerous as for the later kings is represented by the copper-plate grant No. 9 of Appendix A, dated in Śaka 1270, Sarvajit. Herein he is said to be ruling from the capital town Vidyānagara. The main interest of this inscription lies in the earliest known *epigraphical* reference to the deity Ahōbalēśvara.

Harihara I.

44. Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar (Bukka I), is the earliest Vijayanagara king represented in the stone inscriptions of this year. Kampaṇa was sometimes distinguished from his uncle Kampa I by the epithet *Chikka* or *Kumāra*. In three inscriptions (Nos. 27, 108 and 110 of 1921), his father's name is given, while in the other two inscriptions (1 and 52 of 1921) his name alone appears. From the cyclic year Kīlaka given in these two inscriptions, we are able to identify him with the son of Bukka I. The two records which were copied in Conjeeveram mention the appointment of Alagiya Tiruchirrambalamuḍaiyār, son of Bhuvanēkabāhudēvar, as the supervisor of the Puṇyakōṭīśvara temple. Besides this temple, the management of many other temples in Conjeeveram was entrusted to him (No. 52 of 1921). It is not possible to ascertain who this individual was and his relationship, if any, to the ruling king.

Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.

45. No. 27 of 1921, dated in Śaka 1289 (= A.D. 1367) registers the grant made by the king from his seat in the Jāniki-maṇḍapa where the royal ladies, his servants and his subjects were present. In this *maṇḍapa* the king conferred the title of Karuṇākaradāsaṇ upon Śrī Parakāla-Nambi together with certain honours, privileges and a dwelling house. In No. 110 of 1921 it is stated that the images of the *Nāyaṇmārs* in the Tirukkārīśvara temple had been desecrated during the Sāyaṇa disturbance and that these images in the temple had to be re-consecrated. We are already aware of local disturbances in the time of Sāyaṇa-Uḍaiyar from No. 240 of 1912. Apparently this was one of such depredations during which the *Nāyaṇmārs* were desecrated.

The title Karuṇākaradāsaṇ conferred upon Parakāla-Nambi.

Local disturbances in Sāyaṇa-Uḍaiyar's time.

46. The three sons of Harihara II, viz., Viruppaṇṇa-Uḍaiyar II or Virūpāksha I, Bukka II and Dēvarāya I are also represented in this year's collection. After Harihara's death there seem to have been disputes about the succession. Harihara died in A.D. 1404 (*Archæological Survey Report* for 1907–08, page 244); and the date of the coronation of Dēvarāya I is known to be A.D. 1406 (*ibid.*, page 245). Between the years A.D. 1404 and 1406 every one of his three sons probably tried to succeed Harihara, for in these years we find records of all the sons as ruling from Vijayanagar.

Sons of Harihara II—disputed succession.

47. Vīra Viruppaṇṇa-Uḍaiyar is explicitly mentioned as the son of Harihara II in No. 114 of 1921, dated in the cyclic year Vyaya, which corresponds to Śaka 1328. The inscription is damaged in the date portion and the Śaka year given therein cannot be clearly made out. The preserved portion can be read either 11 or 21; in either case the cyclic year Vyaya is wrong. In this record Virūpāksha is only a viceroy (*Mahāmaṇḍalēśvara*), but he is known to have been actually ruling at Vijayanagar in Śaka 1327 (=A.D. 1405) (*ibid.*, page 244). Evidently in the same year or the next, Bukka II should have been ruling from Vijayanagara. No. 106 of 1921 is a record from Mēlpāḍi of Vīra Vruppaṇa-Uḍaiyar who bears only the title *Mahāmaṇḍalēśvara*. From the Śaka year 1321 with the corresponding cyclic year Vilambi given therein, the king may be identified with Virūpāksha I, son of Harihara II. This inscription records that three-fourths of the taxes *kamugu-kaḍamai*, *[kolu]ndu-kaḍamai* and *paṭṭapāḷ-kaḍamai* should be given to the temple of Cholēndrasimham-uḍaiya-Nāyaṇār at Mēlpāḍi in accordance with the writ of Rāyasam Viṭṭaṇa and the lease-deed (*aḍai-ōlai*) of the trustees (of the temple). Rāyasam Viṭṭaṇa is perhaps to be identified with the viceroy who was ruling Āraga, Gutti, Bārakūru, Maṅgalūru and the whole of the Karṇāṭaka-*rājya* up to the borders of the western ocean in the time of Dēvarāya I (*ibid.* page 245). That Virūpākṣha I conquered the Chōḷa and the Pāṇḍya countries for his father gains confirmation by the mention of Sundara-Pāṇḍya-chaturvēdimaṅgalam in No. 116 of 1921. It may be noted that Sundara-Pāṇḍya-chaturvēdimaṅgalam was founded by Jaṭāvarman Sundara-Pāṇḍya I who ruled from 1251–1264 A.D. by clubbing together certain villages (No. 116 of 1921).

Viruppaṇa-Uḍaiyar II or Virūpāksha I.

From Malayampaṭṭu in the Gudiyattam taluk comes No. 185 of 1921 dated in the cyclic year Bhava which falls in the reign of Virūpāksha I. The inscription is engraved on a boulder at the foot of the hill and the potter of the village has utilized this boulder as a wall to his hut. The ends of the lines are covered by the roof which could not be removed without considerable loss to the potter. The inscription refers to the settlement of a quarrel between the Valaṅgai and the Iḍaṅgai castes in which there seems to have been some loss of life on both sides and the vanquished party promised to supply the sacred thread to the other party as a part of the settlement.

The Valaṅgai and Iḍaṅgai classes.

Very little is known about the origin of the Valaṅgai and Iḍaṅgai classes. When and under what circumstances these classes came into existence and what the different functions of these sects were, are matters of which our knowledge is yet meagre. A mythical origin of the Iḍaṅgai class is given in No. 489 of 1912 which is noticed on page 109 of the *Annual Report on Epigraphy* for 1913. Mr. Crole on pages 33 and 34 of the *Chingleput District Manual* gives the traditionary origin of these classes. He says that "Karikāla-Chōḷa divided the people into these two parties, assigning 98 tribes to each and appropriating to their use distinctive flags and musical instruments for use at festivals and funerals." "This distinction," Mr. Crole continues, "established at first for political reasons or to prevent disturbances, has for the last several centuries been the constant source of contention and has even given rise to serious tumults". According to the same writer the following classes, viz., *Vēḷāḷaṉ*, *Kōmaṭi*, *Śāliyaṉ*, *Kaṇṇaḍiyaṉ*, *Toddy-drawer* and *Pariah* belong to the *Valaṅgai* class and *Paḷḷi*, *Śeṭṭi*, *Kammāḷaṉ* and *Chuckler* belong to the Iḍaṅgai class. A detailed account of the various sub-sects which composed the Valaṅgai and Iḍaṅgai classes is given in the *Madras Manual of Administration*, Volume III, page 1036. Mr. M. Srinivasa Ayyangar in his essay on "*Tamil Studies*" gives some of the suggestions made regarding the probable origin of the hostility between these two factions (page 100 ff.). Though we know little about these classes themselves, their antiquity is proved beyond doubt by literature and inscriptions. The earliest reference in inscriptions is in a record of Rājēndra-Chōḷadēva I (A.D. 1011–1041) where the Valaṅgai class is mentioned (No. 341 of 1907). In the *Toṇḍai-maṇḍala-śatakam* there is a reference to the curbing down of the insolence of the Kaṇṇāḷar (*Kaṇṇāḷar-kurumbaḍakki*) from which we may infer that the Veḷḷāḷas (*agriculturists*) and Kammāḷas (*artisans*) were not on friendly terms. The agriculturists must evidently have asserted that the artisans were their servants as the latter had to supply to them the necessary tools of husbandry. That the *Kammāḷas* were at some social disadvantage may be inferred from Nos. 562 of 1893, 151 of 1905 and the Paśupatīśvara inscription published on pages 46 and 47 of the *South-Indian Inscriptions*, Volume III. From these records it is ascertained that the Kammāḷas enjoyed certain privileges such as wearing shoes, sounding drums and conches, building tiled houses and houses with two entrances, etc., only with the special sanction of the ruling king. It may be noted also that Valaṅgai classes were admitted to high positions in the military service during the time of Rājarāja I. On page 10 of his Introduction to *South-Indian Inscriptions*, Volume II, Mr. V. Venkayya has mentioned a large number of Valaṅgai regiments. The Tamil poet Kamban, though he makes no reference to the agricultural classes, praises the artisans in seven stanzas in his "*Ēḻupadu*" who were naturally proud that nothing could be done without their help. Thus the Valaṅgai and Iḍaṅgai differences seem broadly to have been those between the Kammāḷas and the Veḷḷāḷas. Generally it is said that the terms Valaṅgai and Iḍaṅgai came to be applied to these two parties when they laid their differences before the king who decided the case, with one party on his right side and the other on his left. There are reasons to infer that this event happened at Kāñchī though we do not exactly know the name of the king to whom the two parties appealed. In this city the differences between these two classes are more marked than in any other place as evidenced by the existence of Valaṅgai and Iḍaṅgai temples, Valaṅgai and Iḍaṅgai *maṇḍapas* and Valaṅgai and Iḍaṅgai dancing girls.

Their sub-sects.

Royal settlement of their disputes.

In inscriptions we have references only to these classes, but no mention is generally made of the sub-sects that belonged to them. Each of these seems to have included 98 sects (No. 59 of 1914). The 98 sub-sects of the Iḍaṅgai class, to

strengthen their bond of unity, entered into a compact in the 40th year of Kulōttuṅga-Chōḷa III tracing their lost origin (*Annual Report on Epigraphy* for 1913, page 109). That the degraded classes were also included in the divisions is proved by an inscription from Maruṅgūr in the Travancore State (No. 99-A on page 1705 of Mr. Rangachaṛya's *Inscriptions of the Madras Presidency*) where the degraded Valaṅgai and Iḍaṅgai classes were prohibited from making gifts to a temple. The ruling chiefs seem to have taken no cognizance of the differences between these two classes. In No. 564 of 1902 the king Vijaya Bhūpatirāya-Uḍaiyar, son of Dēvarāya I, ordered that both the Valaṅgai and Iḍaṅgai classes of Tiruvaṇṇāmalai should enjoy the same privileges.

Vīra Vijaya-Bhūpati, son of Dēvarāya I.

48. The other two sons of Harihaṛa II, viz., Bukka II and Dēvarāya I, are represented by No. 193 of 1921 and No. 486 of 1920 respectively. From Raghunāthasamudram comes a record (No. 126 of 1921) of Vijaya Bhūpati dated in the cyclic year Vilambi corresponding to A.D. 1418–19. A *vīrakal* (*Epigraphia Carnatica*, Volume VII, Sk. 93) of 1422 A.D. gives him the imperial *birudas*, but in No. 126 of 1921 he is called only a *Mahāmaṇḍalēśvara*. In my paper on the Daṇḍapalle plates of Vijaya Bhūpati (*Epigraphia Indica*, Volume XIV, page 70), I have shown that it is difficult to reconcile the statement of Nuniz that Vijaya-Bhūpati actually reigned for six years. In his article on the Śrīśailam plates of Virūpāksha (*Epigraphia Indica*, Volume XV, page 14) Mr. Gopinatha Rao has shown that Vijaya-Bhūpati reigned for only six months instead of six years as stated by Nuniz.

Mallikārjuna.

49. No. 524 of 1920 from Paṭṭiśam in the Tanjore district is dated in Śaka 1372 in the reign of Mallikārjuna, son of Dēvarāya II. It records a gift of land, made by Tirumalayadēva-Mahārāja who bears Sāḷuva *birudas*, for offerings and worship to the god Gōpinātha-Perumāḷ in Tiruchchattimuṛṛam *alias* Muḍikoṇḍaśōḷapuram. Mallikārjuna's brother Virūpāksa II is mentioned in an inscription (No. 120 of 1921) dated in Śaka 1393, Khara. As suggested in the *Archæological Survey Report* for 1907–08, page 252, two Virūpākshas are sometimes accommodated in the period between A.D. 1465 and 1485. In this record it is clearly stated that Virūpāksha is the son of Dēvarāya. A difficulty arises in the identification because Mallikārjuna also is sometimes called Immaḍi Praudha-Dēvarāya (see *Annual Report on Epigraphy* for 1911, page 81, paragraph 52). In this inscription it is recorded that a city named Narasiṁha-Tiruppadi was founded in the name of Uttamagiri-Perumāḷ Tiruveṅgaḍamuḍaiyāṉ in Murugamaṅgalapaṛṛu. Iśvara-Nāyaka, the agent of Sāḷuva Narasiṁharāya, gave as tax-free (*sarvamānya*), certain lands for three years to the Brahmans who colonized the newly-founded place, remitting such taxes as *vāśal-paṇam*, *kuḷippaṇam*, *vivāhappaṇam*, *paṭṭaḍai*, *nūlāyam*, etc. He is also mentioned in a record (No. 121 of 1921) of Rājaśēkharārāya, son of Dēvarāya-Mahārāya, dated in Śaka 1392. The supreme power wielded by this Sāḷuva chief in the name of the weak emperors was so great that the Karnāṭa kingdom was known to foreign travellers then as the kingdom of 'Narasymga'.

His brother Virūpāksha II.

Kṛishṇarāya.

50. The most powerful and distinguished of the Vijayanagara monarchs, Kṛishṇarāya, is represented by many inscriptions. No. 466 of 1920 records the remission of a tax (*śōḍi*) of 20 *poṉ* and the transfer, as tax-free (*sarvamānya*), of the two temples of Uḍaiyār Manukulamādīśvaramuḍaiya-Nāyiṉār and Perumāḷ Śōḷakērala-Viṉṉagar-Emberumāṉār of Śaḷukki, from the administrative control of Vandavāśi-*śīrmai* to that of Vīrabhadrarāyar-*śīrmai*, in order that the offerings, worship and festivals in these two temples might be conducted regularly. We know that in capturing Koṇḍavīḍu in 1516 A.D. Kṛishṇarāya took prisoner Vīrabhadra, son of the Gajapati king Pratāpa-Rudra, and that he subsequently granted an estate to him. Perhaps the Vīrabhadrarāyar-*śīrmai* referred to here is identical with the territory given to the captive ruler (page 119, *Mysore and Coorg from Inscriptions*). That Kṛishṇarāya was a great patron of Sanskrit and Telugu literature and that he had at his court eight celebrated poets, distinguished as the *ashṭadiggajas*, are known facts to us (*ibid.*, page 119). Allāsāni Peddanna, the foremost of the *ashṭadiggajas*, was held in such high esteem by Kṛishṇadēvarāya that besides granting

Transfer of jurisdiction.

him villages, he entrusted him with the responsible post of a governor of a district (page 143, *Annual Report on Epigraphy* for 1916). In a record from Mēlpāḍi (No. 105 of 1921) this Poet Laureate is mentioned along with his father Allāsāni Chokkarasa. Herein Peddanna has the *biruda Āndhrakavipitāmaha* of Nandāpurī. King Kṛishṇarāya seems to have made a gift of the village of [Tanai]ppūṇḍi to Peddanna who set apart three-fourths of it for the god Chōḷēṇḍraśiṅgam-uḍaiya-Nāyaṇār. Now this portion of the village was sold away and with the proceeds Peddanna presented, among other things, a jewelled crown, a gold handle (?) for a chauri and a silver-plate for (the goddess) Kuntaḷasundarī. The copper-plate grant of Kṛishṇarāya (No. 4 of Appendix A) dated in Śaka 1435, Āṅgirasa, records the grant of a village made by him for the benefit of a number of Brāhmaṇas on the occasion of a gift called *dhānyamēru* (literally a Mēru (mountain) like heap of grain).

Gift of Dhānyamēru.

51. Kṛishṇarāya's half-brother Achyuta is known to have made in A.D. 1539 an endowment for the benefit of Brāhmaṇas, called the *Ānandanidhi* (paragraph 24, *Annual Report on Epigraphy* for 1904). From No. 387 of 1920 we understand that there was a diamond-treasury also (*Vajra-bhaṇḍāra*, at Karūru, in the Vuruvakoṇḍa-*sīmē* and that Muttiṇa Lakimiśetti was the officer in charge of this treasury in Śaka 1453. Karūru is at present known as Vajra-Karūr and is included in the Anantapur district; and the epithet has to be traced to the diamonds found in the vicinity (page 167 of the *Gazetteer of the Anantapur district*). An inscription from Puḷal (No. 487 of 1920) records a gift of two villages to the god Tirumūlasthānam-Uḍaiyār for conducting festivals in the temple for the merit of Śellappa Sāḷuva-Daṇṇāyaka. In the *Achyuta-rāyābhyudayam* Śellappa is mentioned as the renegade Chōḷa feudatory for whose capture the king invaded the Tiruvaḍi-rājya (the Travancore country). Vīra Narasiṅgarāya-Nāyaka is also known as Sāḷuva-Daṇṇāyaka (No. 256 of 1910). Sāḷuva-Daṇṇāyaka was Achyuta's minister at first, but subsequently became his worst enemy by joining Tumbichchi-Nāyaka of Madura in defying the authority of Achyuta. Achyutarāya bears the Sāḷuva *biruda* '*Gaṇḍakaṭṭāri Sāḷuva*' in a record from Sēṇūr (No. 194 of 1921), dated in Śaka 1460, Viḷambi. This inscription mentions that Pōttu-Nāyaka, an agent of Kāḷama-Nāyakanayyaṇ gave for the merit of the latter the fish-rent of the tank at Śēṇalūr to be spent on the tank itself. Śēṇalūr was governed by Kempadēva-Aṇṇagaḷ, one of the subordinates of Achyuta, but it was now leased out to Vēlūr Kāḷama-Nāyakkaṇayyaṇ. This Pōttu-Nāyaka is probably the same person who recommended the grant of Atti or Kṛishṇāpuram as a *sarvamānya* village to the Śiva and Vishṇu temples of the place—(paragraph 58 of the *Annual Report on Epigraphy* for 1913).

Achyuta.

52. Nearly all the inscriptions of Sadāśiva, ranging in date from Śaka 1466 to 1485, come from the Gutti taluk in the Anantapur district. These inscriptions, as usual, mention many subordinates of the sovereign. In No. 354 of 1920 we find Rāmarāja remitting certain taxes on the barbers of the village Gajarāmapalle in Gutti-durgam jointly with the king, but he is a viceroy in No. 357 of 1920, where he grants remission to the barbers of Miḍutūru. His two famous brothers who assisted him in the government of the country are also mentioned in this year's collection. Tirumalayadēva-Mahārāja is mentioned in Nos. 368 and 394 of 1920 dated in Śaka 1477 and 1480 wherein he figures as a viceroy. He was also known as Gutti Tirumalayadēva-Mahārāja probably from the fact that Gutti was in his military charge. Kumāra Koṇḍarāja who is mentioned in the records is perhaps identical with Koṇḍrājayyadēva who was in charge of the Vinukoṇḍa-*sīma* under orders of Tirumala I as pointed out on page 101 of the *Annual Report on Epigraphy* for 1914. The other brother of Rāmarāja, viz., Veṅkaṭa, is mentioned in No. 636 of 1920, dated in Śaka 148[9]. In this record KumāraVeṅkaṭayyadēva-Mahārāja (Veṅkaṭa I) renews the gift of the village of Tōṇṭapalli in the Koṇḍavīḍu-*sīma* to god Vālēśvara of Chāvali originally made by the Gajapati king Purushōttama. Besides Koṇḍamarasayya (No. 88 of 1921), Koṇḍarāja Kōnēṭirāja (No. 408 of 1920) and Kōnēṭi Timmarāja, son of Rāmarāja Koṇḍarāja (No. 384 of 1920), the subordinates mentioned are:—

Sadāśiva and his subordinates.

(1) Rāmarāja Kōnēṭi Chiṇṇa-Tirumaladēva-Mahārāja (No. 424 of 1920).
(2) Rāmarāja Appayyadēva-Mahā-arasu (No. 449 of 1920),

(3) Peda Siṅgarājayyadēva-Mahārāja, grandson of Kandanavōli Rāmarāja and son of Mūrtirāja (No. 461 of 1920), and

(4) Viṭṭhalarājayyadēva-Mahārāja, son of Mūrtirāja and grandson of Kandanavōli Rāmarāja (No. 463 of 1920).

53. From the Yathōktakāriṅ temple at Conjeeveram come nearly all the inscriptions of the year belonging to Śrīraṅga II. In these inscriptions the god is known as 'Tiruveḷkā-Nāyiṇār,' but in No. 25 of 1921 the god is called Anantanārāyaṇa-Paramasvāmi, "who laid himself across the river Veḷkā" (paragraph 26 above).

Śrīraṅga II.

In all the inscriptions of the king Ēṭṭūr Kumāra Tātāchāriyar figures prominently, and from this fact it has to be inferred that the Tātāchārya family of Ēṭṭūr already held an influential position in the time of Śrīraṅga II. We know that Kōṭikanyādāna Kumāra Tātāchāriyar, an illustrious member of this family, officiated at the *Paṭṭābhishēka* ceremony of Veṅkaṭa I and that he lived in royal splendour at Conjeeveram, supervising the Vaishṇava temples in and around this city. Every member of this family styled himself as Tātāchārya of Ēṭṭūr, and hence arises the confusion in clearly identifying persons bearing this name. In No. 30 of 1921, Kumāra Tātāchāriyār is said to belong to the family of *Vēdamārgapratishṭhāpanāchārya Ubhayavēdāntāchārya* Periya Tirumalai-Nambi and to have been the son of Ayyāvayyaṅgār of the Śaṭhamarshaṇa-*gōtra*, Āpastamba-*sūtra* and Yajuś-*śākhā*. In the same inscription his disciple Tiruvuḍandai Periya Tirumalai-Nambi Rāmānujīyar is also mentioned. His agents Aḷagiyaśiṅgar and Tiruppaṇi Śiṅgarayaṅgār appear in Nos. 31 and 32 of 1921 and No. 10 of 1921 respectively.

In No. 31 of 1921 Ayyāvayyaṅgār is called Ēṭṭūr Tirumalai Kumbakōṇam Tātāchāriyār Ayyāvayyaṅgār and from this we are perhaps to infer that his influence extended even beyond his own native place. This inscription records a gift of 1,500 *paṇam*, by sale of land, by the temple trustees headed by Aḷagiyaśiṅgar, agent of Kumāra Tātāchāriyar to Tirumāliruñjōlai Ayyaṅgār, son of Tātāchārya Ayyāvayyaṅgār. With this money he had to provide cakes and offerings to the god and to conduct certain festivals on certain prescribed days. It is interesting in this connection to note that in ancient times the several affairs of the temple were assigned to different persons or bodies and each in his or its turn attended to the work for which he or it was nominated. The man responsible for particular festivals took a pride in doing his service to the god to the best of his abilities. There was no room for fraud, for everything that a person had to do was clearly detailed and scrupulously conducted. Incidentally, we learn from the above inscription that in every month, on the first day, on the full-moon day, on the two Ēkādaśi days and on the days of Hastā, Mṛigaśīrshā and Anurādhā the god had to be given a special bath and then taken in procession. The offerings to the god on these days are also mentioned with a detailed list of the several articles used in the preparation of the several offerings.

54. Veṅkaṭa I, the most famous and powerful king of the Karṇāṭa dynasty, is represented by seven inscriptions this year. The date of his coronation, at which ceremony Kumāra Tātāchārya officiated,

Veṅkaṭa I.

is 1565–66 A.D. He continued to rule till his death in 1614 A.D. (*Annual Report on Epigraphy* for 1913, paragraph 62). Three records of this king (No. 322 of 1920, dated in Śaka 1515, No. 382 of 1920, dated in Śaka 1525, and No. 166 of 1921 without any date) refer to him as ruling from Penukoṇḍa and we are perhaps to understand that the capital was not yet changed to Chandragiri. The inscription from Mahādēvamalai (No. 167 of 1921) registers that the Bōḍi Koṇḍama-Nāyaka granted the village of Kāvamguppe in the Kāri-*sīme* to the god Mahādēva of the Mahādēva hill. The present Kāṅguppam village at the foot of the hill is evidently the same as Kāvamguppe. In No. 163 of 1921 dated in Śaka 1510 from Kāvaṇūr in the Gudiyattam taluk, Veṅkaṭa is called Śrīraṅgadēva-Mahārāya Veṅkaṭappadēva-Mahārāya. Nallammaṅgār, the wife of Appayaṅgār, son of Periya Perumāḷ of Pattaṅgi, is mentioned in an inscription (No. 10 of 1921) from the Ashṭabhujam temple in Conjeeveram. Achchama, the wife of Pattaṅgi Appayyaṅgār, is mentioned in No. 248 of 1913. The latter might have been another wife of the same individual. The few inscriptions of Rāma IV secured this year are not of much importance. Nos. 374 and 376 of 1920, dated in Śaka 1548, Vibhava (wrong) and Śaka 1548 (Krōdhana) respectively state that Rāmadēvarāya was ruling in Penukoṇḍa.

Veṅkaṭa II.

From Mēlśēshamaṅgalam in the Cheyyar taluk comes a record of Veṅkaṭa II (No. 112 of 1921) dated in Śaka 1538 Naḷa and reference is made in it to the Pāḷayagār Vīrappa-Nāyaka Pāppu-Nāyaka in whose time a piece of land was given for the daily morning service of the god Maṇikūṭam-uḍaiya-Nāyaṇār. A record (No. 30 of 1905) of Raṅgayadēva-Mahārāja (A.D. 1578 to 1586) mentions Vīrappa-Nāyaka, as the son of Pāppu-Nāyaka of Vēlūr. It is likely that the Pāppu-Nāyaka of No. 112 of 1921 was the grandson of the Pāppu-Nāyaka of No. 30 of 1905. Another inscription from the same village, dated in Śaka 1558, registers the order of Dāmal [Kā]ma-Nāyaka stating that the money realised by the sale of fish from the tank of Śrīpurushamaṅgalam should be spent exclusively in digging the tank.

Bīraṅgi-vari—tax on fire-arms.

55. A few inscriptions without the sovereign's name remain to be noticed. From Nellorepet, a suburb of Gudiyattam comes No. 121 of 1921, dated in the cyclic year Dhātu. This inscription mentions Akkappa-Nāyaka, a *daḷavāy* of Ānegondi (i.e., Vijayanagara) Vīra Veṅkaṭapatirāya as remitting a cannon-tax (*bīraṅgi-vari*) payable by a private person. This is perhaps an instance to show that the Arms Act was not unknown then and that weapons of warfare were not indiscriminately allowed to be used by all persons. An inscription from Conjeeveram (No. 35 of 1921) dated in Śaka 1378, Dhātu, corresponding to A.D. 1456–57 records the duties that had to be performed by Śrīkaraṇāchchīyar in return for the 400 *kuḷi* of land granted to him. He had to sing hymns daily to god Karaṇīśvaram-uḍaiya-Nāyaṇār, to provide a garland and to sing hymns, besides providing areca-nuts, when god Ēkāmranātha halted at the entrance of the Karaṇīśvara temple under a special canopy. The reception (*maṇḍapa-paḍi*) of the god Ēkāmranātha on important festival days at the entrance of the Karaṇīśvara temple is continued even to this day.

Another inscription from Conjeeveram (No. 29 of 1921) gives us an idea of the constitution of the *sannidhi* (facing the temple) street of the Soṇṇavaṇṇamśeyda-Perumāḷ temple. The surroundings of a temple are generally much coveted by the orthodox people and they are, as a rule, occupied by those who have some connexion with the temple. It is recorded in this inscription that the *sannidhi*-street of Soṇṇavaṇṇamśeyda-Perumāḷ was plotted out into 33 houses and that this block was named Sundarāchāryapuram. The village Vāraṇavāśi was assigned to the temple, from the income of which mid-day offerings were to be provided to the god. These offerings had to be divided among the 33 houses. Another interesting feature of the inscription is that it gives the names of the owners of these 33 houses. The 1st, 3rd and 4th houses were occupied by Tātāchārya Ayyaṇ, the 14th house by Muppirāli Nāraṇa Dīkshitar Gōvindayyar and the 15th house by Pāṇḍipākkam Kumāṇḍūr Anantayyar.

Miscellaneous.

The earliest epigraph of the year.

56. Among the inscriptions of the year that do not clearly mention the names of sovereigns may first be mentioned No. 459 of 1920, which is considerably mutilated and damaged. It may be said to belong to a very early king of the Western Chāḷukya dynasty from the appearance of the syllable "*dityava*" probably part of some fuller name ending in *dityavallabha*. Palæographically this is the earliest lithic record discovered this year. The characters may be assigned to a century or two immediately following the latest of the Śātavāhana and the earliest Pallava records. Mention is made in this of Bammi-Menkuṭṭhi who was probably a chief.

Bammi-Menkuṭṭhi.

Capture of the Chiriyāḷa fort—Prince Kundaman died fighting.

57. Another early record which may be referred to a king of the same dynasty because of the occurrence of the epithet Pṛithvīvallabha is No. 443 of 1920. It refers to the capture of the fort called Chiriyāḷa in which a relation of the king named Kundaman died fighting. It is probable that the modern Sirvel in the adjoining district of Kurnool, situated at a

distance of about 60 miles east-north-east of Gooty, is the Chiriyāla of the inscription which might have been also called Śiriyāla. This record may from its palæography be assigned to about the 8th century A. D.

58. Nos. 416 and 454 of 1920, of which the former is dated in Śaka 984 (A.D. 1062) refer to two Chōla chiefs of the Kāśyapa-*gōtra* with the titles Kāvērīnātha, i.e., lord of the Kāvērī and lord of Oṟeyūr. Champakarasa mentioned in the former of these records has, in addition to these family attributes, the personal titles Gaḍiyaṅkamalla, ... dabeḍaṅga Pēsaṇamurāri. The other inscription refers to Koṇḍakunde Saṅkarasadēva of this family who had the personal titles Chōḷa-Nārāyaṇa and Maindanasiṅgha. Both these chiefs had the Siṅghalāñchchhana, i.e., *emblem of the lion*. If the term *lāñchchhana* is used as in certain instances, to denote the banner, this statement would be at variance with the association of the *vyāghra* (tiger)-banner with the Chōḷas, to reconcile which, '*lāñchana*' will have to be taken perhaps as the seal. Even then, it would be out of the way for a chief to have on his seal an emblem different from that on the flag. *Lañchchhana* then must mean the coat of arms.

Siṅghalāñchchhana of the Chōḷas.

59. No. 673 of 1920 refers to a grant made to the god Brahmā at Valivēru in the Ōṁgēṟumārga by Maṇḍalika-Gaṇḍa, son of Dēsaṭṭi Mahāsāmanta Naṁbaya. These two chiefs may be presumed to belong to the line of Parichchēdi chiefs who held dominion in the Ōṁgēṟumārga (*Annual Report on Epigraphy* for 1917, page 128, paragraph 42). The early date of the record confirms the supposition made therein that the family was in power at least since Śaka 900. The Naṁbaya of our inscription must be distinguished from the Durjaya chief Naṁbaya of Śaka 1057 (vide.. *Epigraphia Indica*, Vol. VI, page 224).

Brahmā temple at Valivēru in Tenali taluk in Śaka 965.

Parichchhēdi chief Naṁbaya, and his son Gaṇḍa.

60. Three inscriptions (Nos. 93, 145 and 159 of 1921) of the Rāshṭrakūṭa king Kṛishṇa III with his distinguishing epithets "who took Kachchi (Conjeeveram) and Tañjai (Tanjore)" have been copied from the Gudiyattam taluk. No. 93 which is dated in his 22nd year merely records the gift of 96 sheep for a lamp to the temple of Śrī-Kailāsa at Veṇkuḷattūr *alias* Paramēśvara-chaturvēdimaṅgalam. No. 145 is a hero-stone dated in the 24th year commemorating the death of a hero in a cattle-raid. No. 159 of 1921 dated in the 28th year is an important epigraph and records a settlement by the village assembly of Kāvaṇūr that when the lands, which are gifts to gods, physicians, for free feeding or worship (?) and which are grants to *ājīvikas*, are mortgaged or sold, the mortgagee and the purchaser must be of the same caste as that of the mortgagor and the seller.

Rāshṭrakūṭa-Kṛishṇa III.

Law of mortgage.

61. Six records (Nos. 16, 17, 18, 19, 94 and 156 of 1921) coming from Conjeeveram and Gudiyattam taluks relate to Pārthivēndravarman who has the epithet "who took the head of Vīra-Pāṇḍya" in some of his epigraphs. The latest date known for him is the 13th year of reign. Almost all the inscriptions belonging to this king secured until now have been published by Rao Bahadur H. Krishna Sastri in *South-Indian Inscriptions*, Vol. III, Part III. None of them records any important matter. With the scanty materials now available, it is not possible to determine with certainty his place in the history of the South. However with the help of the materials now available, a tentative identification of Pārthivēndravarman may be attempted. The locality in which the records of this king are found is very limited. They come chiefly from North Arcot and Chingleput districts otherwise known as Toṇḍaimaṇḍalam and the district of South Arcot. They are not found anywhere in the adjoining districts of Nellore, Salem, Tanjore and Trichinopoly. It is curious to note that all the places from which the records of Pārthivēndravarman have been copied are situated within the ancient territorial division called 'Vāṇagappāḍi', i.e., the Bāṇa country, which is said to be to the north of the Peṇṇai (river Peṇṇār) and to the west of the *Telugu* road called *Vaḍuga-vaḻi*.

Pārthivēndravarman.

In none of these inscriptions do we find, given to this king, the title of Rājakēsari or Parakēsari generally borne by the Chōḷas or Māṟavarman or Jaṭāvarman adopted by the Pāṇḍyas. In No. 269 of 1910 the king is called Parakēsari Vēndrādivarman and he has been identified with Pārthivēndravarman. Rao Bahadur H. Krishna Sastri is of opinion that the title signifies that he was a vassal of the Chōḷa king and adopted it by right of his connexion with the Chōḷa line and that he may be connected with Āditya II Karikāla (*South-Indian Inscriptions*, Vol. III, No. 180.) As regards fixing the period when Pārthivēndravarman should have flourished, we know that No. 225 of 1920, dated in his 6th year, mentions Parāntakachaturvēdimaṅgalam, which signifies that he lived in the time of or subsequent to Parāntaka I or Sundara-Chōḷa Parāntaka II. Again in the majority of his records Pārthivēndra has the epithet "who took the head of Vīra-Pāṇḍya". The same is attributed to Āditya II Karikāla, son of Sundara-Chōḷa Parāntaka II, in one of his inscriptions (*South-Indian Inscriptions*, Vol. III, No. 199). In the Tiruvālaṅgāḍu plates (*ibid.*, page 388 ff.) it is stated that Āditya killed the Pāṇḍya king and the Leyden grant specifies the Pāṇḍya king as Vīra-Pāṇḍya.

In paragraph 17 of his *Annual Report on Epigraphy* for 1900, Mr. Venkayya says that Pārthivēndra must have flourished as an independent prince in the interval between the death of Parāntaka I which should have occurred about A.D. 951–52 and the accession of Rājarāja I in A.D. 985 and that he should have taken part in the war of Āditya II against Vīra-Pāṇḍya who, in his Vaṭṭeḻuttu inscriptions of the Pāṇḍya country, claims in turn to have conquered the Chōḷa king; but it is not known who this Chōḷa was. The epithet "who took the head of Vīra-Pāṇḍya" appears in the records dated in the 2nd and 3rd years of Pārthivēndravarman and Āditya II Karikāla, respectively, and they are therefore contempofaries as such. We know that Sundara-Chōḷa Parāntaka II drove a certain Pāṇḍya into the forest and as the killing of Vīra-Pāṇḍya by Āditya II Karikāla (son of Sundara-Chōḷa) is mentioned in the records of his 3rd year after his coronation, it seems probable that the Chōḷa whose head was taken by Vīra-Pāṇḍya in retaliation of the defeat sustained by him must be Sundara-Chōḷa Parāntaka II.

On page 107 of the *Annual Report on Epigraphy* for 1910, Mr. H. Krishna Sastri has shown on the strength of two records (No. 676 of 1904 and No. 246 of 1909, dated in Śaka 892 (= 970 A.D.) that Pārthivēndravarman had the surname Kaḷikēsari and that he lived about 970 A.D. According to the calculations made of the astronomical details contained in his inscriptions, Uttama-Chōḷa must have ascended the throne in A.D. 969–70 and continued to rule till 985 A.D. The latest date found so far for Āditya II, Karikāla, is his 5th regnal year. Working upwards Āditya-Karikāla should have ascended the throne in A.D. 965, which must be the year in which Sundara-Chōḷa Parāntaka II, father of Āditya II, should have met with his death from the hands of Vīra-Pāṇḍya. Probably Pārthivēndra's initial date was also about A.D. 965.

Having fixed his place and time, we have next to find out a non-Chōḷa chief of the period about the last days of Parāntaka I (A.D. 953) and Uttama-Chōḷa (A.D. 970–985) who will answer to the name Pārthivēndravarman. From the Udayēndiram plates of Pṛithivīpati II Hastimalla, published by Professor Hultzsch (*South-Indian Inscriptions*, Vol. II, No. 76) we gather that Parāntaka I "uprooted by force the two lords of the Bāṇa kings and conferred the title of "Lord of the Bāṇas" on the Gaṅga king Pṛithivīpati II who bore also the title "the lord of Parivipurī." From the endorsement in Tamil of these plates we understand that, in the 15th year of Parāntaka I, a gift of land was made at the request of Pṛithivīpati II who had not yet begun to have the inscription engraved with his own name as the sovereign. As shown above, his inscriptions must have been independently dated from about A. D., 965 the latest regnal year being 13. In the absence of any other king about this period called Pārthivēndravarman, we may tentatively identify him with Pṛithivīpati II, the two names being synonymous. No. 5 of 1897 dated in the 24th year of Āditya I (almost his last year) records the gift of a silver vessel by Piriḍipati, son of Māramarayar, and Professor Hultzsch was doubtful as to his identity with Pṛithivīpati I or Pṛithivīpati II. But as the latter is synchronized with

Parāntaka I, Piridipati, son of Māramarayar, is identical with Prithivīpati II, son of Mārasiṁha. Again in editing the Sholingar inscription, dated in the 9th year of Parāntaka I, the learned Professor thinks that Prithivīpati II should have been alive in the 26th year (about 966 A.D.) of the Rāshṭrakūṭa king Kṛishṇa III (*Epigraphia Indica*, Vol. IV, page 223).

Kolanu chiefs.

62. We have already noticed the appearance in the second half of the 10th century A.D. of a chief named Nṛipa-Kāma who is described as '*Sarōnātha*,' i.e., lord of the *Saras* (i.e., lake) and therefore connected with Kolanu identified with the Kollēru lake (above page 86, paragraph 14). Nos. 728, 723 and 741 of 1920, dated in the Śaka years 1047, 1140 and 1182, respectively, mention the later chiefs of this place who had the explicit Telugu epithet Kolani or Kolani-Maṇḍalika applied to them. The first of these records refers to Mahāmaṇḍalēśvara Kolanu Okkettuganda. Okkettuganda is more a title than a personal name. It appears in this case to have been taken as a personal name like the dynastic title Satyāśraya, which was used almost as the name of Pulakēśin II in his inscriptions (*Bombay Gazetteer*, Vol. I, Part II, page 351). The expression Okkettaganda presents some affinity to '*Ōkakētu*', which was a banner of the Rāshṭrakūṭas (*ibid.*, page 387). The chiefs mentioned in the other two records are the Mahāmaṇḍalēśvara Kolani-Maṇḍalika Kēśavadēvarāja and Yeṛagayadēvarāja. These were contemporaneous with the Kākatīya king Ganapati and his daughter and successor Rudrāmbā respectively, and the absence of the mention of either of them in these inscriptions shows that the Kolanu chiefs did not come under the Kākatīya supremacy.

Velanāṇḍu chiefs.

63. Of the Velanāṇḍu chiefs we have about 15 records ranging in dates from Śaka 1054 to 1093. No. 631 of 1920, dated in Śaka 1054, refers to the time of Goṅka II of this family. He is herein described as a 'subordinate of Rājēndra-Chōḍa' who must be the same as Kulōttuṅga-Chōḷa I who was also known as Rājēndra-Chōḷa (see paragraph 36 above) and who was the Chōḷa-Chāḷukya suzerain of the grandfather of Goṅka II (see *Annual Report on Epigraphy* for 1917, page 119). The epithet must have been assumed by the chiefs of this family from the time of Goṅka I, who was the contemporary of Kulōttuṅga-Chōḷa I. The same epithet is given in No. 655 of 1920, dated in Śaka 1093. Goṅka II is called the 'lord of 480 villages,' which must have formed a territorial division different from the Shaṭsahasra-country of which the Velanāṇḍu chiefs are often said to have been the lords. The same is said of him also in No. 645 of 1920. Again No. 655 of 1920, dated so late as Śaka 1093, mentions this territorial division. The division of 480 villages was probably the original dominion of this family before its chiefs developed into lords of the Six-Thousand-country. No. 645 of 1920 mentions Velanāṇṭi Chōḍa as the grandfather of Goṅka II instead of Goṅka I given by other records (see *Epigraphia Indica*, Vol. IV, page 35, and *Annual Report on Epigraphy* for 1917, page 119). Chōḍa, the father of Goṅka II, is referred to in this inscription under the full name Rājēndra-Chōḍa Gāṅgēyarāya. No. 669 of 1920 mentions Kulōttuṅga-Chōḍa Gāṅgēyarāya. The former also records the construction of a temple of Goṅkēśvara (called also Gōkēśvara) in the village Dāvulūru in the Tenali taluk by a subordinate of Goṅka named Kommaya-Nāyaka who was the son of Āytama-Nāyaka of the Durjaya family and who had obtained the headmanship (*raḍḍikam*) of the village Ḍāvulūru from Goṅka. The temple is called in inscriptions by the name Goṅkēśvara and this has been changed in later times into Gōkarṇēśvara by which name it is now known. This is one of the many instances in which historic names of temples have been in course of time superseded by Puranic names given to them with Puranic stories attached thereto. Āytama-Nāyaka and Kommaya-Nāyaka noticed above must have been connected with the Koṇḍapaḍumaṭi chiefs who were also of the Durjaya family and relatives of the Velanāṇḍu chiefs. Another chief of the Durjaya family named Mahāmaṇḍalēśvara Bētarāja is mentioned in No. 721 of 1920, dated in Śaka 1154. Bēta calls himself a feudatory of Kulōttuṅga-Chōḍa We know that at this late period there was no Chōḷa-Chāḷukya

Changes in the names of temples.

Koṇḍapaḍumaṭi Durjayas.

king of the name. Here we have to infer that the epithet was adopted as a family attribute by the chiefs of this family. The epithet appears also in connection with the early chief Buddharāja of this family (*Epigraphia Indica*, Vol. VII, Appendix No. 581). Nos. 689 and 716 of 1920 will have to be assigned to the time of Goṅka II, for the latter dated in Śaka 1056 mentions the chief Bhīma who was a son of Paṇḍa and Paṇḍāmbikā who are mentioned in the former as the parents of Eṟapōṭa-Nāyaka who was a commander under Goṅka. Goṅka appears to have been called also Kulōttuṅga-Chōḍa Goṅka. Eṟapōta and Bhīma apparently were brothers.

Paṇḍa and Goṅka who were not of the Velanāṇḍu family.

64. No. 664 of 1920 dated in Śaka 1078 brings to light the names of some new relatives of the Velanāṇḍu family. It states that Māraya-Paṇḍa, the general and maternal uncle of Goṅka, had a wife named Kommama. She was the daughter of Niḍumrāni Kommaya and Mallāmbikā. By Kommama, Paṇḍa had a son named Chōḍa who was also a general (*Daṇḍēśa*). Paṇḍa, the Velanāṇḍu chief, was the great-grandfather of Goṅka II (see *Annual Report on Epigraphy* for 1917 page 119). The general Chōḍa noticed above appears to be referred to also in No. 658 of 1920, dated in Śaka 1092 (=A.D. 1170), wherein he is said to have been an officer of the Velanāṇḍu chief Goṅka who ruled over Vēṅgī and Shaṭsahasra. He had a wife named Kaṭṭāmbā by whom he had a son named Goṅka. This Goṅka is said to have defended the town of Krochcheṟuvu against the attacks of the Karṇāṭaka cavalry numbering not less than 30,000. This was a period of decline for the Western Chāḷukya kings of Kalyāṇi. Taila III had died in A.D. 1163 and his successor Sōmēśvara IV was a weak ruler. The entire power was in the hands of his general Bijjala. The fight at Krochcheṟuvu must have been with the armies of Bijjala and probably in alliance with the Kākatīyas of Anumakonḍa who were just then shaking off the Western Chāḷukya yoke. In No. 657 of 1920, dated in Śaka 1092, this Goṅka is described as a commander under Kulōttuṅga Rājēndra-Chōḍa, who according to Dr. Hultzsch, would be identical with the Velanāṇḍu chief Prithivīśvara (*Epigraphia Indica*, Vol. IV, page 39). Goṅka had a wife called Goṅkāmbikā, who was the daughter of Muchcha, the son of Bharati-Nāyaka and Sūrāmbikā. No. 658 of 1920 mentions a number of *sānis* with the suffix *pāṅgu* added to their names. The expression is not in use in modern Telugu and seems to be the Kanarese word *pāṅgu* which means 'beauty'. Sūrapa-Nāyaka, who was the son of Mēḍurāja and Kāpasāni, is said in No. 655 of 1920, dated Śaka 1093, to have built a temple at Mrōntukūru called Chōḍēśvara in the name of his maternal uncle Chōḍa who may have to be identified with the general Chōḍa noticed above. The present Rāmachōḍēśvara temple of the village is clearly the Chōḍēśvara temple of the inscription; and its present name might have been given on account of a later restoration of it by the chief Rāmachōḍa who flourished in this part of the country in the 12th century A.D. (see *Annual Report on Epigraphy* for 1918, page 171). No. 670 of 1920, which is much damaged, belongs to the time of Velanāṇṭi Rājēndra-Chōḍa, the son of Goṅka II. The chief assumes in this inscription the lofty Eastern Chāḷukya title Sarvalōkāśraya and adds the suffix Mahārāja to his name. This suggests that the last traces of Eastern Chāḷukya or otherwise called Chōḷa-Chāḷukya supremacy completely disappeared from the Velanāṇḍu country by this time and the then Velanāṇḍu chief aspired to pose as its representative.

Rājēndra-Chōḍa, son of Goṅka II.

65. We have only one record of the family of Telugu Chōḍas in this year's collection, viz., No. 642 of 1920, which comes from Chunḍūru in the Tenali taluk. It mentions Mahāmaṇḍalēśvara Pottapi Kā[ma]dēvachōḍa-Mahārāja who was the son of Udayādityadēvachōḍa-Mahārāja and Kāmaladēvī who are not mentioned elsewhere. So this chief Kāmachōḍa must be distinguished from his namesake who was the son of Chōḍa-Ballayya (see *Annual Report on Epigraphy* for 1900, page 16) of this family. The record suggests that Kāmachōḍa must have had a younger brother named Chōḍa-Balli in whose name he built a temple called Chōḍa-Ballīśvara.

Telugu Chōḍas.

Udayāditya and his sons Kāmadēva and Chōḍa-Balli.

No. 243 of 1897 from Peddacherukūru in the Bapatla taluk of the Guntur district not far from Chundūru from which the above-noticed inscription comes, gives the genealogy of this family extending to seven generations prior to the time of the Kākatīya king Gaṇapati whose records appear from A.D. 1209 onward. Chōḍa-Balli, the first historic person of this branch, had a son called Nanni-Chōḍa who may be identified with Nanni-Chōḍa, the author of the Telugu *Kumārasambhavam*, who was also the son of Chōḍa-Balli by Śrīdēvī of the Haihaya race (verse 53).

The poet Nanni-Chōḍa—his date.

Allowing an average of twenty-five years for every generation Nanni-Chōḍa cannot be placed earlier than Śaka 1000 (A.D. 1078) which would be a century and a half later than the latest date (A.D. 940) given for him by Mr. Ramakrishnakavi, M.A. in his preface to that poem.

66. Nos. 717 and 740 of 1920 respectively dated in Śaka 1136 and 1181 and No. 641 of 1920, which is not dated, belong to the time of Gaṇapati of the Kākatīya

Kākatīyas.

dynasty. The first of these records found so far to the east as Duggirāla proves that his kingdom extended into the Velanāṇḍu country quite early in his reign (i.e., A.D. 1214). This same inscription gives us an instance of royal interference in a

Gaṇapati.

boundary dispute that arose between Duggamapūṇḍi (Duggirāla) and the neighbouring villages, to settle which king Gaṇapati, on representation being made to him, sent a commission consisting of his two ministers Mallaparāja and Rudraparāja.

No. 740 of 1920 states that the Kākatīya princess, Rudrāmbā (called Rudrama-Mahādēvī) the daughter of king Gaṇapati was married to the Chāḷukya prince Vīrabhadrēśvara who is not mentioned in any known record. This record confirms the statement made in No. 94 of 1917 that Rudrāmbā was the daughter of Gaṇapati. Rudrāmbā, who reigned under the name Rudradēva-Mahārāja, is represented by Nos. 660, 718 and 712 of 1920, dated respectively in Śaka 1192, 1198 and 1201. The first of these records mentions Vallaya-Nāyaka the *aṅgaraksha* (body-guard) officer at the gate of the royal palace.

Rudrāmbā married to the Eastern Chāḷukya prince Vīrabhadra.

In Nos. 652, 653 and 715 of 1920 belonging to Pratāpa-Rudra of this line are mentioned an officer of the king Mayi (or Māyi)dēvaleṅka and the king's generalissimo Sōmayaleṅka who had a son called Pōchuleṅka. No. 679 of 1920, dated in Śaka 1233, does not mention the king. But it may also be assigned to the reign of Pratāpa-Rudra since it mentions Māyidēvaleṅka and his son Rudradēva. No. 715 of 1920, which is unfortunately damaged, refers to the laying out of certain streets at Ḍuggirēlapūṇḍi according to prescribed measurements.

Pratāpa-Rudra.

67. Inscription No. 435 of 1920 refers itself to the reign of a Chāgadēva. This chief is probably the same as Chākana who was a general and feudatory of the Western Chāḷukya king Sōmēśvara IV (*Bombay Gazetteer*, Volume I, Part II, page 435)

Chāgadēva

68. Three inscriptions belonging to Sakalalōkachakravartin Śambuvarāya were copied during this year and of these No. 42 of 1921 contains some interesting information in respect of certain licenses granted to a troupe of actors who claimed the grant of certain privileges like those that they had been enjoying in Śōḷamaṇḍalam, for acting on the stage certain plays (*kūttu*) at Kāñchīpuram and in al other villages of Toṇḍai-maṇḍalam and who desired these privileges to be engraved on stone in the villages which they visited in their tours.

Sakalalōkachakravartin Śambuvarāya.

Rājanārāyaṇa Śambuvarāya (1337–1360 A.D.) has nine inscriptions to his credit this year in the Chingleput and North Arcot districts; but they merely give a long list of taxes which the king granted to certain temples. Of these, an incomplete record No. 483 of 1920 copied at Puḷal, which mentions a certain Vāgīśvaradēva, the head of a *maṭha* called the Āḷiyāṇḍār-*maṭha* in Perumbarrappuliyūr

Rājanārāyaṇa Śambuvarāya.

(Chidambaram), an independent village under the control of the *Kiḷaimaṭha-santāna* of Chella-Tiruvārūr, might in all possibility be the inscription which is referred to in No. 207 of 1912 of Tiruvoṟṟiyūr to have been engraved on the walls of the Tirumūlanāthasvāmin temple at Puḷal. In No. 208 of 1912 from Tiruvoṟṟiyūr we hear of another pontifical seat called the *Mēlai-maṭha*. Rājanārāyaṇa is called a Mallināṭha in No. 86 of Appendix C and in a short Sanskrit verse at its beginning he is also mentioned as Jīyadēva. The latter name occurs also in No. 49 of the same Appendix.

Chikka-Voḍeya—probably an Ummattūr chief.

69. No. 399 of 1920 refers to a grant made by Chikka-Voḍeya-Mahārāya, which was restored later by Immaḍi Kāchappa-Voḍeya. Chikka-Voḍeya must have been an Ummattūr chief (*Mysore and Coorg from Inscriptions*, page 155) and if the identification, made in paragraph 12 above, of Immaḍi Kāchapa-Voḍeya with the Kāśappuḍaya of the copper-plates is accepted, the date of the inscription would be Śaka 1407, Krōdhi. Again if Immaḍi Kāchappa-Voḍeya could be proved by future evidence to be a dynastic successor of Chikka-Voḍeya, the natural inference would then be that Kāśappuḍaya or Kāchappa-Voḍeya was an Ummattūr chief. His flight from Kandanavōlu after defeat by Rāmarāja I of Āravīḍu would be consistent with the hostility of the Ummattūr chiefs to the kings of Vijayanagara and their partisans the Āravīṭi chiefs.

Gajapati king Pratāpa-Rudra.

70. A set of three copper-plates strung on a ring belonging to the king Pratāpa-Rudra of the Gajapāti family of Orissa was sent to me by the District Munsif of Kāvali. This is given as No. 12 of Appendix A to this Report. The plates measure 8·1 inches in breadth and 3·7 inches in height. The ring that holds them together is 2·5 inches in diameter and carries a fixed seal, the circular surface of which is blank.

The grant is dated in the Śaka year 1432, Pramōda (= A.D. 1510–11). The king Pratāpa-Rudra, who is stated to be the son of Purushōttama and grandson of Kapilēndra, is mentioned also by the name Veṅkaṭa-Gajarāja. He is said to have recovered his kingdom from the Gauḍa king who was defeated by him. He is called also Pañcha-Gauḍādhināyaka, the supreme lord of the five Gauḍas, i.e., Gauḍa countries. He was ruling over the Chōḷa-maṇḍala in the Pāka-nāḍu and had the *birudas* Tribhuvana-Tōḍaramalla. The present grant was issued from the capital (of the Pāka-nāḍu) Uṇḍrakoṇḍa which had a hill fort. This is probably the same as the Indrakoṇḍa mentioned on page 353 of Brigg's *Ferishta* Vol. II, as having been claimed among the conquests of the Golkonda king Sultan Kutb Shah about 1500 A.D. Among the officers of the king are mentioned the Beharā-Mahāpātras who must have given the name to the village Beharāvāripalle in the Narasaraopet taluk of the Guntur district, part of which country also was under this Gajapati chief till the capture of Koṇḍavīḍu by the Vijayanagara king Krishṇarāya from Pratāpa-Rudra Gajapati, who is identical with the king mentioned in the present copper-plate inscription. The conquest of Gauḍa claimed by Pratāpa-Rudra must have taken place in the time of Moozuffur Hushby, the king of Bengal and Bihar, who died in A.D. 1497 (*ibid.*, Vol. IV, page 347). Hushby and his minister Shureef were not on friendly terms and there was something approaching to a civil war towards the end of his reign which must have given the Gajapati king a chance to invade Bengal (Gauḍa).

Gōlkoṇḍa kings.

Khulli Kutb Shah.

71. Of king Khulli Kutb Shah of Golkonda who reigned from about A.D. 1580 to 1612 three inscriptions have been secured during the year. The earliest of these viz., No. 750 of 1920 dated in Śaka 1505, comes from Juttiga and mentions a Hindu subordinate of the king named Sōmēśvara who was the son of Peddirāja and grandson of Sattirāja Sōmarāja. Reference is also made in this record to the reign of Ibrahim (Kutb) Shah. The other two records No. 649 of 1920 dated in Saka 1520 (= A.D. 1598) and No. 50 of 1920 dated in Śubhakṛit corresponding to Śaka 1525 (= A.D. 1603) do not mention any notable subordinate chief or event of the period.

72. No. 375 of 1920 dated in Śaka 1572 (= A.D. 1650) mentions Gōlakoṇḍa and it refers to the king as Hajarati Navābu with the titles Rājādhirāja and Rāja-Paramēśvara. This record must be assigned to Abdullah Kutb Shah who succeeded Khulli Kutb Shah and reigned from A.D. 1611 to 1672. In A.D. 1650 the keeper of his seals (*mudrakarta*) is said to have been at Ghaṇḍikōṭa.

Abdullah Kutb Shah.

73. To the time of the last king, Abu Hassan, of this dynasty must be assigned No. 681 of 1920 dated in Śaka 1602 (= A.D. 1680). The inscription states that the king, to whom was represented a boundary dispute that arose between the villages Yeḍlapalli and Penugudurupāḍu, first issued orders to Karīmā Mulā (the officer) of the Koṇḍavīṭi-durga to ascertain by personal enquiry the ownership of the disputed land. The officers of the Koṇḍavīṭi-durga having reported to the king that the land belonged to Yeḍlapalli, the king deputed Rājaśrī Rustumrāya and Mānikyarāya of Koṇḍavīḍu to put up fresh stone edicts., which they accordingly did.

Boundary dispute settled by Royal Commission.

74. The copper-plate inscription No. 10 of Appendix A refers itself to the time of the king of Golkonda who is mentioned only as the Mogalāyi *Pedda-Navābu* of Golkonda who was ruling over the Karṇāṭaka on behalf of the Pāchchāyi, i.e., Padushā of Delhi, having previously besieged Gutti and occupied it. It records the incident of a caravan of merchants being robbed at the village called Pātakottacheruvu near Gutti and on their representation to the *Navābu* at Gutti, his issuing of orders to the immediate owners of the country to make good the loss sustained by the merchants. The owner of the land, a certain Timmā-Nāyaka sold his property and with the proceeds made good the loss of the merchants, though with some strain on his resources. The inscription is incomplete. But it throws some light on the system of administration prevailing in the Karṇāṭaka country during the Muhammadan rule in the 17th century A.D. The moral responsibility of the lord of the country, where the loss through robbery occurred, realised and emphasised by him at this period is worthy of notice. It is clearly a survival of the ancient law of the land as it prevailed in the time of the Maurya king Chandragupta (see *Kauṭilya's Arthaśāstra*, translation p. 293).

Loss through robbery made up by the chief of the country.

The above record states that the Gutti fort was besieged by Gajapati Hammīra during the time of the Vijayanagara king Praudhadēvarāya, about Śaka 1344 (=A.D. 1422). Ferishta records an invasion of the kingdom of Dew Ray of Beejanuggur (Dēvarāya of Vijayanagara) by the Bahmini king Ahmad Shah Wully Bahmini about the year A.D. 1431 (Brigg's translation, Volume II, p. 400 ff.). This was an attack against the combined dominions of the Vijayanagara king and the king of Warangal, who was the ally of Vijayanagara. The Gajapati king Hammīra must have joined hands with the Bahmini king against these two kings at this time. There was constant hostility between the Gajapati sovereigns and the Hindu kings of the immediate South (see *Annual Report on Epigraphy* for 1919. p. 106). The record itself may be assigned to the period immediately after A.D. 1686 when the Golkonda king Abu Hassan succumbed to the attacks of the Mughal armies from Delhi.

75. No. 174 of 1921 engraved round the platform of the *dhvajastambha* of the Perumāḷ temple at Erikutti in the Gudiyattam taluk of the North Arcot district records that while Furuksh Badshā, grandson of Aurangazeb, was ruling from the Mughal throne in Śaka 1640 (= A.D. 1718) corresponding to the cyclic year Vilambi and while Sa-adat Ullā Khān was Nawab of the Carnatic, Nimala Ayyappa-Nāyakaṉ (and) Perumāḷ-Nāyakaṉ, who were in charge of the public charities, dug under special orders of Ammudu-tāyār, who held the Jāghir of Erikurukki, two tanks and endowed certain lands for their upkeep.

76. The two copper-plates registered as Nos. 14 and 15 of Appendix A of this report belong to M.R.Ry. Rao Bahadur V. A. Vandayar Avargal who is on the Tanjore temple committee and were forwarded to me for examination by the Collector of that district. These are charters issued in Śaka 1680 (= A.D. 1758) and Śaka 1681 (= A.D. 1759) during the reign of Pratāpasimha, of the Tanjore Mahrātta dynasty, who wrested the kingdom from his weaker elder brother Sāhuji or Saiyāji and ascended the throne in about A.D. 1749, ruling it till his death in 1765 A.D

The records in question are very carelessly written like the generality of the charters of the later centuries and start by giving, with no attempt at chronological sequence, a list of the kings of the dynasties, which had been connected with Tanjore. The following kings of the Vijayanagara dynasty are mentioned in the incorrect order of Prauḍhadēva, Achyuta, Mallikārjuna, Virūpāksha, Śrīraṅga and Kṛishṇadēva of Ānegondi; and of the Tanjore Nāyakas, only Achyutappa-Nāyaka, Śēvappa-Nāyaka and Vijayarāghava-Nāyaka. Even in the latter case, the chronological order of the first two Nāyaka kings is reversed while the name of Raghunātha (1614 A.D.) who succeeded Achyutappa as the third king of the line has been omitted. After the Nāyakas is mentioned the Tanjore Mahrāṭṭa line, founded by Veṅkāji *alias* Ēkōji, who established himself at Tanjore in about 1675 A.D. after defeating the Madura Nāyaka's emissary Aḷagiri, and ousting Śeṅgamaladāsa, the rightful heir of the original Nāyaka line. In the enumeration of the few kings of this new line, some chronological correctness is maintained, though all the statements made are not to be taken as historical facts. For instance, Ēkōji's successors are correctly given as Shāji, Sarabhōji, Tuḷasī (Tukkōji) and Bābā Sāheb. But for the period subsequent to Bābā Sāheb, who is known to have had a short rule of one year and after whose death some internal dissensions arose, the information supplied by the copper-plates is defective. Aṇṇā Sāheb and Nānā Sāheb are next mentioned in the line of succession; but they are reported to have been the third and fourth sons of Tukkōji and to have pre-deceased their father (vide., page 44 of the *Tanjore District Gazetteer*), while no reference is made to Saiyāji, the second son of Tukkōji, who is known to have had a short and disturbed reign, before his final alliance with the English in 1749 A.D. Next in order, comes Pratāpasiṁha the fifth and illegitimate son of Tukkōji, in whose reign (A.D. 1758–59) the two charters under reference were issued. The relationship of this king given on page 193 of Sewell's *List of Antiquities*, Vol. II, as the second son of Bābā Sāheb is opposed to the more probable view taken in the *Tanjore Gazetteer*, that he was the last son of Tukkōji.

Tanjore Mahrāṭṭas.

These two copper-plates contain two records each making four records in all. Of these, the two engraved on copper-plate No. 14 register the gifts of 40 and 45 *Rājagōpāla-chakram-poṉ* respectively, by Savvāyi Vijayaraghunātha-Gōpālar, the chief of Śirunellikkōṭṭai and by the people of the sixteen divisions that lay between the western and eastern boundaries of Pāppākudi-nāḍu in Poyyūr-kūṟṟam, for the evening and mid-day worship in the Vishṇu temple of Jayaṅgoṇḍanāthasvāmin of Pāmbā-nāḍu (namely, the modern Maṇṇārgudi). The records engraved on the other plate also relate to similar gifts made by Savvāyi Vijayaraghunātha-Meyttana-Gōpālar and by Rāmaviruda-Vijayadēvar for the service called Kōlāhalaṉ-*śandi* and for night offerings respectively to be conducted in the same temple. Samara-Kōlāhala was, we know, a biruda of the Pāṇḍya king Bhuvanēkavīra of the 14th century (page 3 of the *Annual Report on Epigraphy* for 1890), but it cannot be said whether the service might have been called after him. *Rājagōpālaṇchakram*, a coin probably current in those times, was perhaps named after the god Rājagōpāla at Maṇṇārgudi.

Kōlāhalaṉ-śandi.

77. Another inscription (No. 83 of Appendix C) engraved on the eastern wall of the outer *prākāra* of the Ēkāmranātha temple at Conjeeveram is somewhat peculiar in that it is a record in English dated in 1799 A.D., mentioning, as it does, the repair of 30 yards of the *prākāra* wall by Mr. Hodgson, who was the Collector of the Chingleput district till 1800 A.D. The repairs of the ruined wall should have been undertaken by him either because of its menace to public safety or from other sympathetic motives; and this act of his must have had its own share in contributing to the popularity of that officer, which is evidenced by a portion of the town of Conjeeveram being called Hodgsonpet after him.

78. Another important inscription in this year's collection is No. 81 of Appendix C which consists of the first six verses of the *Sūryaśataka* of Mayūrakavi engraved in characters of about the early part of 11th century A.D. on a pillar in the *maṇḍapa* in front of the Durgā shrine in the Kachchīśvara temple at Conjeeveram. In all probability, it was a votive pillar erected by somebody in honour of the Sun-god (Sūryadēva), one of the *Pañchasandhi* deities

Quotation from the *Sūryaśataka* of poet Mayūra in the 11th century A.D.

(*Aiñjandidēvar* as the group is called in Tamil), who is installed in a small shrine in the compound of the same temple. The inscription under reference does not however contain any endorsement giving historical information as to when, by whom and under what circumstances, the verses were incised on this pillar. There might have been more pillars of this type which might have contained other verses of the same *śataka* but they are not existent now; and the presence of this pillar in the Durgā shrine has to be accounted for by its probable displacement during temple repairs in later days—probably in the time of Kulōttuṅga I, when the central shrine of the Kachchīśvara temple seems to have undergone thorough overhauling (No. 68 of Appendix C).

Mayūrakavi was a court-poet, who flourished in the court of Harsha in the first half of the 7th century A.D. and is reputed to have been the father-in-law of Bāṇabhaṭṭa; while in the *Prabhandachintāmaṇi*, the relationship is mentioned as that of a brother-in-law (sister's husband)—(vide., *Sūryaśatakam* in the *Kāvyamālā* Series of Bombay). His only work is the *Sūryaśatakam*, which is also popularly known by the name of *Mayūraśatakam*. The verses are written in the *Sragdharā* metre and their literary merit coupled with the miraculous results which are alleged to have attended their composition, have secured for them great popularity among the orthodox. The author appears to have been suffering from blindness and to have been cured of his troublesome disease by composing these verses in praise of God Sūrya, so that even to-day these verses are used for purposes of *pārāyaṇam* (i.e., devout recitation). This is therefore another instance of purely literary matter engraved on stone; and this adds one more to the number of similar stray examples which have been hitherto met with elsewhere in this Presidency, viz., the music inscription at Kuḍimiyāmalai (*Ep. Ind.* Vol. XII, No. 28), the *Bharatanāṭya* verses at Chidambaram (pages 74 to 81 of the *Annual Report on Epigraphy* for 1913–14, the *Dēvāram* inscription at Tiruvidavāyal (No. 8 of 1918) and the *Hanumadvimśatī* at Conjeeveram (No. 651 of 1919).

79. A number of copper plate records that have been secured by the Kanarese Assistant from the Gooty taluk have been referred to in Part I, paragraph 9. These are, as remarked by me there, apparent forgeries presuming to have been issued by the kings of Vijayanagara but giving them extravagantly early dates. But three of them Nos. 5, 6 and 8 of Appendix A, which record foundations of villages and allotments of permanent holdings to the several village officers and servants are of a somewhat interesting nature, in so far as they lay down the several units of service that made up the village economy. These were the *reḍḍi* (headman), the *karaṇam* (accountant), the *purōhit* (religious guide), the *kammāra* (blacksmith), the *vaḍla* or *vaḍragi* (carpenter), the *akkasāli* (goldsmith), the *sarābu* (cashkeeper), the *talāri* (village police), *kummari* (potter), the washerman, the barber, the *bārika* (a menial servant who guards the fields), and *shikāri* (hunter) who is also called *kirāta* in some parts and *yēnādi* in other parts of the country, because of the usual employment of people of these tribes for purpose of scaring away or destroying the wild beasts that might molest the village and its crops.

Units of service in villages.

80. Among the inscriptions coming from the Gooty taluk are a few that have a bearing upon the question and condition of tenancy. Nos. 433 and 446 of 1920, dated in Śaka 1451 and 1452, respectively and No. 432 of 1920 the date of which is lost, record leases of villages restored on favourable terms by the chiefs governing or owning them. All the three records explicitly state that the cultivable lands of the villages concerned were lying neglected and fallow and the present leases were given on terms clearly laid down therein. The parties to these leases are the chief on one side as the lessor and the *Gauḍa* or *Reḍḍi* (headman), *Sēnabōva* or *Karaṇam* (accountant) and the *samastaprajās* (people) of the village on the other as the lessees. These documents are called in the inscriptions *sāguvaḷiya-śāsanas*. No. 437 of 1920 is an instance of a grant made to a temple priest reinstating him in his old place exempting him from the payment of a tax of ten *poṉ* to the chief of the village. The inscription says, that the priest had resigned his appointment because of his incapacity to pay the dues to the chief and

Renewal of leases of villages.

Temple priest restored on exemption of tax payable by him.

had left the village. No. 436 of 1920, dated in Śaka 1532, records a gift of land made by Pemmasāni Timmā-Nāyaka to the stone-cutter Bandapa for his extraordinary skill in his art. The record makes no mention of any definite piece of service done by the donee, as in the instances noticed below, for which the grant was meant as a remuneration. On the other hand, from the statement that the donor was struck with admiration for his skill, the grant appears to have been made more in the nature of a prize than as a remuneration. No. 442 of 1920 registers a gift of land called *pulimānya*, probably for killing a tiger.

Gift of land as a reward by Pemmasāni Timmā-Nāyaka.

81. Of a different nature from the above-mentioned gifts are the grants of lands made to private individuals for definite services rendered viz., construction of a tank (Nos. 373 and 405 of 1920), for the finishing up and construction of a temple, tank and well (No. 371 of 1920), for the construction of a well only (No. 327 of 1920) and the polishing of the images of gods (No. 338 of 1920). This system of giving lands for services offers a strange contrast to the modern practice of payment in money. The gift of land which served as a permanent source of income must have been intended as a remuneration made for the permanent retention of the services of the donees for the benefit of the village or the temple on behalf of which the grants were made.

Gifts of land for services rendered.

82. In paragraph 1 above, it has been noticed that the twenty-seven *Mahājanas* of the *agrahāra* village Nādanūru made gifts of lands *jointly*. Another instance of a gift made jointly by the *Mahājanas* of an *agrahāra* is found in No. 405 of 1920. The gift of land for the construction of a tank in the village was made with the *common* consent of the several *āyagāras* of the village not excluding the *tōṭi* (lowest caste menial servant of the village). No. 729 of 1920 dated in Śaka 1199 registers the conferring of a holding (*vritti*) on a smith called Annapāsāri, in the name of the god Sōmēśvara by the *Śri-Karanam* (temple accountant) the *tambalis* (Śivārchakas), the *sānis* (see paragraph 20 above) and the seventy-two servants of the temple. A grant to a temple is made in the cognizance of the Body of the Five-hundred of the village Hāmbulige (No. 460 of 1920). A canal in the village Honnahattige was dug by a certain Sōyidēva at the requisition of all the *Mahājanas* of the village (No. 377 of 1920). Two members of the *Dombari* (acrobat) community make grants to temples on behalf of the entire community (vide., Nos. 363 and 370 of 1920). Similar grants were made by members of the Vipravinōdi community as can be seen from some inscriptions of the Vijayanagara times coming from the Gooty taluk.

Communal gifts on behalf of temples and villages.

Gifts by the Dōmbari and Vipravinōdi communities.

83. We have met with the territorial division called Pāgunāra-*vishaya* in certain inscriptions of the Āndhra country. Among the earliest epigraphical references to this division is the copper-plate grant No. 6 of 1916–17 (see *Annual Report on Epigraphy* for 1917, page 132, paragraph 52). Among the inscriptions of this year are a few, viz., Nos. 734 and 736 of 1920, dated in Śaka 1082 and No. 744 of 1920 bearing no date, which come from Juttiga in the Tanuku taluk which refer to the Pāvanavāra-*vishaya*, through which the river Gūdhasthanī flowed and in which the village Ḍuttika (modern Juttiga) was situated. The Pāvanavāra-*vishaya* must be the same as the Pāgunāra-*vishaya* referred to above and either of these names might be the original of the Prāṇnāḍu to which a sect of Āndhra Brahmans are now said to belong. The territorial division must have included within it the modern Tanuku taluk or a part of it.

Pāgunāra and Pāvanavāra-*vishayas* identified.

Prāṇnāḍu.

Order—No. 183, Finance (Separate Revenue), dated 23rd September 1921.

Recorded.

2. *Paragraph* 13 (*a*) *of the report.*—The Publicity Officer is requested to issue a leaflet informing the public that the Government will offer good prices for inscribed copper plates.

3. *Paragraphs* 13 (*b*), (*d*), (*e*) *and* 14 *of report.*—The Government agree with the Superintendent, Archæological Survey, that whenever possible inscribed movable antiquities may be sent to the Madras Museum and those of minor importance to the nearest taluk office at the cost of Government.

They also agree with his remarks in paragraph 3 of his letter in regard to the submission of conservation proposals. The Assistant Archæological Superintendent is informed that such proposals should be submitted to Government separately and not in administration reports.

4. The programme of work for the ensuing field season is approved.

(By order of the Governor in Council)

P. L. Moore,
Acting Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the ~~Law (Miscellaneous) Department~~.
,, the Government of India, Department of Education (A. & E.) (with C. L.).
,, the Government of Burma (with C L.).
,, the Government of Ceylon (with C.L.).
,, the Director-General of Archæology in India (with C.L.).
,, the Publicity Officer.
Editors' Table.

Forwarded to the

(By order)

Superintendent.